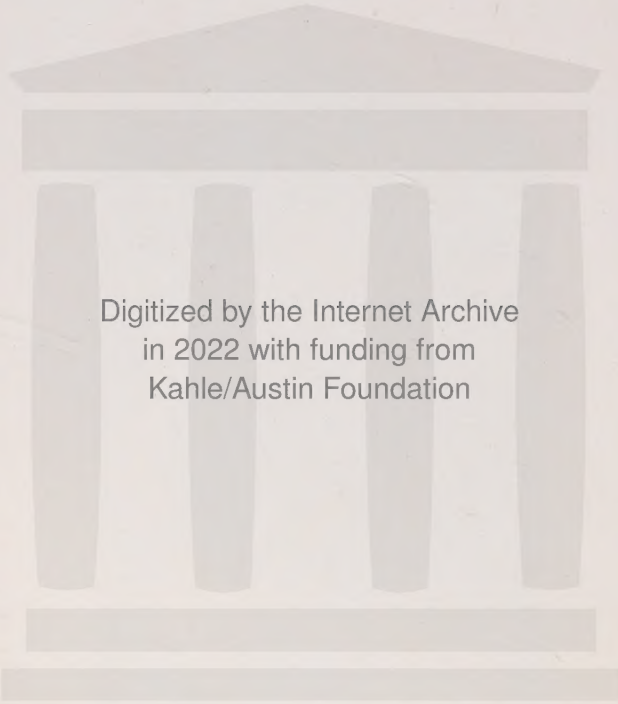




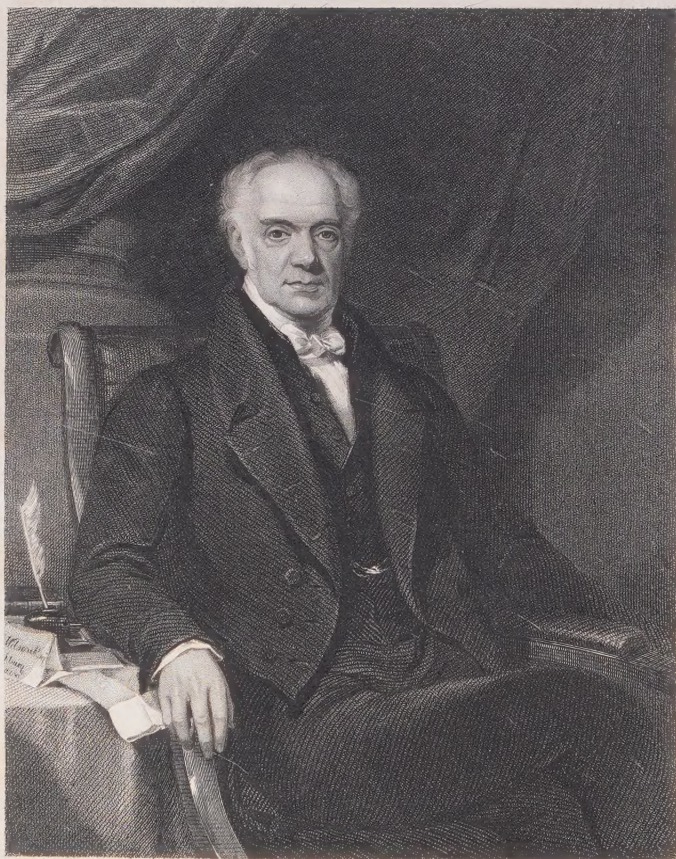


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THE
EVANGELICAL MAGAZINE,
 AND
MISSIONARY CHRONICLE,
1839.

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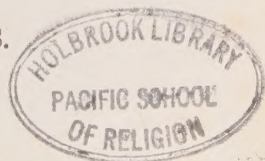
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1839

WILLIAM TYLER,
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P R E F A C E.

FORTY-SIX years have now elapsed since the first number of the *Evangelical Magazine* was given to the public. The establishment of such a periodical, in 1793, was a marked era in the history of the religious community of this country. The distinct organ of no ecclesiastical body, it became a centre of union among good men of various sections of the visible church; and devoted mainly to the spread of the much-neglected doctrines of grace, it gave a powerful impulse to all the existing means for the evangelization of the British empire. Humble as were its pretensions, it obtained, by the Divine blessing, a measure of patronage unprecedented in the history of any religious periodical, the Wesleyan Magazine only excepted; and by the same kind Providence which smiled upon the efforts of its devoted founders, it continues to the present day, to occupy its relative position among the religious magazines of the age. During the last two years, indeed, its sale has been increased more than *two thousand*; so that the Trustees are enabled, at the present moment, to give a larger assistance to the widows of pious ministers, than at any former period since the commencement of the work. This fact is the more gratifying, as the growing demand upon the magazine fund has rendered an ampler income indispensably necessary.

At the last Midsummer Distribution of Profits, a measure was adopted by the Trustees, which they are persuaded will give general satisfaction to the friends and supporters of the Magazine. Upon a survey of their pecuniary position, and fully confiding in the zealous co-operation of the religious public, they agreed to increase the amount of the gratuities voted to those widows receiving assistance from the funds of the Magazine. By the new arrangement, widows are divided into two classes, those under, and those above fifty years of age. English widows, in the southern counties, under fifty, will receive 8*l.*, and above fifty, 10*l.* In Scotland, Wales, Cornwall, and the four northern counties of England, those under fifty, will receive 6*l.*, and those above fifty, 8*l.*

As the Trustees, by adopting this new scale of distribution, have proceeded to the very limits of their income, they feel warranted in throwing themselves upon the energetic support of their friends both in town and country. When they assure them, that the increased sale of the Magazine, during the past year, has enabled them to add 120*l.* to the widows' fund,

they feel persuaded that this will be a powerful motive with ministers and private Christians to augment their exertions in behalf of a work which confers such palpable benefits upon a class of individuals possessing such peculiar claims upon the sympathies of the Christian church.

The Trustees are not yet satisfied that as much has been done to augment the circulation of the *Evangelical Magazine* as might reasonably be expected, when the character of the work, and the object to which its profits are devoted, are taken into account. They would, with all humility and earnestness, plead with their brethren in the ministry and others the claims of the widow and fatherless. Why should not an annual appeal be made in every congregational church on behalf of a work which distributes so large a fund among the widows of those pious and devoted men, who have been unable, out of their scanty incomes, to leave any thing behind them for their support? The last appeal on behalf of the Magazine, was so successful, that the Trustees would respectfully urge a repetition of it, that they may have the happiness of still further increasing the annuities of the widows thrown upon their Christian sympathy. Should this suggestion be acted upon, it is scarcely necessary to add, that new subscribers should be urged to take in the work on the 1st January, 1840.

To the pious members of the Established Church, both lay and clerical, they beg to offer their fraternal salutations, and to remind them of the claims which this Magazine has upon the support of the evangelical portion of their community. During the past year they have admitted the widows of three pious clergymen of the Establishment, to a participation of the profits arising from the sale of the work; and hope, on all future occasions, to proceed upon the same catholic and comprehensive principle.

As it respects the theological and literary claims of the Magazine, the Trustees venture to persuade themselves that they will not suffer by comparison with those of any other work of similar pretension. Some pains have been taken to counteract the existing errors of the times, and to make that determined stand for orthodox truth, by which the past history of the work has been distinguished. Looking to God for his continued blessing upon the labour of their hands, the Trustees would confidently seek for the continued patronage of the religious public.

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR JANUARY, 1839.

MEMOIR

OF THE

LATE REV. ROBERT STEPHENS M'ALL, LL.D.,

MINISTER OF MOSLEY-STREET CHAPEL, MANCHESTER.

Extracted from the Rev. Dr. Raffles's Sermon on Occasion of his lamented Death.

THE Rev. Robert Stephens M'All was born at Plymouth, August 4, 1792. He was the eldest son of the Rev. Robert M'All, and Jane Lea, of St. Ives, in Cornwall. His mother, to whom he was ardently attached, and of whom he ever thought and spoke with the deepest veneration, died in the year 1824, but his honoured father still survives to mourn his loss. Shortly after the birth of Robert, his father removed to Gloucester, having been appointed to the chapel in that city, in the connexion of the late Countess of Huntingdon. There Mr. M'All remained several years, and there Robert received the rudiments of his education, and hence his recollections of that place were always accompanied with interest and delight. On visiting the city in 1830, he sought out, with the greatest eagerness, the individual who was honoured to impart to him the first elements of knowledge. From that individual he received many marks of kindness, and he would often recite with pleasure various little circumstances connected with this very early period of his life.

The next removal of his father was to St. Ives, in Cornwall, and this little

town and its surrounding neighbourhood became the scene of his most endearing recollections: for here, during the intervals of study, he enjoyed the intercourse of his family, and this, in every sense, he regarded as his home. Meanwhile his education was advancing, at Penzance, Falmouth, and Redruth, successively. As a school-boy, it may suffice to say of him, that he early exhibited indications of superior genius, and in every school at which he was placed he was distinguished by his ardent thirst for knowledge, the facility with which he obtained it, and the consequent progress which he made in its acquisition. He was always far in advance of his companions, and was frequently applied to for assistance by them.

His earliest years were marked by a strong religious bias, which was manifested alike in his own personal habits, and in his choice of associates; while his thoughts and inclinations were evidently directed towards the Christian ministry, and his studies, so far as they were under his own guidance, had a more or less direct bearing upon this object.

At length, as it should seem, with a

view to the commencement of a course of preparatory study, on his leaving Redruth, at the age of fourteen, he was placed under the care of the Rev. Mr. Small, the respected tutor of the academy at Axminster. Here he remained about twelve months; when, at the early age of fifteen, he became a member of his father's church, and was immediately removed to Harwich, where he studied with the Rev. Mr. Hordle, and afterwards, to Hoxton Academy, which he entered in 1808.

Owing to circumstances, not in the least degree discreditable to himself, but to which it is quite unnecessary further to allude, his residence in this institution was of but brief duration, and the following year was spent, partly with his family and friends in Cornwall, and partly in the neighbourhood of London, with the Rev. Dr. Collyer, from whom he received almost boundless kindness and hospitality, and with whom he formed a lasting and sincere attachment.

After the lapse of about a year from his leaving Hoxton, he repaired to the University of Edinburgh. His appearance at this time was so exceedingly interesting, that it attracted the attention of the late Dr. Brown, professor of moral philosophy, immediately on his entering his class, insomuch that he was induced to form an intimacy with him, which continued during the whole period of his residence in Edinburgh, and proved a source of mutual gratification and delight.

Without finally abandoning the prospect of the ministry, while at Edinburgh, he devoted himself chiefly to the study of medicine. The workings of his mind appear to have been exceedingly deep and powerful during his stay in that University, but happily the result was, a conviction more firmly rooted in his heart, and more practically influential on his character, of the eternal truth and infinite excellence of the Christian system—not merely of its historical facts, but of its essential principles and distinguishing doctrines; so that his mind became completely imbued with its spirit, and his whole soul absorbed in its sublime and momentous realities.

I believe that no small advantage was derived to himself, at this period of his personal history, from his forming the acquaintance of the Rev. Peter Brotherton, then the respected minister of

Dysart, and now of Alloa. More than once he was a guest for a considerable time at his Manse, and from him, along with the kindest attentions, he received every encouragement to cherish and fulfil his original purpose of devoting himself to the work of the Christian ministry—the desire of which had now returned with irresistible ardour to his mind. Yet, so powerful were his impressions of the sacredness and awful responsibility of the ministerial office, and so deeply conscious did he feel of his own unfitness for it, so abased was he in his own sight and the sight of God on the view of his own heart, that on one occasion, when conversing on the subject, pointing to the sea, (for they were walking on the beach,) he said, “Impossible! my heart is enough to pollute that ocean.” But in the unsearchable riches of Christ, in the freeness of his grace, and the efficacy of his blood, his subdued and anxious spirit found relief.

An interesting anecdote is related of him, in connexion with Edinburgh, which I cannot persuade myself to withhold. Shortly after his entrance into the University, he was present at a meeting of a debating society, established amongst the young men of the medical class, when one or more of the members took occasion to introduce the subject of Christianity, evidently for the purpose of treating it with contempt, and giving expression to their own infidel opinions. Immediately, on the debate taking this turn, he assumed such an attitude of fixed attention, and an expression of countenance so intensely interesting, that a very clever man who was present was induced to make a sketch of him on the back of a card, which is esteemed by some the best likeness of him ever taken; and so soon as these sceptics had finished their virulent and unprovoked attack on that which it was but too evident they little understood, he rose, and in a speech of considerable length, replied in a manner so striking, and with arguments so forcible, that all were filled with admiration, while a deep and permanent impression was produced upon the minds of several of his auditors. In the case of one, especially, his reasonings on this occasion, and in repeated subsequent interviews, eagerly sought for the purpose of pursuing the subject, were so signally owned and blessed by God, that they issued, not only in a lasting friendship, but in

his decided conversion to the faith of Christ.

His purpose was now irrevocably fixed, and having nearly completed his medical and literary course, he quitted the University, resolving to devote himself at once to the work of the ministry amongst the Dissenters, notwithstanding the earnest entreaties of some of his friends rather to enter the Established Church, and the flattering prospects held out to him in that direction. With this view he repaired to London, where his father was then residing, as the pastor of Zion chapel.

He had now completed his twenty-first year; and, after a short interval, during which he preached at various places, he accepted an invitation to become the minister of the congregation assembling in the chapel of the Sunday-school, raised by the exertions of the late Mr. John Whitaker, at Macclesfield. To the youngest sister of this gentleman he was shortly after united in marriage. He continued to occupy this station for about eight years, when it was deemed desirable to erect a distinct and separate chapel, for the accommodation of the multitudes who were attracted by the charm of his ministry. The work was commenced and completed without delay, and he occupied this new position, with confirmed and enlarged success, for the remaining three years of his residence in Macclesfield, increasingly beloved and honoured by his people.

Throughout the whole period of his abode in Macclesfield, he was a hard student. He had time then much more at his command than during the subsequent period of his life, when introduced to a far more extensive field of labour, and a weightier pastoral charge. He rose early and sat up late, and denied himself recreation and rest, that he might accumulate fresh stores of knowledge, and raise upon a foundation already laid, broad and deep to a degree almost unexampled, a superstructure which, for extent, solidity, variety, and beauty, has rarely, if ever, been surpassed.

Thus, *thoroughly furnished*, he at length received and accepted an urgent call from the church and congregation at Mosley-street chapel, Manchester, to become their pastor, and entered on his stated duties in January, 1827,—having resided in Macclesfield nearly twelve years. His first sermon in this pulpit has been described as a masterpiece of

pulpit eloquence, characterised by those deep impressions of ministerial obligation—that scriptural view of his own exalted position as an ambassador for Christ, which humbled while it elevated him—that glow of ardent piety—that benevolence and catholicity of spirit, with which his whole ministry was so pre-eminently imbued. It was from the last clause of the thirteenth verse of the twenty-fourth chapter of the book of Numbers, “What the Lord saith, that will I speak”—whilst the text of his last sermon in this pulpit, was the memorable prayer of the dying Redeemer—“Father, forgive them, for they know not what they do.”

But I must conduct you to the closing scene. Can you bear to accompany me thither? Can you, who have been accustomed to hang with an emotion approaching to ecstasy and rapture upon his lips, to mark the beamings of mingled genius, benevolence, and piety, as they fell on you, and imparted to his own expressive countenance an almost superhuman and angelic lustre—can you, who have so often witnessed in this place the triumphs of his mighty mind over the frail fabric in which it was imprisoned, and from which it seemed as if ready and panting to take its flight—can you endure to repair with me to his chamber of sickness and bed of death? Oh, then, may a special influence from heaven accompany the visit, and render the lessons they shall teach far more impressive and efficient to the promotion of your truest welfare than the most eloquent portions of his living ministry have proved!

For more than two years our beloved, and honoured, and lamented friend had manifested painful symptoms of declining health. These assumed a still more threatening aspect in the early part of the present year, and a more decisive change for the worse took place about the time of his last public service in Mosley-street. On the evening of Easter Monday, April 16th, he was induced, in a very unfit state for such a duty, to fulfil an engagement to preach in behalf of the Wesleyan Missions, in Oldham-street chapel. That sermon will never be forgotten by any who had the privilege to hear it. As it was the last so it seems to have been the most glorious and the most effective of all his mental efforts. His text on this occasion was, “Mighty to save.” For a full hour he

poured forth the strains of a most powerful and impassioned eloquence, when, at the suggestion of one of the ministers, who saw the state of physical exhaustion to which he was reduced, a hymn was sung, after which he resumed, and continued for nearly another hour to rivet the attention of his audience by a discourse of surpassing magnificence and splendour.

But this service, so kindly and generously rendered to testify his regard,—a regard which he had never failed for a long series of years to cherish,—for a most influential body of professing Christians, was his last. From that time every effort was made that medical skill could devise, or the tenderest solicitude employ, to recruit his exhausted frame, but to no purpose. His active and susceptible mind, worn down by numberless anxieties and cares, so preyed upon his physical constitution, never vigorous, that the downward progress could not be effectually arrested. Change of air was recommended, and resorted to in a residence at Southport. This change was necessary, not only to himself, but also to his daughter, whom a long and, as it proved, fatal sickness had already reduced to the most extreme point of debility.

All, however, was alike ineffectual in both cases, and at length he was constrained to return home with his dying child—himself a dying man. After lingering only a few days from the time of their reaching Manchester, his beloved Eliza peacefully and happily departed. But some hope was yet entertained with regard to her honoured father, and the medical attendants again urged the necessity of his immediate removal. His strength being obviously inadequate to a lengthened journey, he was conveyed to the residence of his friend, James Knight Heron, Esq., in Swinton Park. Here, in the midst of salubrious air and beautiful scenery, he enjoyed the constant attendance of medical gentlemen occupying the highest rank in their profession, and the unwearied assiduities of the tenderest friendship. Occasional gleams of hope were afforded. He was enabled to take a few rides in an open carriage, and once he was allowed to sit under a sunny bank in the garden, and he seemed to enjoy, with a peculiar zest, the exhilarating influence of the season, and the fragrance that breathed around him.

But death had marked him for his

prey, and the hour of his departure was at hand. Day by day the prospect grew darker, and more than once it was apprehended that his dissolution was nigh. These apprehensions, however, were not immediately realised; but on Thursday, the 26th of July, a very decided change was observed, and each hour, as it advanced, warned his attendant relatives and friends that his end was rapidly approaching. His sufferings were considerable for some hours, till at length all became peaceful, and his happy spirit departed so completely without a struggle, that the precise moment of dissolution could not be clearly ascertained. It was, however, from a quarter to half-past two o'clock, on the morning of Friday, July 27th, 1838, in the forty-sixth year of his age.

Of the closing scenes of the life of our dear departed friend, some most interesting passages have been furnished me by friends, to whom I am constrained to embrace this opportunity of expressing my sense of obligation; whilst there are others which I was privileged myself to witness, on which memory, so long as it retains a place in my bosom, will delight to dwell. The difficulty is, to select, where all is so deeply interesting and impressive; but I must make the attempt.

Our mutual friend, the Rev. Richard Fletcher, has favoured me with the record of an interview which he enjoyed with him at Southport. The occasion of his visit was, to present a letter of affectionate condolence, agreed upon by his ministerial brethren in Manchester, and also to convey to him an account of the proceedings and devotional exercises which took place at the last Missionary meeting, in reference to himself. He saw him on the evening of Friday, June 22d, and spent upwards of two hours with him. He looked very ill, and reclined restlessly upon the sofa. His dear daughter at the time was in imminent danger, and her state becoming daily more hopeless. Mr. F. announced to him his errand, handed him the letter of the ministers, and the resolution of the public meeting, both of which, at his request, he read to him, and then gave him an account of the proceedings of the anniversary, especially of the breakfast, and of the unanimity, cordiality, warm affection, and deep sympathy which characterised all that passed in reference to himself. "It is impossible for me," says Mr. F., "to describe the emotions he betrayed, on receiving this communication. He seemed overwhelmed with this expression of public sympathy and brotherly affection, and for a time was

unable to give vent to his feelings; when he could speak, he expressed himself as utterly undeserving of such marks of esteem and regard, as grateful to God for the place he had given him in the hearts of his ministers and people, as greatly soothed and comforted by public and fraternal sympathy, as anxious to have an opportunity to testify his sense of such kindness, and as greatly encouraged and cheered by the prayers which had ascended to the throne of grace on his behalf."

Mr. F. made many inquiries respecting his health, and the doctor described accurately and fully all his distressing symptoms and painful sufferings. He could not but be conscious of the greatness of his intellectual efforts, and the rapidity of his mental movements; he felt their exhausting influence; and as he was aware that the physical material of his frame was originally slender, his opinion was, that his constitution was worn out. When Mr. F. expressed to him a hope that he would yet rally and be restored to them, he said, that it was very doubtful, he believed his case to be very critical, for he felt that the spring and elastic restorative power of his constitution was gone. His general impression seemed to be, that he should not recover; an impression confirmed by the circumstance that, while at Southport, in the full anticipation of a fatal issue, he gave the necessary directions for the making of his last will and testament, the disposal of his papers, and the final arrangement of all his worldly affairs. But though such appeared to be the impression on his own mind, yet the affection of his brethren, which Mr. F. was commissioned to bear to him, and the prayers of the people of God which he assured him were offered for his recovery, appeared for a time to shake this conviction, to light up a gleam of hope, and produce a temporary belief that God meant to renew his strength, and to give him back to us with renovated vigour and capacity for labour. Certainly he felt at the moment a stronger desire to recover than he had been conscious of for some time previous, that he might have an opportunity of reciprocating the affection that had been shown him, and live more than ever to the glory of God.

When Mr. F. adverted to his complicated afflictions, and spoke of them as being the mysterious appointment of the infinitely wise God, and the gracious chastisements of his tenderest friend and heavenly Father, he delightfully responded to the sentiment, and expressed his firm conviction that all was right, and his unrepining submission to the will of God.

Referring to the religious state of his mind, he admitted the sense of discomfort which he endured from his physical ail-

ments, but assured his friend that his soul was not bereft of the presence and support of his Saviour. The principles and views of Divine truth which he had long maintained, and of which he was so able and distinguished an advocate, appeared to him, he said, in this season of suffering, in a stronger light of demonstration, if possible, than ever: nor had he the shadow of a doubt of his personal interest in the great salvation. He was resting, he said, as a guilty sinner upon Christ crucified, and in full assurance that he was accepted in the beloved.

The dear invalid spoke with great feeling of the church and cause of God, of his brethren in the ministry, of his own flock, of the interests of religion in Manchester, in the county, and the world. He expressed his wonder and gratitude that God should have honoured him by permitting him to work in his vineyard; stated his readiness and desire to labour more abundantly, and with more singleness of eye to the glory of Christ, should it please God to restore him, and his equal readiness to retire from the field and enter into rest, should it appear to be the will of his Master that his work was done. Such was the substance of this deeply interesting conversation. "But O, could I give you," adds Mr. F., "his own expressions, adorned as they were by his usual splendour, felicity, and copiousness, and softened by additional tenderness and humility! But this is impossible."

To the communication relative to this delightful interview at Southport, my excellent friend has kindly added the substance of his last conversation with our beloved and sainted brother. It was under the more than hospitable abode of Mr. James Heron, where he died. "I need not," he says, "describe to you the death-struck appearance of our dear friend on that memorable day"—No! he need not, for I saw it, and with what anguish none can tell—"or his difficulty of breathing and of utterance." As Mr. F. entered the room, he lifted up his eyes and stretched out his hands to him, saying, "Ah, Richard Fletcher, my faithful friend," and embraced him. "My outward man, you perceive, is decaying day by day." "Yes," Mr. F. replied, "but I hope the inward man is renewed." "I trust it is," he answered. As well as he could, he expressed a wish that he should bear some message to his brethren, the ministers. He said, "My brethren,"—"What," Mr. F. replied, wishing as much as possible to anticipate his meaning, and save him the pain of speaking, "What shall I say to them? All that is affectionate?" "Yes," said he, and "grateful." He asked him if the Gospel he had preached to others now occupied his thoughts, and was dear to his

heart? "Yes," he said, with a smile, "its very core, I cannot now trouble myself with its envelopments." Mr. F. observed, that he trusted he felt his soul safe, securely resting on the true foundation. He answered, "Aye, on oaths, and promises, and blood." When Mr. F. remarked that this was a mysterious dispensation of Providence, he said, "His will be done, in heaven and on earth." As far as his broken heart and flowing tears would allow, Mr. F. prayed with him, and when he closed the Doctor said, solemnly and slowly, "Amen—Amen—Amen;" and, after a short pause, again—"Amen."

I am also indebted to one of his medical attendants for some highly interesting memoranda. On the 2nd or 3rd of July, a few days before the decease of his beloved Eliza, he said to him, as he sat beside his bed, "Don't you think Eliza is better?" He replied, "No; I fear she is getting rapidly weaker." He seemed surprised and shocked, remarking that those about her had thought her better; "but," said he, "she is in the hands of her merciful Lord, and there I desire to leave her."

On the evening of the 5th, the dear child was evidently near her end: but the doctor was apparently tranquil, though the expression of his countenance indicated inward anguish. He said he had had some conversation with her the preceding evening, in the course of which she said to him, "Papa, I could wish you to recover for usefulness; but I think I shall soon see you—I think we shall soon meet!" O how mournfully prophetic these words have proved! It seems as though her father felt them to be so, for they evidently produced a peculiar impression upon his mind, and they were repeated by him with a tone and manner of deep solemnity.

On the day following, his beloved Eliza departed in peace. When his medical friend called, he found the doctor laid upon his bed, calm and collected, with his sorrowing partner seated by his side. For her he expressed the tenderest concern, lest her strength should fail, now that the stimulus which had so much contributed to sustain her was withdrawn. For himself, he said he was tolerably well, and in reference to his departed daughter, he calmly added, "If a word of mine were sufficient to call her back, that word I would not utter, if I might."

The following morning, he was so weak as to be all but dead. The preceding night his faithful nurse represented as distressing beyond her power to describe. The countenance was then ghastly, and the pulse feeble and rapid; but his mind was calm and collected. After giving utterance to a variety of expressions of gratitude for the

assistance and attention he was receiving—expressions in which it was his daily delight to indulge—his medical friend, thinking the tone of his remarks desponding, said, "It will never do for us to have many such nights as the last, if any remedy can be thought of. You are, indeed, sadly exhausted and broken down this morning." "Yes," he exclaimed with emphasis, "I am a potsherd broken in pieces; but I am a potsherd that has ceased to strive with its Maker!" After a pause, he said, "I make no foolish resolutions—that would be very wrong; but I think, or rather I hope, that if it should please God to restore me once more to health, I should improve my time more than hitherto—more to his glory." These sentiments were uttered with much calmness and serenity of manner, notwithstanding the excessive weakness which prevented his speaking audibly, except by a considerable effort.

To the grateful sense he entertained of the unremitting kindness and superior skill of his medical attendants, he on one occasion gave expression, in a manner so impressive, that I must be permitted to detail it.

On their coming into the room, the doctor was evidently suffering from the effects of a sleepless night, and wore a look of the greatest conceivable exhaustion.

After saluting each individual, (as was his custom,) he calmly observed, "Gentlemen, if I must express my own opinion, judging from my sensations, I feel that I am fast sinking into the arms of death!" And then, in the most touching and affecting manner, he spoke to them separately;—to one, as his kind and long-tried friend, whose assiduous attentions, by day and by night, he had for months been enjoying;—to another, as having for many weeks been so anxiously endeavouring to alleviate his sufferings, and to whom he remarked, "You little thought, I dare say, when you visited me a few weeks ago, at Southport, that you would so soon see me in the state I now am." And then, turning to the physician recently called in, (who had been a fellow-student with him at Edinburgh, but with whom he had had no intercourse since,) he observed, that he, after a lapse of so many years, came forward, like an ancient friend, to see what he could do; but he felt that it was all in vain! He assured them he was satisfied that all that human aid and medical skill could accomplish, had been tried—but tried, as he thought, in vain—the Providence of God having otherwise decreed.

He warmly expressed his gratitude for all their kind attentions; and then, in the most solemn and impassioned manner declared, in the presence of them all—"I am a great sinner—I have been a great sinner;

but my trust is in Jesus Christ, and in what he has done and suffered for sinners: upon this, and this only, as the foundation of my hope, I can confidently rely, now that I am sinking into eternity." He then, with great earnestness of manner, requested one of his medical friends to look into his eye, and tell him if he appeared like one who understood that about which he spoke, assuring him "I am no fanatic—no enthusiast. No; I have been too much of the speculatist in my time." And, turning to another of the medical gentlemen, he added, "You know, sir, that these are no new sentiments with me, and to you I must look to apologize to these gentlemen for the great liberty I fear I have taken, in talking to them in such a strain."

The medical gentlemen having retired, he expressed to his attending friend his fear lest they should, for a moment, suppose that he was under the influence of excitement when he addressed them, and appeared anxious that no such erroneous impression should be entertained.

I now pass to a scene, the remembrance of which will ever be dear to my heart, as that in which, for the last time, I was permitted to behold my invaluable friend, and a spot rendered hallowed ground to me by the circumstance that there his happy spirit received its peaceful dismission from its clay tabernacle, and there his precious dust remained, from the moment of dissolution, to that in which it was borne to the narrow house, and the closing sepulchre veiled it for ever from my sight. Nor can I ever think of that spot without calling to remembrance the kind, the tender, the unwearied, the unremitting attentions which, with even more than ordinary fraternal affection, were rendered to the beloved sufferer, especially by two members of the excellent family by whom it is inhabited, and one other of a kindred spirit with themselves, who undertook with them the anxious post of observation, and night and day made it their one undivided care to minister to his comfort, anticipate his wants, and sooth and allay, as far as such tender assiduities could accomplish this design, the languor and the restlessness of increasing debility and approaching death.

To one of those excellent individuals, before his removal to Swinton Park, many things were said worthy to be remembered, and which I should rejoice to tell you, had I but the time. Describing to him the closing scene of his dear Eliza's life, he said, "Dear girl, she had to pass indeed through a dark valley, but there were bright, bright prospects at the end of it. No hallucinations, but bright prospects." There was a remarkable coincidence of cir-

cumstances, indicating the perfect composure with which both viewed the advance of death. Eliza, the night before her decease, requested that all lights might be removed, that all persons would leave the room, and that she might be left entirely alone. Such also was more than once the request of her beloved father, when the night appeared most likely to be his last. Often amidst that distressing restlessness which attended his complaint, he entreated that patience might be afforded to him; and often, when unable to obtain a moment's rest, he would pray, and request his friends to pray, that he might have power to recline, or to sleep, or to breathe, as his wants at the time might dictate, remarking that he thought it not sinful to pray even for so small a mercy as power to recline without restlessness. Once, about that time, he quoted the passage, "*I will make all his bed in his sickness,*" and added, "What infinite condescension, to promise, *I will make his bed.* How beautiful! Who but one situated as I am can tell the sweetness and importance of a bed prepared with care, unable as I am to repose?"

To a young friend who visited him, he said, "Let me speak to you while I am able—I may not be so long—perhaps not again." He then exhorted him to prepare for death, by giving himself to God in his early youth. He alluded to a former conversation he had had with him, and said he remembered all that had passed; and then added, "What do you think I could now do, if I had to prepare for eternity, in my present state of pain and restlessness?"

He had a keen relish for the beauties of nature, and a touching instance of it was afforded during his abode at Swinton. Sitting in the garden on one occasion, already alluded to,—I believe the only one in which he was enabled to enjoy this luxury,—he was presented with a piece of sweetbriar, when he said, "Did you ever see any sweetbriar hedges growing in the country lanes? I have often risen in the morning very early, and walked for hours in their neighbourhood to enjoy their fragrance, which, when the dew is upon the leaves, is particularly fine." He then quoted an exquisite passage from Milton's *L'Allegro*, and passing from this, in language too beautiful to be remembered, he expatiated at considerable length on the blessedness and glory of the heavenly state, the variety of its engagements, and the perfect harmony that pervades the whole. He was powerfully excited, and the little group which had gathered round him were melted into tears, for they were reminded of some of his happiest closing addresses from the pulpit, when there seemed to be something

angelic in the tone of his feeling and almost in his very form.

Another lengthened conversation, principally on his part, is remembered with hallowed delight. In it he entered fully into his own views and feelings, in words which cannot indeed be preserved, but the impression of which will ever remain; such deep humility, such simple reliance on the merits of Christ, and such lowly and mean views of himself, as to what he then was, all he had been, all he had done; such confessions of sinfulness; and then his gratitude for all his people had done; his present circumstances, and calm, undoubting, unhesitating confidence in his own absolute safety.

The day succeeding this conversation was an agonizing day. The doctors appeared to have abandoned hope. He took an affectionate farewell of the partner of his bosom—his beloved son—his affectionate friends. It is impossible to detail all that passed on that memorable day, and to describe the anxiety which he evinced that his death might be blessed to all around him, and prove the life, the spiritual and eternal life, of others. Turning to one of his young friends, who had been in kind and constant attendance upon him, to whom he was much attached, and for whose eternal welfare he felt and cherished the deepest solicitude, he said with great earnestness, "Promise me, promise me that you will meet me, at the last day, with an unclouded brow. Look me in the eye," he said, "and promise me;" nor would he rest satisfied till he had received an unequivocal reply.

To his dear wife he said, on one occasion, amongst many other things, "Sarah, if I die this night, remember I die in perfect peace with all mankind, and in the sure and certain hope of a blessed immortality." And then, extending his hands, he said, "These hands are filled with love! Mind, I have no quarrel with any man!"

Once, as he lay with closed eyes, apparently asleep, he suddenly lifted up his hands and eyes, and exclaimed,

"A guilty, helpless wretch am I!
Yet Jesus died for me."

He was much in silent prayer, and often his lips were seen to move when no sound was uttered. Chapters of Scripture were frequently read to him; he delighted to listen to them; they had a soothing influence upon his mind; and much consolation he derived especially from the 14th to the 17th chapters of St. John, which were repeatedly read in his hearing.

My own feelings will not suffer me to dwell at any length upon the last interview which I was privileged to enjoy with my

beloved and lamented friend; and yet I cannot consent on this mournful occasion to suffer it to pass away without some notice, however brief. I had refrained from visiting, or even writing to him, understanding he was too weak to endure the smallest excitement, though of a pleasurable kind, and reluctant to do any thing that might in the slightest possible degree contribute to retard, even for a moment, a restoration I so ardently desired. But when the public prints told me that death had actually entered into his domestic circle, and taken from his arms the child he so tenderly loved, I could refrain no longer, but sent to the sorrowing parents the expression of my condolence and sympathy; and the first moment I could seize, I hastened to the scene of his own personal suffering. I did not see him on my first visit, it not being deemed prudent that I should; but the following day I was summoned to him, from an impression, on the part of his surrounding friends, that his end was rapidly approaching. In this mournful visit I was accompanied by my most excellent friend, the Rev. J. A. James. We saw him together that evening (Tuesday, July 17th,) but oh, what a sight! Death was on his countenance, but never shall I forget the affection of his look as he gazed upon me, or the warmth of his embrace when he pressed me to his bosom! nor will it be possible for any lapse of time to obliterate from the memory of either of us the touching and impressive things he uttered. "Oh," said he, "my dear brethren—Oh, that I could give expression to some of the sentiments and thoughts which at this moment fill my heart, even to bursting;" and after a pause, (for he spoke with extreme difficulty, panting for breath,) he added, "You see in me such an utter negation of all goodness, that I do not suppose it could be surpassed, even if the universe were burnt up to its last fragment—its last cinder; and yet if the great and glorious God has condescended to make such a feeble, worthless creature as I am, in any measure, an instrument in the promotion of his glory; Oh, what a wonder!—what a miracle!"

I sat up with him that night, but he had no sleep. We prayed for it, but the boon was withheld. Still, however, there seemed to be a change for the better in the course of the night; and about four in the morning, just as I had finished reading one chapter, and was about to commence another, he said, "I want to ask you a question. You have seen how much God has enabled me to bear. Now, if it should be, after all, his will that I should recover, and be restored to health, how ought I to welcome it? You know I have a desire to

depart—is that sinful? May I have a preference?" I answered, "Yes, assuredly you may. The Apostle had, and it was not sinful in him; but it would be sinful in you if you suffered your inclination to interfere with the will of God." "Ah," said he, "that's right." Presently he spoke again: "But should I be restored, it is highly probable that my restoration will be long and tedious, and I shall have much to suffer yet. How shall I endure it without murmuring and repining?" I told him, "that in this he did not manifest his usual wisdom. It was accumulating upon the burthens of to-day the burthens of to-morrow. He should leave the future, assured that he who had enabled him to endure so much, could, and would, enable him to endure whatever else he might be called to suffer!"

In the morning, when the medical men came, the favourable symptoms which had appeared in the night were so decided, that I believe they began to perceive, or thought they perceived, some faint gleam of hope—a possibility, at least, that he might recover; and under this cheering impression I returned to Liverpool. But Oh, how fallacious was the hope! I had seen him for the last time in the body! And when I repaired again to the chamber where I left him, it was to gaze upon his lifeless clay!

And now, in any ordinary case, it would be expected of one who performs a service similar to this, that he should attempt a brief outline of the character, and enumeration of the endowments, of the departed saint whose memory he sought to embalm; but I feel relieved by the conviction that, in the present instance, no unreasonable expectation of this kind has been formed of me. You know my utter inability to do it; nor would you highly esteem the modesty or prudence of the man, if such an one could be found, who should entertain a favourable opinion of his fitness for the task. Such splendid talents, and such vast and varied acquirements, have rarely, if ever, been seen in connexion with so deep a sense of personal unworthiness, such ardent piety, and entire consecration of every power and faculty to God. There was in him a combination of admirable qualities, any one of which, possessed in the same degree, would have been sufficient to confer distinction. His learning was at once extensive and profound, diversified and accurate, and there appeared to be no limit to the extent of his information. On every subject, throughout the whole range of literature,

and the whole circle of the sciences, he was equally at home; and men who had made one particular branch or department their special study, were often amazed to find, when it was casually introduced as the topic of conversation, their own acquaintance with it surpassed by his, though quite unprepared for the discussion, otherwise than by the information he had, as a matter of ordinary acquisition, obtained. Of his Eloquence, how is it possible to convey to any one, who has never witnessed it, never felt its influence, or realised its fascinations, an adequate idea?—and in the estimation of such as have, no powers of description can do any thing like justice to the wonderful reality. I never felt the triumph of human eloquence as I have felt it in him. I never was riveted, in rapt, profound, delighted attention, by the lips of a fellow-mortal, as I have been by his—till the excess of pleasure became almost painful; the delicious excitement induced a distressing exhaustion, and the relief was most grateful, when, by the close of the address, the chain was broken, and the charm dissolved. Nor does this representation of the fascinations of his eloquence apply merely to his more premeditated and precomposed discourses, but perhaps with still greater propriety to such as were altogether extempore, and without a moment's preparation; so that it is a fact, not more astonishing than true, that his spontaneous effusions transcended in brilliancy and power the carefully composed and elaborated productions of most other men!

In his powers of argumentation, he was almost unrivalled, and perhaps has never been surpassed. How he saw through a subject in a moment!—It seemed perfectly transparent to him. How he could grasp it, and grapple with it—analyse it—dissect it—detect and expose every fallacy connected with it!—In what varied aspects he could present it—with what endless affinities he could combine it—what an infinite variety of rich and beautiful illustrations he could throw around it! so that he gave to every truth he handled, and every topic on which he touched, a bloom and a brilliancy, a freshness and a fragrance, it had never seemed to possess before. You were perfectly entranced, and, as you listened to an eloquence that appeared almost superhuman, you were elevated from the creature to the Creator, and ab-

sorbed in the adoration of that Great and Glorious Being, who had been pleased to give such wondrous power to man.

But by the moral qualities of his heart, and those amiable dispositions and Christian graces by which his character was adorned and dignified, even his intellectual faculties and the endowments of his genius were transcended and surpassed. What meekness, and gentleness, and child-like simplicity! How was he amongst his brethren as their equal; and how patiently, and with what evident satisfaction and delight, would he sit at the feet of the humblest amongst them, to learn more of the excellences of the Saviour and the attractions of His cross. To that cross he clung; beneath it he took his stand; on it he fixed the firm and steady grasp of his faith; and beside it he determined—a determination he

never ceased to realise and follow out—to know nothing, as the topic of his discourses and the burthen of his ministry. With this theme he began—with this theme he advanced—with this theme he triumphed—in its appropriate element, and under its ever-hallowed and hallowing influence he lived and died—in the utmost height of a well-earned and honourable celebrity—a ministry in the zenith of its usefulness—with a name untarnished, and a character without a spot—and now, it is the theme of his exaltation and the burthen of his song in the celestial world, as, casting down his diadem of glory at the Redeemer's feet, he cries, "To him that hath loved us, and washed us from our sins in his blood, and hath made us kings and priests unto God, even his Father, unto him be glory for ever and ever."

APOSTOLIC SUCCESSION.

MR. EDITOR,—I GIVE you, first of all, every text which mentions bishops, Acts xx. 28; Philippians i. 1; 1 Timothy iii. 2; Titus i. 7.

When we think of the kindness of God in granting infallible inspiration to prophets and apostles, from whom we receive the Scriptures, that we might have a sure guide in every thing that concerns salvation; and when we consider, on all occasions that arise, how perfect is this volume, and how able to make us wise to salvation; might we not naturally expect that all who profess a regard for the will of God and their own eternal welfare, would derive every iota of their religious sentiments from this book alone? But, when we turn from plausible theories to historic facts, how completely is the scene reversed! What a crowd of strange notions and practices we find prevailing among Christians, for which no authority can be adduced from the word of God! Still, however unauthorised these things may be, if they do not affect the foundation of our eternal hopes, though we may grieve at the introduction of what is unnecessary and pity those who are enamoured of useless trifles, we joyfully exclaim, "thank God! their salvation is not thereby endangered!"

But I have now to expose to view an imposing theory, that has captivated thousands, and on which salvation is

made to hang; and, therefore, I must demand the more solemn consideration of its claims; and if these be found invalid, then I must be allowed to enter my protest with all that burning zeal which is due to the "faith once delivered to the saints."

It is, then, the favourite theory of the church of Rome, which has lately been revived, and paraded by the Oxford tracts—That Christ, having imparted plenary authority in his church to the twelve apostles, these appointed successors, to whom they delegated the same powers; that these successors were the Christian bishops, whose successors again stand now to us in the apostles' place; that these, therefore, have the exclusive power of ordination, or investing others with the Christian ministry, and that the ministrations of those who have not received this episcopal ordination is invalid. To this, the church of Rome adds—That, as Peter was the prince of the apostles, and was bishop of Rome, the pope, as his successor, is prince of bishops, and head of the whole Christian church. This is the famous apostolical succession that is now made to ring in our ears.

Every acute observer, especially if a lawyer, accustomed to examine claims, and sift evidence, will exclaim, "the very propounding of the theory confutes it; for there is a manifest want of

harmony, or keeping, or consecutive-ness, in it. It has all the marks of a false syllogism, where things are slipped into the conclusion that are not derived from the premises; so that the whole scheme has the air of sophistry, and an imposition, for the aggrandisement of its authors. That this is my conviction I need not say; but that you may arrive at the same conclusion, by fair investigation, I will proceed to examine this doctrine of apostolical succession by the sacred Scriptures; by antiquity, or tradition; and, by moral character, or practical tendency.

To the first, or scriptural investigation, I shall pay most attention, as this is all-important and decisive; to the second, or tradition, I shall say enough to silence the vain boasts of opponents; and on the third, or practical question, I shall have a right to give vent to emotion.

I affirm, then, that this boasted apostolical succession,

Examined by Scripture, is utterly destitute of evidence or authority, a mere castle in the air.

Tried by the highest antiquity, it is found defective, a building on the sand.

Tested by its moral character and practical tendency, it is proved to be wicked and destructive, an idol temple on the burning lake.

I. Examined by the Scripture, it is utterly destitute of evidence or authority, a mere castle in the air.

I commence with the Scripture, because this is, with truly apostolic Christians, the only authority; and if others fly to tradition, this would rather damage than support their system. Aware that this is *our* principle, *they* make *some* appeal to the word of God. Here, then, we meet them on our own ground.

The apostolical succession is built on four pillars:—

1. That the apostles of Christ left behind them successors in their office.

2. That these successors were diocesan bishops, appointed by the apostles to this honour.

3. That these bishops have, therefore, in succession, the exclusive right of ordaining ministers, or creating and perpetuating the Christian ministry, and ruling the church.

4. That presbyters, or elders, or pastors, have no authority to ordain, so that

the very existence of the ministry depends on bishops.

I have not mistated the theory; but I have inserted the last, rather than leave it to be inferred, because it is important.

Now here is a gorgeous edifice, resting on four pillars, every one of which ought to be firm as adamant, and proved to be so by the Scriptures; the charter of our salvation; for we are told that on these four rest the validity of the ministry and of the sacraments, and of our covenant hope of heaven. Shall I startle you, if I say, every one of them is false? If the Scriptures are to be our guide, all these positions are demonstrably false. Instead of adamant pillars, they are mere coloured soap bubbles, that require but a touch to make them burst, and, like a dream, leave not a wreck behind.

In the *first* place, The apostles had no successors; and this pillar being thrown down, the other three are dragged down with it.

In the *second* place, If, merely for the sake of argument, we suppose them to have had successors, the apostles were no bishops, nor are they said ever to have ordained bishops, and therefore, bishops were not successors to the apostles.

In the *third* place, Bishops are never said to have ordained any one; and, if they are distinct from presbyters, so far are bishops from having the exclusive right to ordain, that they have no scriptural right at all.

In the *fourth* place, The apostles did ordain presbyters or elders, and these did ordain one who is paraded as a bishop: a bishop, did I say? in the Oxford Tracts we find him called, Archbishop Timothy.

What I have now said may be called mere assertion, that stands for no more than this—that you are not bound to receive it; but I am bound to make it good. But as I have expressed myself thus roundly, not for mere bravado, or imposing effect, but to put you, at once, in possession of a clue to my design; so I have put you in possession of the means of testing my assertions, by the texts which I have laid before you. These are all the passages of his word, in which God speaks of bishops. They are but four; for, though I might give a fifth, that I might not *seem* to omit any, this, which is 1 Peter ii. 27,

speaking, not of ordinary bishops, but of Christ, belongs not to the argument.

Those who are familiar with their Bibles, will see, at once, that these four pillars of popery are four falsehoods; for not one of those texts speaks a word about a successor to the apostles, or the power of a bishop to ordain.

Acts xx. 28, the first of these texts, does not show the word bishop in our translation; for there you read *overseers*, an equivalent term for the original *ἐπισκοποις*, which is every where else translated bishop. You ask, Why not translate it so here then? I can assign no other reason than this; in a preceding verse the apostle is said to have called for the elders, or presbyters, and it was intended that you should not see that the apostle calls the same persons bishops. What! you exclaim, have they tampered with the Scriptures? What a sign of consciousness of a bad cause! But this very attempt to throw over the text a mask which we have plucked off, shows that it will not serve their turn; and here is no apostolical succession.

Philippians i. 1, "To the church at Philippi, with the bishops and deacons," is the second text that contains the word bishop. Here you find but two officers, though the apostolicals make three—bishops, priests, and deacons. Still, after we have gone through half the texts that say any thing about bishops, we have found no successors to the apostles.

1 Timothy iii. 2, "A bishop must be blameless," is the third text. In this connexion the apostle mentions none but bishops and deacons. Still no successors to the apostles; and we have but one text left.

Titus i. 7, "A bishop must be blameless," which is the last text, is a continuation of a sentence, "That thou mightest ordain elders, if any be blameless; for a bishop must be blameless," showing that he meant the same office by both terms, elder and bishop. We have gone through all the texts and not found one word of the successors to the apostles.

Could any person, who had come fresh to this investigation, fail to exclaim, Well; this is surprising! perfectly confounding! I should have expected a few texts to speak on this subject; and at least one, with some appearance of favour towards this vaunted theory. But

to find not a word about it astounds me!

But you have not mentioned Timothy and Titus, some one exclaims, and these are made important links in the chain of apostolical succession. I am aware of it; and will not forget them. But they are not mentioned in either of the four texts as bishops, and therefore have nothing to do with the *scriptural* argument.

Having thus hastily thrown down this Babel building of apostolical succession, by a mere glance at all the texts which treat of the subject; let us walk over the ruins, and see whether we can pick up any materials to reconstruct a scriptural edifice of succession, through the bishop up to the pope. I then assert—

1. That the apostles' office was absolutely unique, peculiar to the twelve, who neither had, nor could have successors; for their office lived and died with them.

2. That if, for the sake of argument, we conceive of successors, these could not be found among bishops, who have neither common names, nor offices, with the apostles. The apostles are never called bishops; nor bishops, apostles; the apostles have an unrestricted and bishops a restricted sphere.

3. That, if authority to ordain ministers be the apostles' prerogative, for the sake of which they are said to have successors; the Scriptures give bishops no authority to ordain, and, therefore, no title to be called apostles.

4. If bishops claim to be a distinct order from presbyters, then it is these presbyters that have the scriptural right to ordain; these bear the same name that apostles have taken, and have the best claim to be considered successors to the apostles.

Before I go into the proof, I ask, is it not ominous for apostolical succession, that neither this *phrase*, nor any one equivalent to it, is found in Scripture? If the thing is taught, it must be expressed by some words. We find *διαδοχή*, *succession*, which is such a favourite with traditionists, used once in the New Testament; yet it is not employed to connect bishops with apostles, but a Roman governor with his successors. "Felix received Portius Festus as his successor," Acts xxiv. 27. What! the book of God use the word for a heathen, and never once apply it to bishops! No; a man might have critically examined

every word of the New Testament, and the idea of bishops as successors to the apostles never have occurred to him; and if he had derived all his ideas from the Scriptures, this one, that is said to contain the essence of the Christian church, could never have entered his head. But now I must verify the four assertions I have made,—

1. That the apostles' office was absolutely unique, peculiar to the twelve, who neither had, nor could have successors; for their office lived and died with them. If you ask for proofs, here they are.

The essential qualifications and prerogatives of an apostle, preclude the idea of successors:—They were to be men who had seen the Lord himself, and *that* after his resurrection; they must have received their call and commission immediately from himself; they must be endued with the extraordinary miraculous gifts of the Holy Spirit; they must have the exclusive prerogative of conferring those gifts on others; they had an infallible knowledge of the divine will, so that their writings rank along with those of prophets as canonical scriptures; they had power to punish disobedience by divine judgments; and they had the whole world given to them as their sphere, or, if you please, as their diocese.

I have thrown these apostolical prerogatives into a mass, that you may be struck with them, and that you may anticipate me in the proof of them. I have no doubt that your knowledge of Scripture would save me half my labour. For you know,—

First, That an apostle must have seen the Lord, and especially after his resurrection. You know, that all the twelve, whom the Lord first appointed, had that privilege; and, if Judas was cut off from the number, Peter shows, in the first chapter of the Acts, that it was necessary to appoint another who was an eye-witness of the risen Saviour. Paul, therefore, who was called after Christ's ascension, was "chosen to see that Just One," and asks, "Am I not an apostle? Have I not seen Christ Jesus our Lord?" After this, need we go any further? But

Second, The apostles must receive their commission immediately from Christ himself. The first twelve were thus appointed; Paul lays great stress upon this:—"Paul, called to be an

apostle, not of men, neither by men, but by Jesus Christ."

Third, An apostle must be endued with the extraordinary miraculous gifts of the Holy Spirit. Christ gave these to the twelve. Paul claims these as the seal of his apostleship, 2 Cor. xii. 12 Rom. xv. 15.

Fourth, The apostles alone had the power of imparting these gifts unto others. "Simon Magus saw that by the laying on of the apostles' hands, the Holy Ghost was given," and offered them money to confer the same power on him.

Fifth, The apostles' writings rank with those of prophets, as inspired canonical Scriptures; so that Christians were commanded to "own that the things an apostle wrote to them were the commandments of the Lord."

Sixth, They had power to punish disobedience by Divine judgment. This you see in the case of Ananias and Sapphira, Elymas, and, perhaps, others: but apostles used this power sparingly.

Seventh, The world was an apostle's sphere. "Go ye into all the world."

Now the man that does not succeed to the things that constitute the peculiarities of an office, does not succeed to the office, or to the officer, as such. Will, then, any one venture to say, that there were any successors to the office of apostles, as thus characterised in the Scriptures? Are there *now* any such? Is there any one that has seen Jesus the Lord, and is an eye-witness of his resurrection? Is there any one that has received his commission immediately from Christ? Is there any one that possesses the extraordinary miraculous gifts of the Holy Spirit? Is there any one that can impart these gifts to others? Is there any one whose writings form canonical Scriptures? Is there any one that can miraculously punish our disobedience? Is there any one that claims the world as his sphere or diocese? The pope does, and we shall examine his claim by-and-by.

Now how ridiculous is it for men to pretend to be successors to the apostles, when it cannot even be *pretended* that they succeed to the prerogatives that constituted the very essence of the apostolic office! A successor to our kings must succeed to their prerogatives—a right to the use of the royal palaces and domains, the royal titles and style; right to convoke or dissolve parliament; to make

war or peace; and to give life to those whom the law doomed to death. But he that, without any of these prerogatives, or even pretence to them, should call himself a successor to our kings, would be scarcely even a mock king. I leave you to make the application.

Before I pass on, I must, in candour, observe, that there are some difficulties in the enumeration of requisites to the apostolic office, arising out of the case of Matthias and Barnabas, which would require a long dissertation, though they do not affect the general argument.

2. The number of the apostles seems to have been limited to twelve, so as to preclude the idea of an indefinite succession, or succession at all. If I speak less positively here, I have the advantage of the general voice, even that of my opponents agreeing with me. Christ chose twelve, whom he named apostles, and to whom he said, "Have I not chosen you twelve? Ye shall sit on thrones, judging the *twelve tribes*." As Judas fell before he could accomplish the great object of an apostle, to be an eye-witness to Christ's resurrection, Peter considered it necessary to fill up the number of twelve; for which Matthias was chosen; though some think Christ designed this honour for Paul. But whether the number was intended to be kept strictly to twelve or not, all seem to admit, that it never was to go so far beyond as to make it improper to speak in a general way of the twelve; as the Scriptures do, when, by the fall of Judas, they were reduced to eleven. The common parlance among Christians is, *the twelve apostles*, as if no one ever thought of there being more. The Scriptures have here led the way; for the church is exhibited as having on her head a crown of twelve stars; the New Jerusalem as having twelve gates, and twelve foundations, on which are the names of the twelve apostles of the Lamb! Who ever heard of the five hundred or the four thousand apostles? But why not, if the apostles had successors? We may speak of the scores of kings of England, because our kings have real successors, and not mock ones.

3. The Scriptures give no account of the appointment of successors to the apostles. Yet we have a distinct account of the appointment, and, if you please, the ordination of Joshua, as successor to Moses, and of Eleazar, as successor to Aaron. Can we, then, believe that some

were appointed as successors to the apostles, and that the Scriptures have said not a word about it? We read the original institution of apostles, and cannot find that Christ gave them any authority to appoint successors. We read of the death of one of the apostles, James, the brother of John; but of no appointment of a successor. All the apostles were dead, probably, before the Revelation was written, but we read of no appointment of successors. Last of all, John dies, and appoints no successor. Now if this apostolical succession were what it pretends to be, all this is inexplicable.

4. No other ministers of Christ are called apostles of Christ, except the twelve. If these mock apostolicals could find a text which calls bishops apostles, how they would triumph in it, as a proof of their theory! But, ah! not one of the four texts will help them. Have *we* no right to triumph? Some who were sent by the churches are called *their* apostles, and some are called false apostles, deceitful workers; and is there no reason why certain persons should tremble at the sound of that voice which says, "Thou hast tried them which say they are apostles and are not, and hast found them liars," Rev. ii. 2. Yet, if they are really successors to the apostles, why do they not take the name? This would be frank, this would be honest; though it would neither be true nor wise. Some who have lately pretended to miraculous gifts and tongues, have taken the frank and honest course; though they have left the wise and the true so much the farther behind.

Now I appeal to you, whether I have not proved, as far as a negative can be proved, that the apostles had no successors—could have none; and that their office, being personal, died with them; just as your Saviour himself had no successor in his office; though the pope, by pretending to be his vicar, proves himself to be the man of sin.

I am not unaware of the evasive answer that will be made. "We do not pretend to succeed to the apostles, in all their extraordinary prerogatives, but only in their ordinary ones." But where is the scriptural authority for splitting an apostle and keeping one half alive in a constant succession, and leaving the other half to die, and rest quietly in the grave? If they reply, "You must admit that the apostles had some things in common

with others." Yes, certainly; they were men; so are we, as much their successors as you are. They were Christians; and so are we, some of us as much their successors here as you are. They were ministers, who preached Christ; and so are we, some of us, more their successors than many who pretend to this exclusive honour. But we have not touched the *apostle*; for we have stopped short at the man, the Christian, the preacher; and therefore, we have not arrived at the successor to the apostle. Then, say our apostolicals, "the apostles were bishops, and you cannot say, so are we." We shall see, for this brings us to,

2. The apostles were no bishops, if the Scriptures are to be the judges, so that, even if they had successors, these were not bishops. I have shown that bishops are never called apostles, and I will prove now,—

1.) That the apostles are never called bishops. In fact, you have the proof of both assertions before your eyes; for no one of these four episcopal texts calls a bishop an apostle, or an apostle a bishop. To say more, would be to insult one who makes the Scripture his study and his guide. But though the scriptural question is now absolutely settled; some may say, As the term apostle was appropriated to the twelve, we cannot expect that they would be called by the inferior name of bishops. Why not, if they were bishops? If they were not ashamed of the office, surely they would not blush at the name. Why, Christ himself took the name of a bishop! 1 Peter ii. 25. My opponents may think they have gained as much as they have lost by this remark; for they will say, This proves the high dignity of the office. If it does, then it gives honour equally to the pastoral office; for Christ is called the pastor or shepherd, as well as bishop of souls. And when the term *arch* is employed, which some have attached to bishop and deacon, making the title of archbishop and archdeacon, the Scriptures call Christ the arch pastor, which we render chief shepherd, 1 Peter v. 4.

2.) No scriptural evidence was ever adduced to prove that the apostles appointed, or intended, bishops to be their successors. This may be counted superfluous if the apostles had *no* successors. If, however, it be said, True, they had no successors, as apostles, but they had as bishops. Then we reply, in the first

place, Why speak of successors to the *apostles*, if, *as apostles*, they had *no* successors? and in the second place, What scriptural right have you to speak of the apostles, as bishops, when the Scriptures never call them so? In fact, the two offices were incompatible; for an apostle had the range of a world, and a bishop had the care of a single congregation, or church, and could take no wider range than was consistent with the care of that one flock. The texts before you prove this. But Timothy and Titus are made important links, to connect bishops with apostles. They are links of sand. The texts before you show that neither Timothy nor Titus are called bishops. They were evangelists. Tradition speaks of them as bishops, but we are now studying the Scriptures, and are not come to tradition yet.

3.) Bishops never ordained. This is claimed as the grand apostolical prerogative of bishops, and your four texts will at once convince you, that not a single proof can be given of the right of a bishop to ordain at all. A man who thinks bishops a distinct order from presbyters, would have good scriptural ground for denying the validity of episcopal ordination; and, if he thinks it worth while, maintaining that all whom they have ordained should be re-ordained.

4.) Though the apostles never ordained bishops, they did ordain presbyters, and though bishops never ordained, presbyters did; and though the apostles never took the title of bishops, more than one apostle has called himself a presbyter. Thus, if the apostles could be said to have successors, these, according to the Scriptures, were the presbyters or elders, and bishops are excluded. I am now arguing upon the supposition, that bishops could, as they pretend, prove themselves to be a distinct order, and not identical with presbyters. In that case, your four texts show that bishops were not ordained by the apostles; but we have abundant evidence that the apostles ordained elders in every church:—"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed," Acts xiv. 23.

The four texts show that there is no Scripture to authorise a bishop to or-

tain; but we can show that presbyters did. In 1 Tim. iv. 14, there is "the laying on of the hands of the presbyters, or elders," upon Timothy, whom bishops claim for one of themselves. Oh, if it had only been said the laying on of the hands of the Episcopacy, instead of Presbytery, what a proof would it have been deemed of the apostolic power of bishops to ordain! By what device, then, can it be shown, that this is no proof of the right of presbyters to ordain? We are told that the apostle speaks also to Timothy of "the laying on of my hands." This is true; but it does not make the other untrue. The one is written by the same pen as the other; while there is nothing at all said of bishops laying their hands on any one.

But, though the apostles are never called bishops; Peter, yes, Peter, whom we hear called the prince of the apostles, says, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." 1 Peter v. 1.

John, the beloved disciple, opens both his second and third epistles with calling himself an elder.

Now there is no way at all of getting over the fact that the apostles never once are called bishops, but are more than once called elders; so that presbyters have more right to be called successors of the apostles than bishops have; if we may talk of more or less, where it is all nothing at all.

Nor is there any more than one way of getting over the fact that bishops are never said to ordain, and that presbyters, or elders, are; that is, by making bishops identical with elders, or presbyters; and this bishops spurn. Every one of the four texts before you prove it, though not all with equal evidence. We have done all that is necessary by proving that this whole scheme of apostolic succession is, when tried by Scripture, a castle in the air, unsupported by one text, and contradicted by many.

I proceed to show of apostolic succession by bishops:—

II. That, confronted with traditions of highest antiquity, it is false, a building on the sand; seemingly firm, but really deceitful.

I now quit the ground of Scripture for that of antiquity, or tradition, solely be-

cause our antagonists fly to this ground. It is, therefore, but candid to avow, that, if they could prove their point; antiquity, balanced against the Scripture is not worth a rush.

1. Because Scripture claims the sole authority, and warns against tradition. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances which was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" Col. ii. 8—22.

The word of God declares that the corruptions of the church commenced so early that we can depend upon nothing but what we find sanctioned in Scripture.

Here we read, Acts xv. 24, the apos-

bles saying, "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law, to whom we gave no such commandment," Acts xv. 24. There was a party in Corinth who opposed Paul himself, who also said to the elders of Ephesus, "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them," Acts xx. 29, 30. Paul said, "The mystery of iniquity doth already work;" and John, "There are many antichrists already gone forth." Some professed Christians would not receive his epistles, and even cast out of the church those whom John approved. Christ, in the Revelation, threatened some with the loss of their church state. If, immediately after Paul's departure, such men arose, how rapidly would corruption advance, after all the apostles departed by death? Tradition, then, is a broken reed.

4. Our traditionary or historical knowledge of the church, immediately after the death of the apostles, is exceedingly scanty and deficient. God seems to have designed that it should be so, to cut off all appeals to tradition. We have but few Christian writings for the first hundred years, and these, it is to be hoped, not by the wisest and best of the Christians; and such are the follies of the fathers, that we might write a volume of them, and by them prove almost any nonsense or any error. But, in support of *apostolic* tradition, nothing is of any avail but that which goes up to the apostolic age; for the farther you descend, the more the value of the tradition tapers off, till it comes to nothing; though Rome brings down its appeal till it comes to modern antiquity, which is indeed identical with popery, that defends the practice of the church, by the practice of the church. Still I boldly affirm, that the highest antiquity is on our side, and decidedly against the boasted apostolical succession.

1.) The earliest churches were independent congregations. Their bishops were presbyters, and had no power over other churches or ministers. This is shown by Lord Chancellor King, in a perpetual appeal to the fathers; and as the Scriptures, so antiquity or traditions,

prove that no power was given by the apostles to any ordinary minister of the church beyond the limits of his own congregation. But this cuts up diocesan episcopacy by the roots, and proves, that bishops being limited to one congregational church, were no successors to the apostles, whose field was the world, and whose authority extended over all the churches.

2.) Antiquity gives the most decisive testimony to the scriptural identity of presbyters and bishops, and the human origin of modern or diocesan episcopacy. Jerome declares, that the modern thing did not come from the apostles, but was of post-apostolic date. "A presbyter," says he, "is the same as a bishop; and before there were, by the instigation of the devil, parties in religion, and it was said among different people, 'I am of Paul, and I of Apollos, and I of Cephas,' the churches were governed by the joint counsel of the presbyters. But afterwards, when every one accounted those whom he baptized as belonging to himself and not to Christ, it was decreed throughout the whole world, that one, chosen from among the presbyters, should be put over the rest, and that the whole care of the church should be committed to him, and the seeds of schisms taken away.

"Should any one think that this is my private opinion, and not the doctrine of the Scriptures, let him read the words of the apostle in his Epistle to the Philippians:—'Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons,' &c. Philippi is a single city of Macedonia: and certainly in one city there could not be several bishops, as they are now styled; but as they at that time called the very same persons bishops whom they called presbyters, the apostle has spoken without distinction of bishops as presbyters.

"Should this matter yet appear doubtful to any one, unless it be proved by an additional testimony, it is written in the Acts of the Apostles, that when Paul had come to Miletum, he sent to Ephesus, and called the presbyters of that church, and among other things said to them, 'Take heed to yourselves, and to all the flock in which the Holy Spirit hath made you bishops.' Take particular notice, that calling the presbyters of the single city of Ephesus, he afterwards names the same persons bishops. After

further quotations from the Epistle to the Hebrews, and from Peter, he proceeds:—Our intention in these remarks is to show, that, among the ancients, presbyters and bishops were the very same. But that, by little and little, that the plants of dissensions might be plucked up, the whole concern devolved upon an individual. As the presbyters therefore know that they are subjected by the custom of the church, to him who is set over them; so let the bishops know, that they are greater than presbyters more by custom than by any real appointment of Christ.”*

3.) Antiquity affords other proofs that the apostles had no real successors. Attempts were made to prove the possession of apostolic powers, long after John's death; but every one may see that it was a failure, like the pretence of the church of Rome in the present day to the power of working miracles. But when did the miraculous powers cease? Just at the time, and, in the way, that proves the falsehood of the popish pretences to apostolic succession. Miraculous powers gradually died away as the apostles died, and that generation of men died who had received the gift by the laying on of the apostles' hands. The apostles, having no successors, when the persons on whom *they* had laid *their* hands were gone, there were none left to continue these powers.

4.) The pretence to apostolic succession, was the effect and the proof of a corrupt departure from the highest antiquity. This, at length, elevated the pope, as a monstrous image, to crown the pillar of apostolic succession. Other bishops, it is pretended, were successors of the apostles, but the bishop of Rome, as successor of Peter, was prince of bishops, or universal bishop, and head of the Christian world. When a patriarch of Constantinople claimed to be universal bishop, the bishop of Rome denounced it as the mark of antichrist; though as soon as she could, Rome took this mark herself. But from Scripture we cannot find that Peter ever was at Rome. He probably, however, was brought there to be put to death, and till then, to live a prisoner and not a bishop. He was the apostle of the circumcision, among whom he spent his days; and Paul was the apostle of the Gentiles, in which capacity he wrote to

the Romans, as the head of the Christian world. If Peter ever had been bishop of Rome, he had first been bishop of Jerusalem, which was the first church, and mother of us all. But the whole doctrine of the apostles as bishops, succeeded by other bishops, from the most humble commencement of it, to the pride of the papacy, is a falsehood and an imposition—the very apostacy foretold. Tried by antiquity, the boasted apostolic succession is a building on the sand, with some appearance of a basis, but utterly unsound.

5.) The postscripts to 2 Timothy and Titus are no genuine Scripture, and are false and futile attempts to make bishops out of evangelists, extraordinary helpers to the apostles.

III. Tested by its moral character and tendency, this apostolical succession is wicked and destructive, an idol temple on the burning lake.

I appeal to moral character and tendency; for this is not only the glory of our religion, but its strength. It is the glory of Christ, that he is the perfection of holiness, and of our religion, that it makes us like him. Yet this is not all; for the moral character of God lies at the foundation of our religion; on which the very miracles themselves repose secure, as proofs of the truth of Christ's mission. For suppose it be admitted, that Christ wrought miracles; a man might say, “How does that prove that what he taught was true?” We answer, “The God of might is the God of truth, and would never employ his omnipotent control over nature to set his seal to a lie.” Thus you see, that even miracles themselves derive their power to prove the Gospel true, from the moral character of God. Now this boasted apostolical succession proves itself false by being wicked and destructive of holiness; by being wretched and destructive of peace; and by being exclusive and destructive of charity and unity.

1. It is wicked and destructive of holiness. As contrast shows qualities; let us place the false beside the true succession—the only one of which the Scriptures know any thing, that of doctrine and spirit. All Christians are successors to the primitive Christians. How? By succeeding to their faith, and piety, and charity, and holiness of life. I am a successor to the first preachers of the Gospel, and pastor of the Christian church, just in proportion

* Claims of Episcopacy Refuted, by J. M. Mason, D.D., pp. 175—7.

as I have the same sentiments, hold them on the same ground, the testimony of the apostles, with the same faith, which proves itself by its works; preach them in the same spirit, with the same motives, and under the same influence, producing the same effect for the conversion of sinners and the edification of saints. Now this doctrine is essentially holy. You cannot separate its holiness from itself.

Look next at the modern popish doctrine of apostolic succession. I will not trust myself to describe it; you shall hear it from its own advocates:—

“He (that is, Christ) has provided, by keeping up a succession of men, who derive authority in unbroken series from the first teachers of the faith, for the continued preaching of his word, and administration of sacraments. And though there be a great deal preached in which you cannot recognise the voice of the Saviour; and though the sacraments be administered by hands which seem impure; yet shall we venture to assert, that no man who keeps Christ stedfastly in view, as the ‘minister of the true tabernacle,’ will ever fail to derive profit from a sermon, or strength from a communion. The grand evil is, that men ordinarily lose the chief minister in the inferior, and determine beforehand, that they cannot be advantaged, unless the inferior is modelled exactly to their own pattern. They regard the speaker simply as a man, and not at all as a messenger. Yet the ordained preacher is a messenger, a messenger from the God of the whole earth. His mental capacity may be weak—that is nothing. His speech may be contemptible—that is nothing. His knowledge may be circumscribed—we say not, that is nothing, but we say, whatever the man’s qualifications, he should rest upon his office. Whoever preaches, a congregation would be benefited, if they sat down in the temper of Cornelius and his friends, ‘Now, therefore, are we all here present before God, to hear all things that are commanded thee of God.’

“But if a sermon differ from what a Gospel sermon should be, men will determine, that Christ will have nothing to do with its delivery. Now this, we assert, is nothing less than the deposing Christ from the ministry assigned him by our text. We are far enough from declaring, that the chief minister puts

*the false words into the mouth of the inferior. But we are certain, as upon a truth, which to deny, is to assault the foundation of Christianity, that the chief minister is so mindful of his office, that every man who listens in faith, expecting a message from above, shall be addressed through the mouth, ay, even through the mistakes and errors of the inferior. If, wheresoever the minister is himself deficient and untaught so that his sermons exhibit a wrong system of doctrine, you will not allow that Christ’s church may be profited by the ordinance of preaching; you clearly argue that the Redeemer has given up his office, and that he can no longer be styled, the ‘minister of the true tabernacle.’ There is no middle course between denying that Christ is the minister, and allowing that whatever the faulty statements of his ordained servant, no soul, which is hearkening in faith for a word of counsel or comfort, shall find the ordinances worthless, and be sent away empty. But when every thing seems against them, (that is, the true followers of Christ,) so that, on a carnal calculation, you would suppose the services of the church stripped of all efficacy, then by acting faith on the Head of the ministry, they are instructed and nourished; though in the main, the given lesson be falsehood, and the proffered sustenance little better than poison.”**

Now this doctrine is utterly wicked. This apostolic succession and authority may be possessed where there is no holiness of character; it may be held as a substitute for holiness of character. The minister that adopts this, is encouraged to disregard his own character and preaching, because he fancies he has a higher claim for the estimation due to a valid and a useful ministry, in his apostolic orders. The people are encouraged to disregard holiness, and trifle with sin in their ministers, by fancying that the mystic succession secures a blessing without any holiness or truth, and in spite of all error and sin. Then, they will think less of the necessity of holiness in themselves; less of the holiness of the Gospel; ay, and less of the holiness of Christ, its author too. This “doctrine of devils” bears its condemnation on its front, as clearly has any harlot that walk

* Sermons by Henry Melville, A.M., pp. 44—48. Rivington.

the streets. Like popery, to which it belongs, it is so essentially wicked, that miracles could not prove it true. For miracles themselves, employed in such a cause, would lose their convincing force.

This doctrine has blasted the fair fame of Christianity, by all the infamous character of popery. For never would the purest religion that ever came from heaven, have been supposed to own as its ministers the vilest men that ever disgraced the human shape, had it not been for the doctrine of apostolical succession.

2. The doctrine of apostolical succession is wretched, destructive of all peace of conscience.

See a dying man under trouble of conscience. One who comes to administer the sacrament to him, tells him, that it conveys saving grace, because he that administers it is a true priest in the line of the apostolic succession. The man says to him, "Then, sir, I ought to be quite sure that what you say of yourself is true, for I must soon stand at the bar of God." The priest replies, "You may be quite sure of that." The dying man replies, "I cannot feel quite sure of it; for I have nothing but your word for it, and that will not do for a dying man." The minister replies, "But I received ordination from the bishop, who is successor to the apostles." "Let me have proof that you are thus ordained," says the sick man; "for I remember that there was much talk about the *mock parson*, who officiated in our church, performed many services, and married many persons, and when it was afterwards found out that he was not ordained, some whom he had married deemed it necessary to be married over again." Half indignant, the other replies, "But I have the letters of ordination, with the bishop's own signature, to prove that I am in the line of succession." "Then," exclaims the sick man, "if this is the proof of so important a fact, I ought to see this signature that proves you a true minister."

It may not be easy to procure this signature, which may be locked up in a desk a hundred miles distant; but suppose the letters of ordination sent for, arrived, and seen, as there is only one half of the bishop's name, and for the other is a Latin word that the man cannot understand, he is perplexed, and asks, in a plaintive tone, "Is this the bishop's

signature?" "Yes, certainly," the priest exclaims. "But I am not certain," says the anxious man, "for I do not know the bishop's hand, and it is necessary to have it attested, before a magistrate, by credible witnesses, who know the bishop's hand-writing, and who will swear to the best of their knowledge and belief, the signature is genuine." When this has been done; the sick man says, "I have been thinking, in my anxiety about my safety, that I have had it attested, that the bishop ordained John Smith; but I am not sure, sir, that you are the person intended; for there are so many John Smiths; and, to be candid with you, I must say, that I have another embarrassment; for I am not sure that the bishop is one of those whom you call successors to the apostles." "Oh you may be quite sure of that," the priest replies; "for he was ordained by other successors to the apostles, and he has letters signed by the bishops who consecrated him." The dying man exclaims, "I should like to see those letters! but then, again, I reflect that I should not know the bishop's hand-writing, and if I did, I should require the signatures of those that ordained them; and I can see no end to my difficulties. But, perhaps, you will show me the whole list of the bishops and archbishops, that I may trace them up to the apostles." By a rare and happy accident, such a list is produced; the sick man bends his pallid countenance over it, "Why, some of these went to Rome, to be ordained by the pope," he exclaims, "and our church says, 'the church of Rome is antichrist.'" "Oh no!" exclaims the priest, "it is a part of the true apostolic church, of which ours is a branch." The sick man quotes largely from the Homilies, to confute the doctrine of his spiritual adviser, who, unable to satisfy his parishioner, calls in the aid of the incumbent of the next parish.

He meets the doctrine of the church of Rome with a different answer, pronouncing her antichrist; by which the sick man is still more embarrassed, perceiving that the clergy are not agreed among themselves what is and what is not a true apostolic church. But the minister assures the sick person, that we had bishops in England long before Pope Gregory sent Austin and his monks into Kent. The pale countenance now brightens up, and the faltering voice as-

sumes animation, when it asks, "Pray, sir, can you show me the very first man that preached the Gospel in this isle, and tell me whether he was a bishop, and what apostle ordained him; for then, perhaps, we may come down from that man to his successors in the present day."

What answer could an intelligent and honest man give to this question? He must say, "We know nothing at all about it." No mortal can tell who brought the Gospel to Britain; by whom he was ordained, or whether he ever was ordained at all; whether he was what is called clergyman or layman, or whether he were one of the merchants who came to fetch tin from Cornwall, or a Roman soldier, who had just heard Paul preach, and was hurried away to join his legion in Britain. To bid men rest their hopes on the apostolical succession, is the old story of the world resting on the tortoise, the tortoise on an elephant, and the elephant on nothing. No man can have peace on this ground. But, "being justified by faith, we have peace with God."

3. This apostolic succession is exclusive, and destructive of charity and unity.

It utters the proud language, "Stand by, I am (*not* more holy, but) more apostolical than thou." But after confining the covenanted mercies to themselves, how many do they make them-

selves? They are so miserable a fraction even of the Christian world, that if they can take pleasure in saying, "We are all," where is that charity that is greater than faith or hope? But some of the Oxford Tracts seem to relent on this point, and to admit that dissenters may be saved, as by a kind of back door, while the apostolicals alone have the front gate open to them. What is this but creating a Brahmin caste among Christians; and forming a schism in the church? The charity and unity of the Christian church, depend on the *true* succession, that of truth, and faith, and holiness. On this principle, we say, "Grace be with all them that love our Lord Jesus Christ. As many as walk according to this rule, peace be on them and mercy, and on the Israel of God." "Hereby shall all men know that ye are my disciples, if ye love one another."

So far, then, is it from being true, as one of the soi-disant apostolicals has lately declared from the Pulpit, that dissenters, being out of the succession, ought to work miracles to prove their ministry true, while they who are in the succession need no miracles; that these men, pretending to apostolic claims, are bound to repeat the miracles by which apostles proved their claims, while the doctrine of the succession is so wicked, that even miracles could not prove it true.

POETRY.

[The following was written by Mr. Hone, on a blank leaf in his Pocket Bible. On a particular occasion he displaced the leaf, and presented it to a gentleman whom we know, and who has correctly copied its contents for publication.]

LINES

Written before Breakfast, 3rd June, 1834, the Anniversary of my Birth-day in 1780.

THE proudest heart that ever beat
Hath been subdued, in me;
The wildest will that ever rose,
To scorn thy cause, and aid thy foes,
Is quell'd, my God, by Thee.

Thy will, and not my will, be done;
My heart be ever thine;
Confessing Thee, the mighty Word,
I hail Thee Christ, my God, my Lord,
And make thy Name my sign.

W. HONE.

REVIEW OF RELIGIOUS PUBLICATIONS.

ANALECTA HEBRAICA: *with Critical Notes and Tables of Paradigms of the Conjugations of the Regular and Irregular Verbs.* By C. W. H. PAULI. 8vo. pp. 304.

Oxford: J. W. Parker. London: J. G. and F. Rivington.

A KEY to the HEBREW SCRIPTURES, *being an Explanation of every Word in the Sacred Text arranged in the order in which it occurs: to which is prefixed, a Short but Compendious Hebrew Grammar without Points; with some Remarks on Chaldee prefixed to the Book of Daniel.* By the Rev. JAMES PROSSER, A.M., Perpetual Curate of Loudwater, Bucks. 8vo. pp. 333.

London: J. Duncan, Paternoster-row: and Orger and Meryon, Fenchurch-street.

We have long seen the need of a work similar to the "Analecta Hebraica," of Mr. Pauli. The treasures of the Hebrew language would amply repay the labours of the scholar, and an accurate acquaintance with its genius and idiom is demanded of the Christian minister, who is by his office an interpreter of the Scriptures. But the requisite assistance is not furnished by the grammars in common use; most of which are nothing more than meager outlines. Those of a higher order presuppose a very considerable acquaintance with the language, such as Ewald's, and, though to a less extent, that of Dr. Lee. They take the student by the hand, but only after he has by his unaided efforts entered the building, and they talk to him of numberless things, not one of which came under his observation in the path of his approach.

The grammar of Moses Stuart is an exception; but it is only a grammar presenting the dry bones of a dead language. The number of rules with their corresponding exceptions, the *minutiæ*† connected with the vowel points and the changes of vowels and consonants, and, above all, the paucity of examples which cannot there be remedied, will, in the words of Mr. Pauli, "impede the progress of the student, if not cause him to abandon the study altogether." The study of it, or of a similar work, is indeed indispensable to the learner, but his progress would be much facilitated, and his toil relieved, by a work which should present to him a series of appropriate examples.

Now the present work seems to supply this desideratum. Illustrating by nume-

rous and well-selected instances *one rule* at a time, the author leads the student gradually into an acquaintance with all the peculiarities of the grammar and idiom; thus avoiding the error of the Chrestomathics, where it may be requisite in the outset to apply many rules of grammar to a single verse.

But let us not convey the impression that Mr. Pauli is merely an illustrator of the rules delivered by others. The book is enriched with original critical notes, displaying an intimate familiarity with Rabbinical literature, and, what is too rare an accomplishment in this country, a perfect knowledge of the improvements which have been made in this branch of philological science in Germany.

Some of his theoretical views, indeed, appear to us untenable; for instance, the entire confidence, which he says, in the preface, he reposes in the Masoretic text, as unvitiated by transcribers; for we do not see how an acquaintance with Rabbinical literature and the Chaldee can determine a question depending on the authority of manuscripts: but this does not affect the value of the work. In his classification of nouns he differs from other grammarians, and with good reason, for in the Hebrew, there is nothing so involved as the labyrinth of "thirteen declensions." The author's own system is sufficiently simple, though we doubt its comprehensiveness.

We cordially recommend the work to theological students. Using it in connexion with any of the grammars to which constant reference is made, they will be much assisted to a mastery of the Hebrew language—an acquirement always desirable for their own confidence and satisfaction in explaining the Scriptures, and now rendered imperative by the circumstances of the times.

Mr. Prosser's work is of a very different order. The author belongs to the school of Parkhurst, and holds that "the Hebrew is the parent of all other languages, was the language of the garden of Eden, is as accurate in philosophical things as in divine." He traces the phenomenon, that a profound Hebraist is in these lands *rara avis* to the difficulty of the points, and we believe he is correct, though it is not the less true, that there cannot be a profound Hebraist without the previous labour of mastering these troublesome diacritics; for whenever the text is divested of them it

appears but a few removes from the unshackled license of Chinese.

Mr. Prosser's work, nevertheless, may be useful to those—and they are many—who have travelled by the royal unpointed road to their knowledge of the language. Those who want to know without trouble the meaning of Hebrew words will find it advantageous, not those who wish to know the Hebrew language.

The CLAIMS of EPISCOPACY REFUTED, in a Review of the Essays of the Right Rev. Bishop Hobart, and other Advocates of Diocesan Episcopacy, by the late Rev. JOHN M. MASON, D.D., of New York. With an Introduction and Appendix, by the Rev. JOHN BLACKBURN, Minister of Claremont Chapel, Pentonville. 12mo. pp. 224.

Jackson and Walford.

We rejoice in this seasonable re-publication of the earnest and able arguments of Dr. Mason, in opposition to the exclusive claims of the advocates of Episcopacy. The English public are much indebted to the esteemed editor, for making them acquainted with so popular and energetic a treatise on a subject, at the present time, of absorbing interest. Our professions of Catholic forbearance and impartiality on modes of discipline and worship, are not feigned. We can affectionately fraternize, and hold fellowship with all who "hold the Head." We can look with complacency on the minor differences of opinion by which good men are distinguished, when we regard them as occasions for the exercise of forbearance, for the trial of love. To contend with earnestness for the great points of Gospel truth; to promote charity in respect to lesser differences, are our great objects. It is for this very reason we take pleasure in witnessing this republication of Dr. Mason's work, and in recommending it warmly to our readers. Because at this period, the exclusive claims of an apostolic succession through diocesan ordination, are put forward in support of views, and are themselves supported by arguments, that are equally calculated to overthrow our Protestant faith, and to impugn some of the most vital and cherished truths of the glorious Gospel. While at the same time these exclusive pretensions quench love, and prevent occasional fellowship among Christian brethren of one heart, and of one mind on the great doctrines of our evangelical faith. It is as the advocates of truth and charity that we must be the opponents of whatever cannot be supported without the aid of other authorities besides the sacred Scriptures; nor be held without unchurch-

ing many flourishing communities of the faithful, and denying the validity of the ministerial character and services of many of the most devoted and honoured of the servants of Christ. We wish, indeed, there was a greater infusion of love into the energetic thoughts and language of the author. Truth is most powerful, most persuasive, when spoken "in love."

The PRACTICAL WORKS of RICHARD BAXTER: with a Preface containing some account of the Author, and of this edition of his Practical Works; an Essay on his Genius, Works, and Times; and a Portrait. In 4 vols. imperial 8vo.

G. Virtue, Ivy-lane.

A greater benefit could scarcely perhaps accrue to society, than a revived attachment to the writings of such a man as Baxter. He is incomparably the most searching of all our English divines; and he has written so largely that few subjects included within the range of practical godliness have been overlooked by him. Some of his works, such as his "Saint's Rest," his "Dying Thoughts," and his "Call to the Unconverted," have happily become familiar to the public mind, and have been attended with an eminent blessing in the experience of thousands; but others of them equally deserving of notice, have either slumbered in obscurity, or been locked up in the studies of the learned. The former octavo edition of Baxter's practical works, being now, as we understand, almost completely exhausted, must have done somewhat towards extending the knowledge of the labours of this great and good man; but Baxter must be still better generally known before he is fully appreciated; and when he is known to the full extent, the practical piety of the age will undergo a serious change for the better. Well might Dr. Bates say of Baxter, that "his works, for the number and variety of matter they contain, *make a library*;" and Bishop Wilkins, that he "cultivated every subject that he handled;" and Dr. Manton, that "he came nearer the apostolical inspired writers, than any man in the age." We are much indebted to Wilberforce, and Chalmers, and Hall, and others, for the part they severally took in creating an appetite for the writings of Baxter; that they could relish the pungent divinity of Baxter's school was a proof of the healthy and active state of their piety.

That Baxter had some peculiar views upon the subject of Divine decrees, and that he was bitterly opposed to the high-wrought Calvinism of his age, cannot be denied. A calm review, however, of his writings, and a candid allowance for the

spirit of his times, will place many of his peculiarities of sentiment, as well as temper, in a more favourable light than has generally been assigned to them by controversialists and polemics of any particular school. What Mr. Orme said of him is strictly true; "That he was more a Calvinist than an Arminian. His declared approbation of the 'Assembly's Confession,' and of the Synod of Dort's decisions, with trifling exceptions, is decisive on this point; while the general train of his writing, when he loses sight of controversy, is much more allied to the Genevieve reformer, than to the Dutch remonstrants." What can be clearer than the following paragraph from his work entitled, "The End to Controversies." "Election," he observes, "and reprobation go not *pari passu*, or are not equally ascribed to God. For in election God is the cause of the means of salvation by his grace, and of all that truly tendeth to procure it. But on the other side, God is no cause of any sin which is the means and merit of damnation; nor the cause of damnation, but on the supposition of man's sin. So that sin is foreseen in the person decreed to damnation; but not caused; seeing the decree must be denominated from the effect and object. But in election, God decreeth to give us his grace, and be the chief cause of all our holiness; and doth not elect us to salvation on foresight that we will do his will, or be sanctified by ourselves without him."

The times in which Baxter lived were truly remarkable for a succession of great and agitating events. Such a spirit as Baxter's could not be expected to remain unaffected by those mighty upheavings of the public mind which convulsed society, deposed monarchs, and threw the various elements of the religious world into a state of turmoil and strife. It is, indeed, to be lamented, that Baxter evinced his share of human infirmity in the numerous controversies in which he engaged; but it must be conceded that his provocations were many and strong, and that the trials and afflictions of his life were such as to oppress and wound an over sensitive and irascible nature. It is truly refreshing, however, to mark how his perturbed spirit sought and found continual repose in communion with Heaven, and converse with the inspired oracles. Some of the most pathetic efforts of his pen were composed at times when either he was immured in prison, or his name cast out as evil by the enemies of vital godliness.

But we must not prolong this article, as our main object is to introduce this elegant and cheap edition of Baxter's practical works to the notice of our readers. It is a triumph of the modern press to embrace in four compact volumes such a huge mass of

Christian literature. Each volume contains about a *thousand pages*, and the matter is so judiciously disposed as to be perfectly readable. Both the paper and print are good. Prefixed to the *first volume*, we have an original "Essay on the Genius, Works, and Times of Richard Baxter," which, from internal evidence, we judge to be the production of the Rev. Robert Philip. It is a vivid, and, upon the whole, a just sketch, and abounds in passages of remarkable force and brilliancy. In doing justice to the seraphic piety of Baxter, we cannot help thinking that it marks with too little severity his polemic bitterness, his political tergiversation, and his defective notions of the real principles of religious liberty. But the Essay will abundantly repay a careful perusal, as it forms an excellent key to the writings of the immortal Baxter. We wish Mr. Philip would lay aside his taste for quaint writing, as we can assure him that he writes best when he gives up his search for perpetual antithesis.

After Mr. Philip's Essay follows an "account of the author, and of this edition of his practical works." This account is plain, practical, and elucidatory; and will be very serviceable to those who wish to judge for themselves as to the order they will follow in perusing the works of this great author.

In these four volumes, we have no fewer than *thirty-three* separate treatises, some of them, as, for instance, "The Christian Directory," "The Reasons of the Christian Religion," "The Saint's Rest," lengthened and elaborate productions.

The portrait, which stands as a frontispiece to the first volume, is a well executed engraving, from one of Baxter's most approved likenesses; and the accuracy of the edition, so far as we have been able to test it, is such as to do credit to the editor and the printer. This acceptable offering to the Christian world is another of the triumphs of the Bungay press. We hope the time will soon come when the cessation of monopoly, and competition in the printing of Bibles, will make the word of God as cheap in proportion as other books, in this highly favoured land.

The WOMEN of ENGLAND, their social duties, and domestic habits. By MRS. ELLIS, author of "The Poetry of Life," "Pictures of Private Life," &c. &c. 8vo, pp. 342.

Fisher, Son, and Co.

We are happy to be able to assure our readers that Mrs. Ellis, though she has ceased to be Miss Stickney, has lost nothing of her native sprightliness or genius; while she

nas evidently extended the range of her mental vision, strengthened her powers of intellect, and increased the stores of her information. The subject she has undertaken is confessedly a difficult one. Had she addressed herself to a consideration of the duties and domestic habits of women in general, her task would have been comparatively simple and easy of accomplishment; but to write with effect to the women of a particular country, such as England, requires a discrimination and a delicacy to which but few even of our best authors are equal. It is but bare justice to Mrs. Ellis to say, that she has treated her subject with remarkable tact and sagacity; and that she has made many pointed and faithful appeals to the women of her own country, without evincing any of that bitterness of spirit which might have neutralised the force of her counsels, or turned away the edge of her rebukes.

We are aware that some persons in looking into these pages, will be ready to say, "Why are the great truths of Christianity, in their bearing upon the character of woman, so sparingly introduced into these pages?" The fair author's defence of herself for this feature of her work possesses considerable weight. "It is solely," she observes, "to the cultivation of *habits* that I have confined my attention—to the *minor morals of domestic life*. And I have done this, because there are so many abler pens than mine employed in teaching and enforcing the essential truths of religion; because there is an evident tendency in society, as it exists in the present day, to overlook these minor points; and because it is impossible for them to be neglected without serious injury to the Christian character." Our readers, however, must not allow themselves to suppose, that Christian principles and Christian motives are overlooked by Mrs. Ellis; by no means. They are always supposed, and often brought forth fully to view, with clearness and energy. But the work is divested of a theological garb, and for this reason, we believe it will be more useful in accomplishing the object which the author has in view, viz.—the fixing an intense gaze on the *little vices and the little virtues* of domestic life, which go so far to embitter or sweeten the cup of human life.

The volume consists of thirteen chapters, viz.:—The Characteristics of Women in England—Influence of the Women of England—Modern Education—Dress and Manners—Conversation of the Women of England—Conversation—Domestic Habits, Consideration and Kindness—Social Inter-course—Caprice—Affection—Love of Admiration—Public Opinion—Pecuniary Resources—Integrity—Habits and Character

—Intellectual Attainments—Employment of Time—Moral Courage—Right Balance of Mind.

We have read this effort of Mrs. Ellis's pen with pleasure, and, we hope, profit; and regard it as eminently fitted to correct many existing abuses in female society, and more particularly in families professing godliness, in which all the soft charities which adorn and sweeten life ought to shine forth with marked and attractive brilliancy.

CORNELIUS *the CENTURION*. By F. A. KRUMMACHER, D.D. *Translated from the German. With Notes and a Biographical Notice of the Author.* By the Rev. JOHN W. FERGUSON, A.M., Minister of St. Peter's Episcopal Chapel, Edinburgh. Vol. XXII. of the Biblical Cabinet, royal 18mo.

T. Clark, Edinburgh; and J. G. and F. Rivington, London.

We are glad to find that the Biblical Cabinet still continues to find favour with the public, though its success is by no means equal to its real value as a Treasury of Biblical knowledge. It is much to be lamented that works of light reading and secular literature find more favour often in even professing circles, than laborious treatises intended to aid in the elucidation of the sacred text. If we could make our voice to be heard and regarded, we would say to the heads of every Christian family in Great Britain, able to make the slender pecuniary sacrifice, "Do not fail to procure, *for the benefit of your children*, 'the Biblical Cabinet,' which contains a mass of well-digested information on almost all topics connected with the language, literature, and interpretation of the living oracles." In giving this advice earnestly, which we do most sincerely, we do not shut our minds to the fact, that all the volumes in this treasure of Biblical knowledge are not of equal value; nor do we conceal from our readers that some of the articles, as, for instance, Mr. Umbreit's introduction to his new version of the book of Job, are of dubious theology; but with these frank admissions, and all that can fairly be included under them, we do say, that in such a country as Great Britain, and in such an age as this, a compendium of Scriptural Philology, like the Biblical Cabinet, ought to command a sale of many thousands, and ought to prove alike remunerative to the publishers and the translators. If this hint of ours should prove serviceable to the proprietors of the Biblical Cabinet, and should be the means, by an increased sale of the work, of inducing them to proceed in their laudable undertaking, we shall indeed greatly rejoice,

and posterity will do us credit for the accuracy of our opinion, and the purity of our motives.

We think the editor has acted wisely in introducing such a volume into the series as Krummacher's *Cornelius*. It is not only a fine specimen of scriptural exposition of a very interesting portion of revealed truth, but, from its touching tenderness and pathos, it is fitted to introduce the Biblical Cabinet into circles where hitherto it has not penetrated. It is, indeed, a heart-stirring composition, displaying most of the author's excellences as a writer, without almost any of his defects. We have seen another neat edition of the work from the Scottish press, and we most heartily wish them both success. Such powerful appeals to the heart and conscience cannot fail to be a blessing to the human race.

CHRISTIAN THEOLOGY. *By* JOHN FLETCHER, late Vicar of Madely, selected and systematically arranged, with a Life of the Author, by SAMUEL DUNN. pp. 552.

Mason.

The theology extracted by Mr. Dunn is not miscellaneous but systematic, forming a body of doctrinal and practical instruction. Mr. Fletcher's biography, which precedes the theology of the book, is more full and complete than we could have expected. It is, indeed, not a mere miniature, but a whole-length portrait of one of the brightest ornaments of the Wesleyan communion. For though he was Vicar of Madely, he belonged more to the Methodists than to the Establishment. He was a native of Switzerland, and while living in Mr. Hill's family, as tutor to his sons, joined a Methodist class; when he had taken Episcopal orders, (though bred a Presbyterian,) he was such a parish priest as would not now be suffered. He was too apostolical for those who at present love to talk of apostolical succession. Lady Huntingdon having formed at Trevecca, a college for young ministers, of which Mr. Benson was tutor, Mr. Fletcher became President. But when the controversy between the Calvinistic and Arminian Methodists arose, Mr. F. took part in the latter, and became celebrated as their most acute and eloquent advocate. But, if mistaken, he was conscientious, and kind, and had less of the *odium theologicum* than most of those who engaged in that controversy. He married a woman of kindred spirit, who survived him some years as a preacher; for females were, in the earlier days of Methodism, not silent in the cause. He died August 14, 1785, in his 56th year, worn out with la-

bours and austerities, always well intended, but often carried to cruel excess, especially before he saw the way of salvation by grace.

As a divine, he laboured to oppose Checks to Calvinism, which he did not understand, and which many of its zealous advocates helped him to mistake; for the whole methodist body, Calvinistic and Arminian, was distinguished by zeal without knowledge. None of them were blessed with a theological education; but came groping their way out of total night, and almost as soon as they had any experimental knowledge of the power of religion, they came into a field of busy action and continued controversy; so that they never became divines.

Mr. Fletcher's zeal for Arminians will however be forgiven by many a Calvinist, for the sake of his zeal in behalf of justification by faith, and of regeneration by the Holy Spirit, of which the following is a specimen.

"Regeneration is that mighty change whereby a natural man is made a spiritual, or a new man, and he that was a child of the devil, becomes by grace a child of God. For as by one natural birth we are made in the likeness of fallen Adam, called 'the old man,' the first man; so by this spiritual birth we become 'new creatures,' spiritual men, and sons of God in Jesus Christ, the second Adam.

"The work of grace whereby we are thus born again, is so great that St. Paul calls it a 'new creation;' and it deserves that name; for thereby the soul of man is renewed throughout, with all the powers and faculties thereof; his carnal, sensual, earthly disposition is turned into a heavenly and spiritual one; his blind understanding is enlightened with the knowledge of God and Jesus Christ; his stubborn and perverse will becomes obedient and conformable to the will of God; his conscience, before seared and benumbed, is now quickened and awakened; his hard heart softened; his unruly affections crucified; and his body, whose members were before ministers of unrighteousness, is now ready to put into execution the good intentions of the mind."

A DAILY TREASURY for the CHRISTIAN; consisting of Texts of Scripture, with Selections from Christian Poets, for every Day in the Year. By a LADY. pp. 323.

Longman and Co.

This is an addition to those pious works of which Bogatsky's Golden Treasury was the *avant courier*. It is, perhaps, the maiden production of a Christian lady, and

is designed by texts for every day in the year, to show how admirably adapted is the word of God for all times and all cases. A large part of the volume consists of quotations from sacred poetry, many of them so appropriate, instructive, and beautiful, that we should like to know their authors; but, not having selected with a view to publication, the compiler was not able to give to every one his due. As the female taste is seen in the predominance of the poetry, this volume would make a very acceptable and useful present to a young lady. There are prayers interspersed which may assist those sisters of Hannah, who, like her, pour out their hearts to God.

We love these closet companions, because we love closet religion; and are most anxious that it should be cherished by every disciple of Christ; for he that honours God in secret shall be honoured by him openly. The spirit and conduct of some make us fear that the walls of their closet cry out against them. Pour out, Lord, the spirit of prayer upon us!

FUNERAL SERVICES occasioned by the lamented death of the Rev. ROBERT S. M'ALL, LL.D., of Manchester: *The Sermon, delivered in Mosley-street Chapel, Sabbath morning, August 5th, 1838, by the Rev. THOMAS RAFFLES, D.D., LL.D., of Liverpool; the Address, delivered in the Chapel, on the morning of the interment, by the Rev. JOHN ELY, of Leeds; and the Oration at the grave by the Rev. JOHN ANGEL JAMES, of Birmingham.* 8vo.

Hamilton, Adams, & Co.

This volume will be truly acceptable to a large circle of Christian people, both in town and country. It is pervaded throughout by the best feeling, and contains much well-authenticated information respecting its lamented subject. All the Brethren whose addresses appear in the volume seem to have been under an unction from the Holy One. The occasion was solemn and responsible, beyond what is common, and they appear to have been struck and awed by the position in which Divine Providence had placed them. Their hearts were moved, and hence they moved the hearts of those who heard them.

Our friend Dr. Raffles will pardon us for the use we have made of his Discourse in the Memoir department of the Magazine.

TRAVELS IN TOWN. *By the Author of "Random Recollections of the Lords and Commons," "The Great Metropolis," &c. &c. In 2 vols. 12mo.*

Saunders and Otley.

These volumes are by no means devoid of

interest to the religious world. The author appears to be well acquainted not only with all the secular movements of this great Metropolis, but also with whatever pertains to Church and Dissent. He has laid before his readers many striking facts, and administered many useful counsels. Episcopalians, Presbyterians, Independents, Baptists, Unitarians, &c. &c. are all described, and we must say with considerable accuracy. The periodical press is also dissected, and we cannot but thank the author for the honourable mention which he has made of our humble labours. From the spirit of the work, we should be led to conclude that the writer is a Christian and a Nonconformist.

MOTHERS' STORIES; or, Traditions and Recollections. *By ESTHER COPLEY.* 12mo, pp. 250.

Houlston and Co.

This volume consists of six deeply-interesting narratives, written in the fair author's best style, viz. The Orphans; the Maiden Ladies; the First Servant; Vicissitudes; the Emigrant; the Vanity of Human Wishes, or the Separated Child. Some of the facts recorded are most touching to the heart, and all are narrated in a manner truly engaging to young minds.

THE CALL to HEAR the CHURCH EXAMINED. *By the Rev. JOHN ELY, Minister of Salem Chapel, Leeds. 12mo. Fifth thousand.*

Jackson and Walford.

This Tract is peculiarly seasonable at the present moment, when the Popish pretensions of many writers of the Oxford Tract class are going far towards the demolition of the grand bulwarks of Protestantism. Mr. Ely is a writer of great vigour, sound information, and eminently Christian spirit. We are happy to find that the Tract is very largely demanded.

LITTLE WILLY. *A Widowed Mother's Memorial of a beloved child. Second Edition. With an Introduction by the Rev. WILLIAM JAY. 32mo.*

Nisbet and Co.

We really do not know when we met with so striking an account as this of infant piety. What a comfort to the mother who had to lose such a child must have been its breathings after Christ and heaven! We congratulate our venerable friend Mr. Jay upon the fact of being the grand-sire of such a sweet lamb of Christ's fold.

WORKS RECENTLY PUBLISHED.

1. *The Night of Toil; or, a Familiar Account of the Labours of the First Missionaries in the South Sea Islands.* By the Author of "Peep of Day." 12mo, pp. 462. Hatchard and Son.

2. *The Church Awakened.* Report of Special Meetings for the Revival of Religion, held in Surrey Chapel, London, Nov. 5, 1838, and following days. 18mo, pp. 108. Ward and Co.—This is a very interesting manual of services, which the adored Head of the Church has blessed to the good of many souls.

3. *Light: its Properties and Effects.* With numerous plates. Tract Society.—A very suitable present for the young.

4. *Medical Portrait Gallery.* Biographical Memoirs of the most celebrated Physicians, Surgeons, &c. &c., who have contributed to the advancement of medical science. By THOMAS JOSEPH PETTIGREW, F.R.S., F.A.S., F.L.S., &c., &c. Vol. I., imperial 8vo. Fisher, Son, and Co.—This volume is extremely well written, and will be highly instructive to many beyond the limits of the profession for which it is more immediately intended.

5. *The Works of the Rev. John Berridge, A.M.,* late Fellow of Clare Hall, Cambridge, Vicar of Everton, Bedfordshire, and Chaplain to the Right Honourable the Earl of Buchan. With an enlarged Memoir of his Life, numerous Letters, Anecdotes, Outlines of Sermons, and Observations on Passages of Scripture, and his original Zion's Songs. By the Rev. RICHARD WHITTINGHAM, Vicar of Potten, Bedfordshire. 8vo, pp. 508. Simpkin, Marshall, and Co.

6. *Queen Esther's Solitude for her Kindred:* an Argument in Support of the British and Foreign Temperance Society. Delivered in London in the form of a Lecture, first on Nov. 8th, and again, by request, Nov. 16th. By SAMUEL BLAIR. 32mo. Hodson, 112, Fleet-street.—This is a very powerful tract, well worthy the attention of all who are striving for the reformation of society, in the matter of the use of intoxicating liquors.

7. *Panorama des Enfants.* La Morale, La Religion, La Science, et les Arts, mis a La Portee des Enfants. Par M. L. DE TOURREIL, Auteur de plusieurs ouvrages l'education, collaborateur du

Dictionnaire de la Conversation, et Membre de l'Institut Historique. 12mo. Fisher, Son, and Co.—This little volume, beautifully embellished, will be a very suitable present to young people learning the French language.

8. *The Little Picture Bible and Testament.* By ISABELLA CHILD. 2 vols. Tilt, Fleet-street.—With their numerous illustrations of Bible History, these two beautiful little volumes will be useful to children, from five to ten years of age.

9. *The Christian Almanack for the Year 1839,* being the Third after Leap Year. Also, *The Tract Society's Penny Almanack for 1839.* Tract Society.—These almanacks are most useful to the public; and we believe them to be very accurate.

10. *An Encyclopædia of Geography.* Comprising a complete Description of the Earth, Physical, Statistical, Civil, and Political; exhibiting its relation to the heavenly bodies, its physical structure, the natural history of each country, and the industry, commerce, political institutions, and civil and social state of all nations. By HUGH MURRAY, F.R.S.E., assisted by the following gentlemen in their respective departments of science: Astronomical and Mathematical Geography, William Wallace, A.M., F.R.S.E., Professor of Mathematics in the University of Edinburgh; Geology and the Distribution of Minerals, Robert Jameson, F.R.S.E., Regius Professor of Natural History, Lecturer on Mineralogy, &c., in the University of Edinburgh; Botany and Distribution of Plants, Sir W. J. Hooker, LL.D., F.R.A., L.S., Regius Professor of Botany in the University of Glasgow; Zoology and the Distribution of Animals, William Swainson, Esq., F.R.S., F.L.S., &c. &c. Illustrated by eighty-two Maps, drawn by Sidney Hall, and upwards of one thousand other Engravings on Wood, by R. Branston, from drawings by Swainson, T. Landseer, Sowerby, Shutt, &c., representing the most remarkable objects of nature or art, in every region of the globe. In 2 vols. 8vo. pp. 1,568. Longman and Co.—This work, which we shall have occasion to notice in our next, is one of the most valuable compendiums of knowledge, on the subject to which it relates, in the English Language.

11. *The Child's Own Book for 1838.* The profits to be devoted to Sunday-school objects. Sunday-school Society. 32mo. A very good Sunday-school reward book.

Home Chronicle.

LONDON.

ON THE INCREASED CIRCULATION OF THE EVANGELICAL MAGAZINE.

To the Editor of the Evangelical Magazine.

Permit me to inform you that our esteemed pastor and minister, the Rev. H. L. Adams, has brought before his church and congregation the subject to which your circular, addressed to ministers, referred. And, on Thursday evening, the 22nd inst., preached a sermon from the words suggested in such circular, and showed in the most clear and forcible manner the identity there existed between that of the text and

the extended circulation of the Evangelical Magazine, by reason of its profits being devoted to the noble purpose of relieving the distressed and bereaved widows and orphans of those ministers who have been called from their labours, in connexion with the church on earth, to the reward associated with the church in heaven. The powerful appeal, I am happy to inform you, was not made in vain, as many have already intimated their intention of taking (at the commencement of the new year) this very cheap and highly interesting periodical. The superintendent and teachers of the Sabbath-schools in connexion with the Independent chapel have determined to take thirty copies a month. Hoping, there-

fore, that this noble example will stimulate others to do likewise, I venture to send you this statement.

I ought to inform you that the Evangelical Magazine will, I have no doubt, be read by many in the surrounding villages, where, until very lately, such a work has been totally unknown; and I trust, that ere another year has passed away, instead of there being only twelve or fourteen copies circulated in Newark and neighbourhood, there will be at least as many hundreds.

I am, dear Sir,

Yours truly,

R. D.

Newark, Nov. 24, 1838.

PROSPERITY AT HOME.

DEAR MR. EDITOR,—There are several kinds of prosperity in the church of God:

1. There is the addition of converts:
2. There is the progress of piety in believers:

3. There is consecration of young disciples to the public service of the sanctuary:

4. There is the multiplication of splendid offerings on the altar of benevolence.

It is the third of these that I am going to mention, for there never were so many young men offering themselves for Missionary service as at the present time.

The Rev. J. Angel James, in one of his powerful speeches at Exeter Hall, in 1836, made the great assembly thrill by the following sentence:—

“Come the day when he should go to the Mission-house, and see fifty missionaries saying, ‘Send us,’ and hear the Directors reply—‘Gentlemen, we have no funds, you must go back; the church does not feel it necessary to employ you!’ This scene should become the text of a thousand sermons; it should make the subject of a thousand speeches; it should thrill through the country, it should awaken and kindle a burning eloquence, that would, if no other means could be found, melt down the plate off their sideboards, draw the gold chains from the necks of the ladies, the brooches on their bosoms, and the rings,—all but the dear, sacred pledge of connubial love—from their fingers, and bring all into the treasury of the Lord!”

Now, Sir, that day is come. We have a hundred instead of fifty, who are all on tip-toe, waiting to be received by the London Missionary Society, but we cannot receive them for want of funds; and yet, Sir, the plate stands on the sideboards not melted down—aye, and the gold chains and the necklaces, &c. are put where they were, and we do not want them, no!—there are

many other ways and means in order to do the work. But perhaps you are unbelieving, and are ready to say, “Is it really true that there are so many young missionary candidates as you state?” Oh yes. It is true; and let the following letter bear witness:—

“MY DEAR YOUNG FRIEND,—I am instructed by the Board of Directors most respectfully to decline, for the present, your application. The Society has such an unexampled number of applicants, that the Directors have resolved to select those which are the most eligible for their service, in which the age of the individual, his standing in religion, and his education, are taken into account. Among the applicants are several men of education, senior students in our academies, ministers engaged in the work, or ready to go forth; and in the present state of our funds, there being an excess of 6,000*l.* or 7,000*l.* in the expenditure over the contributions, such must be preferred to those who require an education entirely.

It is well, my dear young friend, that it is in your heart thus to serve God; but it appears that you are only about twenty years old, and of but limited education, and therefore I am charged by the Board to recommend you to endeavour, by some means or other, to have your education advanced; and if at the expiration of one or two years, you still find your heart burning with missionary zeal, and should renew the application, the Directors will most assuredly pay to it their best attention. We have, at this time, forty-two approved accepted candidates, in a course of preparation, and several more in correspondence, so that in the present state of our funds, we are obliged prudently to pause and consider. I shall be happy to hear from you, and believe me, ever yours,

JOHN ARUNDEL.

26th July, 1838.

This letter was given to me by a youth with tearful eyes. He was weeping, yes, weeping, because he was kept back. I read this letter to a public meeting at Bath, and I should like to show it to the whole ransomed church of God. But what is to be done? Just what dear Mr. James said would be the case—it must become the text of one thousand sermons—the subject of one thousand speeches, which should thrill through the country, and kindle a burning eloquence; and whose voice would be heard with more pleasure than Mr. James’s, and who would be more likely to do the work than Mr. James? We want him—and men like-minded and like-gifted; and we must have them. Oh, who will help? I propose to the consideration of ministers,

that one thousand sermons be preached on this subject during the month of January, and remain, your very obliged servant,

RICHARD KNILL.

PROVINCIAL.

RE-OPENING OF INDEPENDENT CHAPEL, ROCHFORD, ESSEX.

On Wednesday, Nov. 28th, 1838, the above place of worship, after having undergone a very considerable enlargement, was re-opened for divine service, when three sermons were preached. That in the morning, by the Rev. Alexander Fletcher, of Finsbury Chapel, London, from Haggai ii. 9. That in the afternoon, by the Rev. Robert Burls, of Maldon, from Acts ii. 37. And that in the evening, by the Rev. Edward Parsons, of Bow, from 1 Cor. x. 33. The following ministers took parts in the services of the day:—Rev. Messrs. J. Thornton, of Billericay; J. Pilkington, of Rayleigh; G. Garrington, of Burnham; J. Norton, of Maldon; R. Fletcher, of Southend; J. Jacob, of Waking; and E. Temple, minister of the place. The ground on which the enlargement is carried out, was the generous gift of Miss Lambirth, daughter-in-law of the Rev. Alexander Fletcher. The expenses incurred by the enlargement amount to 600*l.*, towards which 350*l.* were received previously to the day of re-opening. The amount of collections and extra contributions, during the day, was 107*l.* leaving only 143*l.* to be defrayed.

MOUNT ZION CHAPEL, SHEFFIELD.

This place of worship having, by exchange and purchase, been secured for the use of the greatly augmented congregation of the Rev. John Thorpe, was re-opened on Wednesday the 21st of November; and on the following Lord's-day, sermons were preached by the Rev. Drs. Raffles, of Liverpool, and Harris of Cheshunt; the Rev. R. S. Bayley, F.A.S., of Sheffield; and the Rev. W. M. Bunting, (Wesleyan,) of Manchester. The congregations were very large, and the collections, exclusive of nearly 700*l.* subscribed privately, amounted to 271*l.* 14*s.* 11*d.* The devotional parts of the services were conducted by the Rev. James Boden, the Rev. Francis Dixon, (Mr. Thorpe's predecessor at Lee Croft chapel,) the Rev. T. Smith, A. M.; and the Rev. Mr. Speakman. All the Congregational ministers in Sheffield and around favoured us to generosity. Mr. Thorpe's friends dined together in the school-room adjoining the

chapel, on Wednesday. Mr. Thorpe presided, and addresses were delivered by the Chairman, the Rev. Drs. Raffles and Harris, Bayley, M'Lean, (Wesleyan,) Allein, (New Connexion,) W. H. Stowell, (Theological Tutor of Rotherham College,) Dixon; and James Montgomery, Esq. On Wednesday evening, a social meeting was held in the Music Hall, when the Rev. J. Thorpe again presided; and the meeting was addressed by the Chairman; and by the Rev. Dr. Harris, W. H. Stowell, W. M. Bunting, C. Larom and D. Rees, (Baptists,) and other ministers.

All the meetings were deeply interesting, and will be long remembered.

TUNBRIDGE WELLS.

To the Editor of the Evangelical Magazine.

REV. AND DEAR SIR,—As the beneficence of the Christian public may be reasonably claimed, in the cause of evangelical instruction, when local efforts have been carried to their utmost extent; I beg permission to insert the subjoined appeal in your impulse-giving Magazine, and with the assurance, that could I but adequately describe the pious devotedness of the worthy individuals who from Sabbath to Sabbath, and in every kind of weather, leave the sacred retirement of their houses for the sake of instructing the poor children of "Sutty's Village" in the knowledge of Christ, I am convinced the small sum required to complete the good work would not be implored in vain; and I know, dear Sir, you will not deem it a trouble to receive any contributions for that purpose.

Yours very faithfully, T. H. B.

*An Appeal on behalf of the Poor Children of
Sutty's Village, near Tunbridge Wells.*

The village so named, situate on the borders of Krant Forest, contains about two hundred inhabitants, who are at a considerable distance from any place of public worship, and, until lately, have been destitute of any Sunday-school or other means of religious instruction. During the last fourteen months, a few benevolent persons in Tunbridge-Wells have, with exemplary piety and diligence, succeeded in establishing a Sunday-school there, and have already nearly sixty children under a course of religious instruction in the afternoon of every Lord's day. Hitherto the children have been taught in the room of a cottage hired for the purpose, but which is so small and inconvenient as to endanger the health both of the children and the teachers. It is now proposed to build a commodious room, which may not only serve for the Sunday-

school, but may be let during the week as a day-school; and may likewise be occasionally employed for the preaching of the Gospel to the villagers. The cost of the building, with the needful fitting-up, is estimated at £60—of which one-half has been already, by great exertion, collected at Tunbridge-Wells. The erection will commence as soon as the deficient thirty pounds can be obtained. The building to be placed in trust. The Rev. B. Slight, and Thomas H. Burder, M.D., of Tunbridge-Wells, will also gladly receive any sums that may be transmitted for this good work.

OPEN AIR PREACHING, IN SOUTH DEVON.

DEAR SIR,—As the diffusion of the Gospel among our village population is what every Christian must desire, I make no apology for addressing you on the subject.

At the annual meeting of the ministers and delegates constituting the South Devon Congregational Union, in July last, the spiritual destitution of the rural districts was brought under consideration. We have already, in connexion with the Union, four Home Missionaries, who supply religious instruction to a considerable number of villages. But there are yet extensive portions of the county in which the Gospel is never heard. It was thought, therefore, by the brethren and friends assembled, that some extraordinary efforts should be made to meet the necessities of the case, and a resolution was unanimously agreed to, recommending the plan of open air preaching, in the hope that, under the Divine blessing, the evil deplored may be, at least, partially removed. Several of the brethren at once arranged to carry the plan into execution; different districts were assigned to them, and we confidently trust that if we are spared until our next annual meeting, we shall be able to report, that the Gospel has been faithfully proclaimed, at least once, in nearly every village and hamlet in the south of Devon!

Many of us began our interesting labours almost immediately. As some truly Christian people regard such movements with timidity, if not with jealousy, I have thought it not undesirable to send you a brief account of my own proceedings, as a proof that the plan of preaching in destitute places in the open air is not more practicable and delightful to ministers, than acceptable to the people they may visit. The method adopted by my brethren and myself has been, to send a few small handbills to the village or place which we intended visiting, announcing, that in the afternoon or evening, (as the case might be,) a sermon would be preached in the open air, and specifying the name and residence of the

preacher. Within the space of three weeks, I had the pleasure of thus preaching the Gospel of Christ in ten different places; employing for the purpose those evenings of the week which were not occupied by my regular engagements at home. I generally had the company of some of my friends to aid in the singing; and our reception everywhere was most cheering. On the 1st of August, I preached in two very small hamlets (about a mile or two apart) in the evening. At W——, a little after five o'clock, on account of the rain coming on, I was invited to occupy a large school-room where about sixty persons assembled, and attentively heard the Saviour's invitation, in Matt. ii. 28. Thence I hastened to C——, where, at seven o'clock, I preached again from Psalm cxliii. 2, to nearly a hundred people, under the shade of a large tree. Such was the interest apparently felt by the audience, that only one individual moved away before the service closed, although it was actually raining during the whole time! They stood, some with umbrellas, and others sheltered by the tree, eagerly listening to the words of eternal life, in a place where, I believe, the Gospel had never been preached before. On the 7th of August, I went to H——, (a village about two or three miles distant from the town in which I reside,) and there I preached at five o'clock, to nearly one hundred and fifty people, from Ezek. xxxiii. 4, 5. As soon as the service closed, I proceeded (many of the people accompanying me,) to H—— Ford, about a mile further, where, from Heb. vii. 25, I addressed an audience of quite three hundred. Here, too, persons from several other villages in the neighbourhood begged and intreated that I would soon come, and in like manner preach to them. What could I do but promise that, if life were spared to me, I would? The next evening, Aug. 8th, I went to S——, (four miles distant,) where I addressed about a hundred and fifty people, taking as my text the prophet's inquiry, "Is there no balm in Gilead?" &c., Jer. viii. 22. On the 10th, I preached at D——, (about six miles distant,) a village in awful spiritual darkness. There, although the people are wicked almost to a proverb, being devoted to vulgar and debasing sports, I was received in the kindest manner, and listened to most attentively by more than a hundred and twenty individuals, notwithstanding the rain, which descended all the time. I next preached at North H——, a hamlet whose inhabitants are similarly dark and degraded, on the 14th of August, to an audience of eighty persons, from Zech. ix. part of 12th verse. On the evening of the 15th, in company with several of my friends, I went to R——, (about five miles off,) where we experienced peculiar gratification.

About two hundred and fifty persons listened, apparently with intense interest, while I proclaimed the glad tidings of mercy from Acts xiii. 38. One circumstance deserves to be recorded. After the service we were informed, that when the notices of our visit were distributed in the morning, some of the "sons of Belial" in the place resolved to oppose us, vowing, in an awful manner, that I should not be allowed to preach. They arranged, therefore, to create a disturbance, and drive us out of the village; some pledging themselves to come with fiddles, some with drums, and some to play at skittles, wherever we might attempt to carry on the service. How it was occasioned I cannot tell; but not the shadow of opposition presented itself to us! On my arrival at the spot, finding persons already waiting, (some of them respectable farmers who had come a distance of two, three, and four miles,) I proceeded to some elevated steps, one of my friends gave out a suitable hymn, the people joined in the singing as if with heart and soul, and throughout the entire service, evinced that fixed attention, which led me confidently to hope that, by the Divine blessing, the word spoken would not be in vain. On the 17th, I went to B——P——, (about a mile and a half distant,) where I had an audience of a hundred, although the place contains only a few scattered houses. The 21st of August saw me at T——, where, although the husbandmen had begun to be busy with the harvest, I had a congregation, most attentive and grateful, of about a hundred. Here, however, on account of the harvest, I was compelled, for the present season, (and I believe my brethren too,) to suspend these operations. We propose, if life be continued to us, resuming them next spring, on a much more extensive scale.

I confess, Sir, I cannot review the engagements just specified without feeling peculiar pleasure. How delightful to have had the opportunity, by the above plan, of preaching the Cross of Christ in ten villages, in about seven of which the glad tidings of Redeeming love are scarcely, if ever, proclaimed at all! In these ten villages and hamlets, during my visits, between 1400 and 1500 immortal souls heard "words whereby" they may be "saved!" In nearly all these places, too, we distributed large numbers of tracts. Everywhere the people were delighted at our coming, and entreated (most of them) with the utmost earnestness that we would come again. Not a single insult was offered to us; not an improper word was uttered! On the contrary, in many of the places the gratitude of the people was unbounded: and I cannot but hope that the best results will follow.

Did your valuable space permit, I could relate many additional circumstances connected with my "Open Air Preaching" excursions, which would be peculiarly gratifying and encouraging; and I doubt not that several of my esteemed brethren could do the same. Enough, I trust, has been said, however, in the account I have given, to show the value of such efforts.

I rejoice that some other associations of ministers and churches have adopted the plan. It is my sincere prayer that it may have universal adoption; as I am firmly convinced, that it is not more scriptural in its sanctions, than adapted in its influence, to promote (by the Holy Spirit's blessing) the good of souls, and the glory of the Lord.

I remain, Dear Sir,

Yours respectfully,

General Chronicle.

ON MINISTERIAL EDUCATION.

It is gratifying to behold, among the many other improvements of the present day, the increasing solicitude of Christians for a well-educated ministry.

That the existing system of education for Dissenting ministers is very defective (notwithstanding its undoubted improvement of late) admits of no doubt; but there is much hope for still greater amendment, when the tutors of our colleges are not averse, but favourable, to prudent alterations. I cordially rejoice, therefore, in the article which appeared in your November number, signed

"A Tutor;" and fully agree with him that some decided changes are needed to prevent us from falling behind the demand and the spirit of the times. I do not, however, so entirely approve of the plan of reform which he proposes as I concur in his object. It is not so much my intention to find fault with his proposition in this communication, as, with all humility, to explain a scheme which, I think, would better answer our common purpose. I may still remark that, although his plan is better than the present in the main, it can only mitigate existing evils, but will not remove the bad principles

which caused them. For instance, he protests against paying 125*l.* per annum per student, as an exorbitant waste of money. Agreed. But will from 70*l.* to 95*l.* (according to his proposal) be a frugal expenditure for each student annually?

He would have the first three years of education—the very time when good habits of patient study should be formed, by pursuing some one branch of learning at least to its furthest limits—occupied in desultory reading on many elementary subjects, with but one tutor to aid him in them all; while the last two years, he seems to think might be efficiently divided between the university finishing classes, theology, and preaching, our present colleges would then be only preparatory seminaries, while the University, which is undoubtedly the fittest place to acquire a firm groundwork, and to inspire a philosophic, far-searching, literary bent of mind, would be ill introduced at the close of the course. In short, the plan retains the chief radical errors of our English system, which has, from time to time, provided some new, isolated, small, feeble institution, oppressed and weakened by the board, lodging, and entire maintenance, as well as education, of a few students, for a limited period; which small number of students have lived in all the ease of independence, on a charity which, had it been better distributed, might have assisted to secure a more complete education to some three or four times their number.

We now want (for the times call on us for it) some enlarged effort for this object, to unite in a strong body the separated friends of education. The principle of such a movement must be rigid frugality of funds, in order to be the more liberal in the number educated, and in the quality of education provided. Why not form another society, for the purpose of educating pious young men for the ministry? “What,” is the common-place objection, “another society! we have too many already.” But this objection cannot be valid where it can be shown that the work which the new society is intended to effect, must be done in some way, and that, by forming a new society for it, our labour and expense would be in reality diminished, even for the present, while in no other way whatever can we hope to provide for the demands of the future.

Again, this is no mere original theoretic suggestion. A similar society already exists in America. The twenty-second and twenty-third annual reports of its proceedings lie before me, and from them I am prepared to show the practical effects of the system. The “American Education Society” was founded in 1815, when the rapid

increase of population compelled the religious public of the States to vigorous and economical measures for the supply of pastors to the destitute churches of their country. Its board of directors examine the candidates, and watch them in their studies through a probation of three months, and a course of seven or eight years. The principle of assistance is, to give “as little help as possible consistently with the health and good education of each student.” Every student applies for his allowance quarterly, by filling up a printed form, in which he states that he holds to his original intention of devoting himself to the work of the ministry, and details his expenses for board, tuition, &c.; his receipts from friends, his own labours, and his present debts. This form is certified by the signature of the president of his college, and by means of it the society can judge how much it is really necessary to afford him. The usual provision is from 15*l.* to 20*l.* per annum; which sum in America, (though it certainly could not be so in England) is found in most cases sufficient, added to other resources, for all who are willing to help themselves.

This allowance is not proffered as a gift of charity, but as a loan; for which the student gives a promissory note that he will refund it in the course of his future life. The committee have power to cancel these obligations when they deem it right, as in the case of foreign missionaries, or students settled over feeble churches. All students have their option as to the place where they will receive their education, subject, of course, to the approval of the committee. If the student's character be satisfactory, and his circumstances, at each quarter's return, appear to require assistance, they receive it for seven years, on condition that they spend the first four years at some general institution for classes and literature, and the last three at a theological college.

Such is the rude outline of the plan. Now, let us compare its economy and results with our own:—

1. As to the number of students.

In 1834 the society had 912 students at various colleges; in 1837, 1,125; in 1838, 1,141.

There were admitted as new students, in 1836, 237; in 1837, 289; in 1838, 203.

This last year was one of great pecuniary embarrassment all through the union.

In 1837 it had educated, since its formation, 2,790; in 1838, 2,993.

On an average this total increases at the rate of about 100 per annum, several not being enumerated who required assistance only during a part of their course.

N.B. Besides this society, there is an-

other in the Presbyterian church, which had, in 1834, as many as 436 students; as well as others in the Baptist and Reformed Dutch churches, to whose reports I cannot refer.

In order to compare this total with the number educated at our Dissenting colleges, it is a startling fact that we have no statistics of our own; but are compelled to have recourse to the reports of this very society, whose agents have obtained by letter, from the tutors of our colleges, the results which, together with the inferences of Americans on them, I copy with some sentiments of shame:—

“The following is a list of the theological institutions among the Dissenters in Great Britain. All these institutions have educated only 2,270 ministers, though some of them are a century old, and all of them but one older than the American Education Society; while this society alone has been the means of introducing into the ministry about 1,200, and has now under its patronage more than 1,100 students, a large part of whom are soon to commence preaching the Gospel. These are all charity institutions, except Coward College, and are sustained somewhat in the way in which the Education Society is sustained. We acknowledge with gratitude that the Dissenters have done much for the cause of Evangelical religion by these institutions; still it is a serious question whether they would not have done far more had they taken a higher ground in reference to the education of their ministers.”

	Founded.	Sent out.	Contains.
Coward College, London	1729	probably 400	... 16
Homerton College... ..	1730	— 219	... 20
Independent College (Rotherham).....	1756	— 214	... 16
Countess of Huntingdon (Cheshunt) ..	1768	— 264	... 16
Baptist Academy (Bristol)	1770	— 182	... 16
Newport Pagnel Academy.....	1782	— 78	... 10
Highbury College	1783	— 242	... 40
Alredale College.....	1800	— 175	... 12
Hackney	1803	— 120	... 16
Bradford (Baptist)....	1804	— 125	... 10
Pontypool College (Baptist)	1807	— 74	... 10
Stepney (Baptist)	1810	— 79	... 20
Glasgow Academy	1814	— 53	... 15
Blackburn	1816	— 32	... 15
Wesleyan (Hoxton) ..	1834	— 13	... 20
		2270	252

N.B. See Report of American Education Society, for 1838. Appendix. Note C. p. 77. With the exception that Exeter College and some preparatory institutions are omitted, we believe this list is very correct.

I have annexed to this list the number which each college can receive; by which

it seems that, in 1838, our Congregational colleges were educating only about 176 students, while the American Education Society had 1,141! We send out yearly from 30 to 40; they supply their churches with from 200 to 300; and at what expense?

II. *Funds.* It will be necessary to remember the different rate of value between England and America, and that an equal amount of money will obtain about twice as much there as it will here. Your correspondent states that we pay about 125*l.* per annum for each student. This estimate is, I think, on the whole, a low one. However, our Independent colleges altogether will hold 176 students. Now, at the rate of 125*l.* for each, our total expense is 22,000*l.*

What are the expenses in America? Their allowance per student is 15*l.*, or about as much as 30*l.* in our country.

In 1834, the Education Society supported 912 students for 57,000 dollars (11,400*l.*); in 1837, 1,125, for 66,161 dollars (13,200*l.*); in 1838, 1,141, for 68,861 dollars (13,732*l.*)

N.B. I have taken five American dollars to a pound English to avoid the fraction.

If we double this sum to get its English value, we find that 1,141 students are educated for 27,400*l.*; while for 177 we pay 22,000*l.*

Their supply is about 30*l.* per annum; ours 125*l.*, each student.

Also, we must notice the amount refunded by the students, which was, in 1834, 1,917 dollars (389*l.*); in 1836, 4,332 dollars (866*l.*); in 1837, 7,644 dollars (1,528*l.*); in 1838, 4,467 dollars (893*l.*)

Thus from this loan system, which is found to cherish among the students so wholesome a spirit of independence, about one-tenth or one-eighth of the whole income of the society may be expected.

On this system, also, the young men have a longer term, and a superior-course of education.

III. Let us now consider the effect of such a society on our existing establishments. They would be gradually relieved of the burden of providing board, &c., gratuitously for the students; and might direct the greater part of their income at once to the education of their inmates. The colleges would be filled by beneficiaries of the Educational Society; they would be able to afford, and would be stimulated to provide, better means of instruction, by giving higher salaries to instructors. A spirit of progressive reform and of emulation would be created by the desire of obtaining pupils from such a society. Besides, the character of the young men for perseverance and piety has been such in America, that many of the tutors of colleges have agreed that

they are usually the life of the whole institution, that their removal would be ruin, and that, if all of them were to die immediately on leaving college, still the church would be amply repaid by the happy influence they exert whilst there.

How far this reform would proceed; what fresh institutions would be created; whether ultimately a central theological college would be formed, by means of which those lectures, which now benefit only one college with its 10 or 20 students, might be made available to all, and those exertions of the separate tutors, which each now expends on the whole field of theological science, might be concentrated on the special province wherein each excels; are speculations the soundness of which I will leave time to test. But, certainly, there ought to be no fear lest the plan I have proposed should be in the least degree detrimental, but rather it appears certain to improve and establish, on more liberal and widely-useful principles, all existing institutions.

IV. There remains only one other great advantage of this plan to be mentioned. At present the object of the education of pious young men to preach the Gospel in this or other countries is separated, and mingled up with many different societies. A new society, expressly to provide for it, would bring the scattered parts into one prominent whole. By it such societies as the Home and Foreign and Colonial Missionary Societies would be relieved of that which is not one of their direct objects, and which has constantly encumbered their operations, viz. the education of their own missionaries. If once relieved of so great a hindrance, they might act on a wider scale than at present prudence will allow, and would be sure of agents better qualified to carry out their intentions.

On the whole, therefore, it appears that some such plan would, if adopted, enable us to educate more thoroughly a far larger number of students at a less expense than the religious public is at present sustaining; that the existing colleges would be greatly benefited; that the class of young men whence students would chiefly come forward are found to make more persevering, determined, and spiritual ministers than any other; that societies which require agents and missionaries would be provided with an abundance of men well educated to achieve their work, and would therefore be relieved of a very heavy expenditure.

Surely some one will be found with energy sufficient to set on foot such a society; and I feel certain that (whoever he may be) at some future day he will feel thankful to God for permitting him to take any part in an effort which will then appear

to have so extensively blessed his country and the world. R.

POSITION AND PROSPECTS OF THE COLONIAL MISSIONARY SOCIETY,

October, 1838.

This society, formed but little more than two years ago, to promote the cause of evangelical religion among European emigrants, and their posterity, in the British colonies, has already entered upon extensive operations, and is invited to urge onward its progress, and occupy fields which widen as it advances. This representation the following statements will fully sustain.

Upper Canada contains more than five hundred thousand souls. The spiritual destitution of this numerous and widely dispersed population is undoubted. Witnesses of all parties unite to testify that it is most deplorable. In this province the society is sustaining twelve ministers. The most accurate estimate that can be formed of the strength of other religious denominations, would seem to show that there are, in Upper Canada, about fifty Episcopalians, forty Presbyterian, fifty Baptist, and eighty Wesleyan ministers. But it should be remembered, that among a population so widely dispersed as that of Upper Canada, not less than double the number of ministers sufficient for the same amount of inhabitants in a densely-peopled country, are indispensable.

Lower Canada contains nearly seven hundred thousand inhabitants, of whom more than half are Roman Catholics, sunk in the deepest darkness of that apostate church. In this province the society has as yet but four missionaries. It is not easy to ascertain with any degree of accuracy the numbers of the protestant ministers who may be now labouring in Lower Canada. In Mr. M. Martin's work on the colonies, it is stated, that "the Church of England establishment consists of a bishop and forty clergymen; that the Presbyterians of the church of Scotland are about fourteen in number; and that there are twelve Wesleyan ministers."

New South Wales contains, in round numbers, eighty thousand inhabitants. The society has not yet one missionary in that extensive region, nor is it known that a single Congregational minister is labouring there. In this colony there are twenty-seven Episcopalian ministers, seventeen Presbyterian, and one Baptist minister.

Van Diemen's Land contains forty-one thousand people. The committee have recently sent out two missionaries to that island, who are now on their voyage thither. On their arrival, there will be six Congregational ministers labouring in this

island. Since the embarkation of these two brethren, a distinct request from another party has been received, desiring two additional ministers. The writer states, to illustrate the state of the country, and to enforce his application, the two following facts:—"In one district of the island, containing two hundred and sixty-six inhabitants, there had been but three religious services during a period of nine years. In another place, a settler brought his assigned servant before the magistrate, charging him with not having performed a sufficient quantity of work on the preceding day; and when informed that that day was the Sabbath, both the master and the man were surprised, having been, until then, ignorant of it. I leave," says the writer, as well he might, "these two facts to speak for themselves."

In the new South Australian Colony, so auspiciously commenced, the society has a zealous and able missionary; and another has been sent to the rising settlement of Port Philip, on the south-eastern coast of New Holland.

The committee have now before them, among others, the following applications:—

From Lower Canada, for two ministers. One of these claims has been before the committee nearly two years; the other, though more recent, is of many months' standing, and for a most important and promising station. Besides these, several other places in Lower Canada have been named by the agent of the society, as wanting ministers; and though not yet so strongly pressed on the immediate attention of the committee, as soon as previous demands are supplied, they will follow in urgency of application.

For three important townships in Upper Canada, ministers have been distinctly desired; while indefinite, but urgent appeals are made for many labourers, with the assurance that in any numbers in which the society can send them, they will be immediately absorbed by the wants of a widely scattered population, destitute, almost to famine, of the word of life.

For Sydney, the important and rapidly rising capital of New South Wales, already containing twenty-four thousand inhabitants, but among whom there is not one Congregational minister, the committee are pressed to send out at once a missionary of superior qualifications and energies.

For Van Diemen's Land application has been made for two missionaries, with the assurance that if the committee can procure suitable men, and be at the charge of their outfit and voyage, immediately on their arrival, they will be fully sustained without any further aid from the parent country.

The anxiety of the committee is great to meet, at the earliest practicable period, a wise and generous proposal of a friend in Hobart Town, to give a house and garden, in that metropolis of Van Diemen's Land, valued at a thousand pounds, for a college for the education of young men for the ministry in Australia, if the committee will send out and assist in sustaining some devoted well-qualified tutor.

The committee are already under engagements to contribute upwards of 1,500*l.* per annum towards the support of nineteen ministers labouring in the colonies.

More than 1,000*l.* will be annually required to send out additional missionaries. During the present summer five have been sent forth, and yet the committee find themselves, at the close of the season, under more numerous and pressing applications than at its commencement. As more ministers are sent out, the annual charge for their support will, of course, increase.

Such are some of the claims for extended efforts now before the committee; and what are their circumstances and prospects in a pecuniary point of view? If 2,000*l.* shall be raised between this time and the close of the present year's operations, on the 31st of March next, that amount will barely meet the society's engagements to the same date; and will leave the committee at the commencement of another season, (when they ought to be prepared to send forth six or ten labourers, and will need at least 1,200*l.* to effect the object,) without a shilling applicable for the purpose.

Under these circumstances, the committee feel compelled to employ an urgency of appeal to their brethren, the religious public, and all who are interested in the prosperity of the British colonies, which they hope will be not only excused, but responded to with cheerful and sufficient liberality. They appeal to their more wealthy friends, for immediate and liberal donations, to meet the present most pressing want of funds. They appeal to their brethren and the churches, for those permanent resources, absolutely necessary for extended operations, which can only be obtained by annual subscriptions, penny a-week associations, and organised auxiliaries and associations.

Contributions will be very thankfully received by the treasurer, J. R. Mills, Esq., 30, Milk-street, Cheap-side; and by the secretary, the Rev. A. Wells, Congregational Library, Blomfield-street, Finsbury; where also may be obtained reports, and brief views of the society, as well as collecting cards, by any friends desirous to employ them in procuring pecuniary aid for the society.

THE
MISSIONARY MAGAZINE
AND
CHRONICLE.



TORTURES INFLICTED AT A HINDOO FESTIVAL.

HINDOO FESTIVAL.

Of the numerous self-inflicted tortures still resorted to by the Hindoos in almost every part of India, under the deceitful hope of expiating sin and securing peace to the troubled conscience, the practice, of which the above engraving is given in illustration, must be regarded as among the most painful and distressing. The particular instance now offered to the notice of our readers was observed by the Rev. W. Beynon, at a Hindoo festival celebrated in June last, near Belgaum, of which, under date of July 25, he furnishes the following account :—

“Last month I visited a festival about sixty miles north-east of the station. The object of worship is commonly called *Yellemma*, which means in Canarese, ‘the mother of all.’ It is one of the forms of *Parvatee*, the wife of *Shiva*. During the three days I was at the festival, I witnessed the most revolting scenes. The remark made to me by a native Christian, as he looked upon the spectacle, was, ‘Come, let us flee and leave the place, for this is literally Sodom and Gomorrah.’

“A great number of people displayed their superstitious and frantic devotion at this festival by *swinging*. Some were suspended by hooks pierced through the tendons of the back ; others were suspended by hooks penetrating the tendons of the legs. The latter was a scene I had never before witnessed. This mode of swinging appeared much more painful than the former, as those who underwent it could only endure being suspended for a short time. I can hardly describe my feelings at first in the midst of such abominations ; but however painfully I felt it, I considered it my bounden duty to lift up my voice against the pollutions and iniquities of the place. Many appeared to feel and acknowledge the force of what I said. Some fell at my feet, lamenting what they had done, and saying that they had done it in ignorance ; others declared they would not discharge the vows they had taken upon them. For these vows they assigned different reasons, but all of a worldly nature. The chief reason assigned was that of recovery from sickness. The devotees were mostly of the Shoodra caste.”

Such statements as the preceding must always prove the occasion of deep regret and sorrow to the Christian mind, and would, therefore, tend to no valuable purpose, unless regarded as showing the urgent necessity which exists not merely for unrelaxed, but greatly augmented exertion on behalf of India, whose moral and spiritual condition still, to a fearful extent, accords with the most awful scriptural representations of the state of the heathen world in the sight of a just and holy God. In connexion with the present subject, however, it may be stated on the united testimony of many of our brethren in India, that the idolatrous festivals of the Hindoos are gradually declining, both as it respects external splendour, and the numbers attending them ; and the Missionaries are unanimous in the opinion, that if ever there was a time when, under God, effectual exertions might be made to turn these long deluded people from darkness unto light, that time is the present.

MADAGASCAR.

Accounts have just come to hand from one of our Missionary brethren who visited this island in August last, correcting a mistake in the name and other circumstances of the individual who suffered martyrdom last year, and conveying the mournful tidings of another native Christian having been put to

death by the heathen rulers, whose enmity against the Christians seems as strong as when the last accounts were received. The name of the person who suffered is *Rasalama* instead of *Rafaravavy*. We hope to give the particulars in the next number.

PRESSING CLAIMS OF THE LONDON MISSIONARY SOCIETY.

AT no former period in the history of the Society has the Lord given more abundant and decisive testimonies to the word of his grace, than those which, within the last few months, it has been the privilege of the Directors to transmit to the members and friends of the Society; and never have the claims of numerous portions of mankind, who have evidently arrived at a crisis in their history, been more strongly enforced upon the attention of the Society than those of the inhabitants of India, Africa, the South Sea Islands, and the West Indies, have been. On their behalf the Directors feel that the most prompt and vigorous efforts are demanded. Seldom, if ever, have the appeals of our brethren in some of the most important stations abroad, for additional labourers, been so urgent and often reiterated, as within the last two or three years. When these appeals began to arrive, the Directors could only meet them with expressions of humiliation and regret; and it was long their reluctant and painful duty to reply in effect to those who, sinking under the accumulating pressure of excessive labour in exhausting climates, had appealed unto them for help; "We are anxious to send you relief, we are encouraged to believe that the churches would cheerfully sustain the additional expense this would incur, but we have not men qualified and willing to go forth." The churches throughout the land were informed of the great deficiency of pious and suitable men for the work, and a spirit of prayer to the great Lord of the harvest, was extensively excited, that He would send forth more labourers. These petitions were not offered up in vain; a larger number of men, duly qualified by piety and ability, offered themselves for the work than had ever been known during any equal period since the formation of the Society.

The Directors were thus enabled to meet to some extent the pressing claims that had been so long and so affectingly urged upon them, and sixty-one individuals were sent out during the period embraced in the last Annual Report of the Society. Twenty-three additional labourers have been already sent forth during the present year, and several more are about to embark for South Africa. Ten additional students have also been received, and are pursuing their studies under the auspices of the Society. The claims of the Missionaries, and the peculiar state of the chief Missions of the Society, will admit of no relaxation of effort without imminent danger to the success of the measures now in progress. All must be vigorously sustained, and some of them rendered still more efficient as soon as practicable. Holy and devoted men are prepared to go forth, and the Directors are only deterred from extending the operations of the Society by the deficiency of its income to meet its expenditure, even on its present scale.

Though the income of the last year exhibited a considerable increase above that of the previous year, it was less than the expenditure by about £6,500. Towards making up the deficiency, about £2,400 have been received; including the contributions of the present, which have been nearly equal to those of last year, but the enlarged operations of the half-year, that has elapsed since the period at which the Annual Report was closed, have increased the excess in the expenditure to upwards of £11,000.

To meet this expenditure, the Directors have been under the necessity of diminishing those funds which, from the commencement of the Society, it has been considered necessary to have in advance of the receipts of each current year, but which are now so reduced as not to be more than adequate to carry forward their operations for three or four months. Below this amount, it must be evident to all who consider the heavy responsibility of those who conduct the Society's affairs, and the fact that the bills drawn by the Missionaries, often

amounting to several thousand pounds by a single arrival, and that the money required for supplies must be provided, whether adequate contributions have been received or not, this sum cannot be reduced without extreme embarrassment, or danger of arresting the progress of the work.

From this short account, the Directors feel assured that the friends and supporters of the Society will see the strong necessity that exists for immediate efforts of such a character as may to them appear best suited to raise the annual income of the Society to an amount equal to the increased expenditure which the number of Missionaries now engaged renders indispensable. Every friend of the Society will feel that it would have been better to have detained in this country the Eighty-four individuals who have gone forth within the last 18 months, than that their efforts should be crippled for want of support. Besides those now in the field, others are ready to embark for stations where their aid is most urgently required. Several, as already stated, expect to leave during the present month for South Africa, and a still greater number are duly prepared, and will embark for India and China shortly, if the means be furnished to send them forth.

The Directors now present this brief statement of the pressing claims of the Society to its members and the friends of Missions throughout the country, desiring to feel more deeply themselves, and to press upon all who co-operate with them in this great work, the conviction that they are not their own, that they are bought with a price, and that not of corruptible things as silver and gold, but the precious blood of Him who, by the arrangements of his providence, and the claims of the heathen, no less than by the injunctions of his word, and the constraining influence of his love, calls upon all who profess his name to come up to the help of the Lord, to the help of the Lord against the mighty.

HEATHEN FESTIVAL AT COMBACONUM, SOUTH OF INDIA.

THE subjoined account of a great idolatrous festival held at Combacorum, in March last, and of the efforts made by means of the reading and distribution of religious tracts, and the preaching of the Gospel, to diffuse among the deluded multitudes attending it, that knowledge which is able to make wise unto salvation, has been lately received from Mr. Nimmo, the Missionary labouring at the above station. In addressing the Foreign Secretary on the subjects now noticed, Mr. Nimmo, whose letter is dated 22nd March, observes:—"Knowing you will be interested with a brief description of the Mahamahum, one of the most popular heathen festivals, which occurs here once in 12 years, I have the pleasure to forward the following literal translation of a common Hindoo story with reference to it; and also a few extracts from my journal bearing on the same point:—

Fabulous Account of the Origin of the Festival.

"The Ganges besides taking upon itself the form of water, sometimes at its pleasure assumed the form of a handsome woman. After a certain time, that form became very uncomely, which caused it much grief, upon which the Ganges went, and complained to Bramah. Bramah desired it to go and ascertain the cause from Seven, who he said would give the necessary information. Ganges, hearing of this, went to Seven and said, 'Didst not thou fetch me from the Dhevalogum* to this earth on the

hair of thy head? How is it then that my original beauty has been thus deformed?' Seven in reply said, 'Because many millions of great sinners have visited and bathed in you, and because you have borne away all their sins, and shown them the good way; all their sins have surrounded you, and this deformity has happened to you. However, I will cause an holy bathing to originate in Combacorum, and grant to it the virtue of removing all sins. I shall there be known by the bank of the holy bathing by the name of Vesooveasoreen, and Parvathee by the name of Veasalatchee. At that great Mahama-

* World of the gods.

hum, once in twelve years, even when the planet Jupiter comes into the sign of Leo, should you leave this and go to bathe there, your sins being removed, you will again obtain your original beauty. As many will come to that bathing, so must you.' ”

According to the above story, the deluded Heathen believe that the very waters of the Ganges flow into this Tank

Mr. Nimmo then furnishes the extracts from his journal, giving a view of his engagements and proceedings at and during the festival, in conjunction with the native assistants employed at the Combaconum station :—

Appearance of the Town.

March 7.—This forenoon having made all necessary arrangements for the work before us, we united in prayer, and sought the Divine direction and blessing on the labours we were about to commence. In the afternoon we went into the town, and took our stand in one of the school-rooms, not far from the great Tank Mahamahum. All the houses having undergone a thorough repair, and tatts being put before them, the town wore a grand aspect. The streets I found pretty thickly crowded. Bandies and palanquins, from all directions, were seen to pour in. Men, women, and children of all classes and tongues, incessantly walked to and fro. Here were persons from Madras, Jaffna, Coimbatore, Cuddapah, and other countries, mingling together, their whole soul bent, as it were, upon serving Baal. Combaconum, though confessedly a large town, now appeared insufficient to hold the unusually large concourse of people that were gathered together, so much so, that some hundreds of these poor creatures were obliged to make open fields and the shades of large trees their resting places. Small pials and huts in Combaconum, which could be had at other times for a single fanam for a whole month, now rented at a rupee, or more, for only two or three days. Mendicants of all descriptions occupied the sides of the streets. Great preparations were making for drawing the idol cars. In the midst of all this noise and pomp, I bless God, we were enabled to proceed in our work with much calmness. I preached three times on this occasion, and three of the assistants read tracts and portions of Scripture, and preached alternately till we were all quite exhausted. Our hearers heard us attentively. We had no contentious persons to trouble us; all was peace and quiet. In the afternoon we distributed about three hundred tracts, and could have distributed four times that number, but preferred economising our stock and disposing of it with discrimination. Several individuals from Jaffna thankfully accepted tracts, and spoke kindly of the Missionaries and their work there. During the night, I

once in twelve years, and that it is thereby rendered efficacious to the removal of all sins. Hence persons from almost every part of India come here on the day appointed; and in order to make this festival more popular, all the great cars in Combaconum are caused to be drawn on the day previous to the bathing.

was frequently awakened by the deafening noise of the drums, and fire-works, and the hum of the multitude.

Description of the Idol-cars.

The drawing of the cars commenced at eight o'clock in the evening. The number of these, with the names of the several idols borne upon them, and the number of persons employed to draw them, were as follows :—

Number of Cars.	Name of the Idol.	Number of Persons.
3 Cars	Coombeasooveren	16,000
1 —	Someasooveren	3,000
1 —	Nakeasooveren	5,000
1 —	Kaseevesoovanadhen	3,000
1 —	Banahpooresooveren	5,000
1 —	Ramasawmy	4,000
1 —	Chakarapanee	4,000
1 —	Sarangapanee	12,000
1 —	Veerahswamy	4,000
1 —	Anoomunthen	1,000
12		57,000
—		—

Of the above cars, the first seven belong to the Esooveren Pagodas, and the last five to the Vishtnoo Pagodas.

Beside the above cars, six other chaparrums, or chaises, were carried on men's shoulders, three of which, named Kalathee-sooveren, Kambatta Veesoovanadhen, and Abimooktheesooveren, belong to the Esooveren Pagodas; and three to the Vishtnoo Pagodas, named Varadharajah Peroomal, Gobala Swamy, and New Varadharajah Peroomal. The number of persons employed to carry them were above 1,000; making altogether 58,000 persons. Independently of this large total, many others who came to see the festival voluntarily shared in the labour.

The various chaparrums, or chaises, on which the idols of both Esooveren and Vishtnoo Pagodas were borne on the eight days antecedent to the car festival and the day following immediately after it, were as follow :—

In the Esooveren Pagodas :—

1st Day, Common Chaise.

2nd Day, The Kalbaca Veerootchum.*
 3rd „ The Devil.
 4th „ The Elephant.
 5th „ The Bullock.
 6th „ Kailasam.†
 7th „ Flower Chaise.
 8th „ The Horse.
 10th „ The Bullock.
 In the Vishtnoo Pagodas :—

1st Day, Common Chaise.
 2nd „ The Full Moon.
 3rd „ The Serpent.
 4th „ The Brahminy Kite.
 5th „ The Monkey.
 6th „ The Elephant.
 7th „ The Flower Chaise.
 8th „ The Horse.
 10th „ The Chaise, without top.

Mr. Nimmo, and the native Evangelists, having continued their labours in the same manner as on the preceding day, the former thus proceeds :—

Loss of life by Car-drawing.

March 8.—This evening, the drawing of the remaining cars was commenced. All night the hum of the multitude was heard more than two miles from the town, and it was as the rushing sound of the mighty ocean. I have since been informed, that several men, women, and children were crushed to death by the mob, and that a great number of children were missed in the crowd. Oh! the awful infatuation of this people! The ponderous car of Vishtnoo, though drawn all night by upwards of 12,000 men, was moved only a few yards from the starting point.

Bathing in the tank.

March 9.—This morning, as usual, we united in prayer, and proceeded to our work. Going through one of the streets both myself and my people were almost crushed down. With no small difficulty, we reached the school-room. Thousands upon thousands were returning from the Tank as filthy as could be imagined. The water having been previously pumped out of it, the people simply daubed themselves with the clay or sediment remaining in the Tank, and were running to the river Cawvery to wash themselves clean. Brahmins were seated on the steps of the Tank to receive money from all those who bathed in it. Red olai leaves, black beads, a red stuff, called Koongoma, saffron, limes, flowers, fruits, betel-nuts, and cocoa-nuts, were thrown into this reservoir in abundance; and some of the rich natives threw in pearls, and stones of value. Here the Brahmins, Soodras, and Pariahs seemed to have forgotten all distinctions of caste, and mingled together in bathing in this sacred Tank, so renowned for its supposed efficacy in removing all bodily and spiritual pollution. During the day, the Rajah of Tanjore and other great men came with great pomp to the Tank to bathe.

Preaching, Distribution of Tracts, &c.

Amidst all this noise and bustle, the Lord graciously privileged me to preach to large crowds of people. Four of my assistants also

alternately read scriptures and tracts. Our hearers were remarkably attentive and patient, and appeared to be interested with all they heard. Not one exhibited a contentious spirit. Most of our hearers were persons from distant countries. The hours of our labour were from nine o'clock in the morning till four in the evening. About 2000 tracts were distributed on this occasion. The call for them was great, and I was glad to find some of the people afterwards carefully reading them. In the evening, I sent the school assistants and students in two different directions, and they reported they preached to upwards of 250 persons, and gave away about 100 tracts.

March 10.—This morning, as usual, we again united in prayer and proceeded to our work. In my way to the school-room, I distributed about fifty tracts. Though the multitude had somewhat decreased, the streets were still thickly thronged. From the school-room, I preached three times to very large and attentive congregations. Three of the assistants were also engaged here in reading scriptures and tracts, and in preaching to the people. Three other assistants were engaged in the same work a small distance from the school-room. Our hearers heard us very quietly, and thankfully received tracts. Only one individual, after having received a tract, tore it to pieces, and threw it in my face. My other hearers, however, were much displeased with him for his disgraceful conduct. After much reproof, the man appeared to be humbled, and openly acknowledged his fault. The whole number of tracts distributed on this occasion were upwards of 800. In the middle of the day, the school assistants and students conversed with many that were returning home, and distributed about 200 tracts more. In the afternoon, we again united in prayer and went to the school-room. Here, I and my assistants once more raised our voices against idolatry, and proclaimed to them salvation through a crucified Saviour. In conclusion, we preached to them of the awful realities of the great day of final retribution. Distributed, on this occasion,

* A certain fabulous tree, supposed to be in the invisible world bearing all kinds of fruits, and to be imperishable in its nature.

† The invisible world, inhabited by Seven.

about 600 tracts more. In the evening, we held a special social prayer-meeting, when three of the assistants engaged in prayer for the outpouring of the Holy Spirit upon these dry bones of the valley.

March 12.—Held divine service in one of the school-rooms. I expounded and applied the history of Jonah the Prophet, and the people of Nineveh. The silence and attention of my hearers during the whole of my discourse were indeed remarkable. More than two hundred persons were present. When I came to treat upon the omnipresence and omnipotence of Jehovah as manifested to Jonah; and His great mercy as extended to the people of Nineveh on their repentance, two of my hearers exclaimed, "How true this is! Is this not delightful? What a pleasure to hear these good things!" After the service we distributed about 150 tracts. The

people were very eager to receive tracts. When we take a survey of all that our eyes have seen and our ears heard of the destructive and self-debasing works of idolaters, how much reason have we to commiserate these devotees of the wicked one, pray more earnestly than ever for their conversion to God, and come forth to the help of the Lord, to the help of the Lord, against the mighty. "O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever? Why withdrawest thou thy hand, even thy right hand? Pluck it out of thy bosom. Gird thy sword upon thy thigh, O most mighty, with thy glory, and thy majesty, and in thy majesty ride prosperously, because of truth, and meekness, and righteousness, and thy right hand shall teach thee terrible things." Amen.

The labours reported in the extracts of the journal from which the foregoing details have been derived occupied a period of six days; and during that interval only, the Gospel of Christ was preached to the people by Mr. Nimmo and his devoted fellow-labourers, probably on not less than forty different occasions, and the number of Christian tracts distributed amounted to nearly 6,000.

BENARES.

In December, 1837, the Rev. R. C. Mather proceeded with his native assistants on an itinerant excursion to the South-east of Benares, in the direction of Gaya, which employed his attention and energies for several successive weeks. The annexed passages from his journal will be read with much interest, as displaying the general character of his labours during the period to which they refer, and the promising circumstances in relation to the people, by which they were accompanied. Among the incitements to an augmentation of holy zeal, prayer, and vigorous effort on behalf of the blinded and deluded multitudes of India, will be particularly noticed the improved state of mind on the subject of Christianity, and the friendly demeanour towards those engaged in its diffusion, which the natives are beginning to exhibit. The spirit of religious inquiry, blended with a marked abatement of hostility to the Gospel and a more candid and serious examination of its character and claims, seems to be increasingly manifested among them; while the growing disposition they evince to throw off the chains of caste by openly encouraging habits of domestic and social intercourse with the avowed disciples of Christ, affords to the Missionaries opportunities for the promulgation of the saving doctrines which they teach never before enjoyed by them. One of the places first visited by our brother after he left Benares, was Ramnagur, where the following incidents occurred:—

Conversation with the Natives.

Dec. 13.—At noon had a visit from four of the Raja's dependents. One of them is a young pundit who has just read through the Jaghu Kaumadi, or first elementary work on Sanscrit Grammar. All of them were eager to learn what we had to communicate, and each received books and tracts. An hour afterwards we had a visit from a Zemindar, a talented man, but a thorough

infidel. He said that he had all our books in his possession, and had read them, but had not found in them any such striking truth as carried conviction along with it. In conversation on this point it came out that he was not grounded in the principles of even natural religion; he confessed that there might be a God, but maintained that the soul of man was not immortal, and demanded of us to prove it. This I endea-

voured to do, from the consideration of its nature as invested with powers for which there is not full and adequate employment in the present life; from the possession of qualities which on the supposition of its mortality are absolutely injurious to its interests in the present life; from the nature of the growth of its powers, almost dormant in infancy, and only ready for use and action when the time of death draws near; and also from the present unequal state of rewards and punishments. He could not answer these arguments, but did not appear convinced. He said religion was only for those who could not think for themselves; but he paid a compliment to the English nation, as possessed of more science than any other people. He then took his leave, promising to come again.

In the evening preached in the market-place, and the people appeared greatly impressed. Not one of them said a word in reply. As we were retiring we were followed by ten persons, among whom were two Mohammedans, who all sat with us more than an hour in the tent conversing on the subject of Christianity, and finally joined us in our family worship. All said, "that every thing they heard was good; that there could be no harm in thinking on such subjects, but that there must be good." The occurrences of to-day have greatly encouraged me. It seems that something will be done in this place. Mirza wishes me to stay a week longer than I had intended. However, we must wait and see; O for a harvest of souls.

Hindoo Inquirer.

Dec. 14.—In the evening preached in the market-place; the congregation appeared larger than before; but many unruly persons were present, who had come apparently

Mr. Mather and his native assistants proceeded in their arduous labours, preaching the Gospel and holding conversation with the people on religious topics, until the 20th of December. During that interval they entered a small town or village, called by the natives, Mughal ka Sarai, where an impression in favour of the Gospel appeared at first to be produced, but on revisiting the place at the time above specified, Mr. Mather found with much regret that this feeling had not lasted, and only one instance calculated to yield encouragement met his notice, to which he thus refers:—

Hindoo Pilgrim impressed by the Truth.

Dec. 20.—The interest felt in us at Mughal ka Sarai, has evaporated. There has not been one visitor to-day. The majority have seen what there was to see, and have heard a little, and they do not wish to hear more. In these circumstances I began to regret that we had come to so small a place, when a pilgrim on his way to Gaya, came to see me. On conversing with him I found he was a resident of Mirzapore. He had

only to mock. Four of the individuals who attended our worship last night came again to-night, and seemed much gratified. After worship, I received information that in the mean time a Hindoo (a Kshattré) had come wishing to see me, but finding others present went away, saying, that he would come again after the service had concluded. He came accordingly, and told me that it was his wish to become a Christian, and his object in coming by night was to prevent his visit from being known. He expresses a desire to go with us to Benares. His brother is a servant of the Raja, and has received 10 bighas of ground from him, the produce of which is the support of his family. He says he wants nothing from us but to know the truth, and that he will labour for his own support. He had heard the Gospel first in Benares, and subsequently at this place. His appearance, which is that of extreme poverty, might lead to the supposition that his only motive is to better his condition. However I have resolved on not rejecting him, and may the Lord gather him into his fold.

Kind reception of a native Missionary by a Chaudri.

Mirza went to the Bazaar, and entered the shop kept by the headman, with whom he conversed on the subject of religion. Others, also, were present, and the headman, or Chaudri, was so much pleased with what Mirza said, that he invited him to sup. Mirza tried to excuse himself, but the Chaudri would not be denied, and our friend sat down with the good man and his wife and children. Such an occurrence is a great thing in this country. When parting, the Chaudri gave Mirza presents of fruit. These are encouragements, and we gratefully own the hand that gives them.

in his possession the Book of Genesis, and the Gospel of St. Luke, given him two or three years ago, by some Missionary at Mirzapore. The former he had read till he knew it almost by heart. I advised him not to go to Gaya, explained the Ten Commandments to him, and endeavoured to show him by them the folly of idolatry. He seemed impressed, said that he had a great desire to know the truth, and in whatever way it could be found, he was willing to adopt that

way. I then invited him to come along with us, to hear our instructions, and join in our devotional exercises, and he con-

On the 21st Mr. Mather returned to Benares, accompanied by his assistants and the pilgrim, whose name, he states, is Bihari Lal. Having left Benares again on the 27th, Mr. M. resumes his narrative at that date as follows :—

Controversy with a Hindoo Priest.

Dec. 27.—To-day, Narapot and Mirza, with Bihari Lal, arrived from Benares, at Sadraza, and in the evening we commenced our operations. Had a congregation of nearly 100 persons, and an excellent opportunity of declaring the truth. The Parohit* did all he could to oppose us, first by argument, and then by abusing our religion ; but the people wished to hear, and once or twice when he brought forward something in opposition and received an appropriate reply, the opinion of the whole crowd seemed turned against him. I indulge ardent expectations, that as we have now such a strong force we shall be able, by the blessing of God, to do something effectual.

Dec. 30.—In the evening held service in the Bazaar. Had as large a congregation as before; the people all heard attentively, and were peaceful when we retired. The

sented. May the Lord change his heart, and bring him to the love and service of himself.

Benares, accompanied by his assistants and the pilgrim Bihari Lal. Having left Benares again on the 27th, Mr. M. resumes his narrative at that date as follows :—

Parohit has almost given up his opposition, he promises to come to the tent to-morrow. I understand that a good impression is being produced in the place. After our evening worship, the pilgrim Bihari Lal, who gave up his caste some time ago, expressed his wish to be baptised. I had a long conversation with him in private, and advised him to continue some time longer reading and praying, and investigating the truth. This he promises to do, but says that he would like to be baptised now. He has certainly made a good progress in the Gospel for the short time he has been with us ; this I attribute to the care with which he had read the books received two or three years ago, and his professions and ardour are very pleasing. He urges the case of the eunuch baptised by Philip, as a reason why he should be baptised. I promised him to think of it.

After leaving Sadraza, Mr. Mather proceeded to Muaniah, a village near the River Durghauty. Having encamped in the vicinity, and made the necessary preparations for the continuance of his labours, our brother resumes :—

Encouragements among the Villages.

Jan. 2.—In the afternoon went into the village, and on a hill in the midst of it, where we could see all, and all could see us, I preached the Gospel. About 50 persons were present, including the Jamadar, and his people. He had come to see me in the morning, and I had given him a tract. They all heard with apparent delight ; a Parohit resides here, who is a very young man ; he came, but could not make out any case for idol worship. He gave us two Shlokas on the virtues of Mahadeo, of which the meaning was, that if all the earth was ink, and all the trees pens, they would not suffice to write his praises. In reply we gave him two from a Purana, in which it is said, that the worshippers of Mahadeo are all hypocrites (pákhandí) and the enemies of the true Shashtra. He could make no reply.

Having continued his itinerant engagements to the 24th of January, Mr. Mather returned on that day to Benares. Referring at a subsequent period to the encouragements experienced by him as a Missionary of the Cross during the interval embraced in the journal which furnishes the preceding details, he observes :—“ This tour has greatly cheered me, and given me a new idea of the work. The state of the Mussulman mind has especially interested me ; and if the Lord spare me, I shall certainly endeavour to do more for them than I have done hitherto.”

Jan. 7.—Sabbath. About noon, at Sahnanabad, had a visit from ten of the Shio Narayanis, including the Maharit or superior, and the Kshattré, who had come yesterday. Most of these had been with us before. They wished me to give them an abstract of Christian doctrine, that when we were gone they might remember it. They asked how Christians were made ? what was their daily walk and conversation ? and how they might themselves become Christians ? They approved of every thing I said, and so far as appearances go, I have never seen a body of men more prepared to receive the Gospel. If we had a native preacher ready for them, there would, in all probability, be a church here in a few months. I have given them parts of the Gospel, and have promised to come again amongst them.

* Priest.

MIRZAPORE.

The return of Mr. Mather to Benares on concluding his itinerant labours has been mentioned in the preceding article. From that period he pursued his stated duties in connexion with the Benares Mission, until the beginning of May, when, in conformity to instructions from the Directors, he removed to Mirzapore, a large commercial city, about 30 miles south-west of his former station. The favourable circumstances under which, through the Divine blessing, he entered on this new and important sphere of Missionary exertion, together with a view of the general character of the place and its inhabitants, are communicated in the following extract of a letter from Mr. Mather to the Foreign Secretary, dated Mirzapore, May 28 :—

Through the kindness of Divine Providence, we succeeded in conveying all our furniture to this place, and reached it in the early part of this month with no other inconvenience than a partial indisposition which was removed by two or three days' rest. Since I have been here, by the help of a manuscript map lent me by a kind friend residing in Mirzapore, and my own observation, I have been able pretty well to acquire the topographical details of the place. The city is in length about a mile and a half direct measurement, and about the same in breadth, and its population as estimated in a census taken some little time ago, is about 60,000, about a third of the population of Benares, as estimated on the same principle by Mr. Prinsep. Being a new city, it has had the benefit of the counsels and directions of an European magistrate, who has let out the ground only on the condition that the holders should build substantial houses, according to a plan drawn up by himself. The effect of this has been to produce a really handsome city, convenient for health and trade; and, last not least, most favourable, in the wideness of its well-arranged streets, for Missionary operations. In its general appearance with respect to the crowded state of its bazaars, and the respectable appearance of the inhabitants, it very much resembles the best part of Benares, though the great trade that is carried on, gives it a yet more busy appearance. Hamilton, in describing Mirzapore, says of it, "that it is one of the greatest inland trading towns in Hindostan, and the mart of all the cotton from Agra and the Mahratta countries. The native residents are more remarkable for their active industry than in any part of the Company's dominions out of the three capitals. To this they have been stimulated by the enterprise

and energy of the British indigo planters and merchants settled among them. From this it will appear in every respect to be a most important place, and one of which it is desirable we should take possession and well occupy for the Redeemer. From the difference of circumstances, we shall probably find considerable difference in the native mind. Instead of the learned or dignified ease of Benares, we shall have here the turmoil of an incessant activity; instead of the pride of birth or learning, we shall have here the fulness and pride of wealth; whether these will be more readily and successfully overcome by the Gospel is yet to be seen, though doubtless activity is a better preparative than indolence, and the pleasure of honest gains than the bread of idleness or deceit. Still the pride and the sensual excesses of fulness may more than counterbalance all. It is, however, a consolation that in primitive times the Gospel told more successfully in Corinth than in Athens. Would that we could hear that same voice cheering us which spoke in a sentence such volumes of comfort to the Father of the Corinthian church, that we might be able with him to say, "Having this ministry we aint not."

On account of the season, and the numerous engagements immediately connected with our removal, I have not as yet been able to commence out-door operations. However, some arrangements are now completed, and in a day or two I hope, under the Divine blessing, to make a beginning. * * Four Missionaries in Mirzapore, with an adequate supply of native readers and catechists would, under God, be probably able not only to evangelise this city, but carry the Gospel successfully to the surrounding country.

IONIAN ISLANDS.

THE valuable and important labours, in which the Rev. Isaac Lowndes is engaged as Inspector-General of Schools in the Ionian Islands, have, for a considerable time past, presented an aspect of increasing encouragement and interest.

Among the sources of cheering influence by which our brother is sustained in the fulfilment of his arduous duties is the continued countenance and co-operation which he enjoys from the Senate, and the Lord High Commissioner, Sir Howard Douglas, to whose generous solicitude for the welfare of the community the efficiency of the excellent system of education now in progress is chiefly to be ascribed. The interests of female education are also vigorously sustained throughout the Islands, and the schools for instruction on the Sabbath are in a prosperous state. In addition to the other means employed to promote the well-being of the Greek population, a college or seminary, which will be of eminent service as preparatory to the higher studies pursued in the University, is about to be established in Corfu where Mr. Lowndes resides. The circulation of the Sacred Scriptures, and of Mr. Lowndes's Modern Greek and English Lexicon, with other important works, is actively continued. A letter from Mr. L. to the Foreign Secretary, dated Corfu, Oct. 11, contains the following :—

Since I last wrote to you, viz., in May, I have visited all the Ionian Islands, with the exception of Cerigo, for the purpose of inspecting the schools; and, taking into consideration the state of affairs in Smyrna, &c., and the sympathy felt in all parts where the eastern church predominates, I have found the schools in a much better state than I could have expected. The Government of these Islands has ordered books to be printed for a regular course of reading in the Lancasterian schools. These are now almost ready, and on the whole are very good. This method was adopted by the Government in consequence of the existing agitation, and probably has had much

influence in preventing its further extension. Formerly the New Testament was almost the only book read in the schools, no other being used except a short catechism; but the books that are now prepared will, in future, form a prominent part of the instruction in the reading classes.

The higher schools in the different islands continue in a very favourable state, and the University in Corfu is advancing. On the whole, public instruction was never so widely extended in the Ionian Islands as it is at present. In all my visits to the islands and schools, I have met with the kindest reception and co-operation.

On general topics connected with his movements and labours, Mr. Lowndes writes :—

During one of my visits to the southern islands, I proceeded in the Ionian steamer to Patmos, and had the pleasure of meeting there two worthy Baptist Missionaries from America. Their sphere of usefulness is considerably circumscribed for the present, as they find it quite impracticable to attempt keeping schools, and are not yet sufficiently acquainted with the language to have much direct communication with the people, but are steadily applying to it. Yet they are not altogether without encouragement, for they are well supplied with Scriptures, and may be said to distribute

them daily in considerable numbers and gratuitously, chiefly to Greeks who come from the interior of the Morea, and anxiously seek them.

My congregation in Corfu continues good. I am truly delighted with the Report of the Society for 1838, and with that of the British and Foreign Bible Society which I have also received. God is, indeed, doing wonders in the world, and surely the day is approaching when his salvation shall be universally diffused, and all the people shall praise him.

SIBERIAN MISSION.—ONA.

In addition to the gratifying statements inserted in the *Missionary Magazine* for November, as communicated by the Rev. E. Stallybrass, of the Khodon station, we have the pleasure to present the subjoined extracts of a letter since received from the Rev. William Swan, who occupies the station on the banks of the Ona. Besides his engagements, conjointly with Mr. Stallybrass, in translating and superintending the printing of the Mongolian Scriptures, our brother continues his daily services in the Mongolian language, not without the hope that, while under the Divine blessing, a few of those to whom he is the messenger of life have been brought into the fold of the Great Shepherd and Bishop of souls, the truth

is silently but powerfully commending itself to the hearts and understandings of the people at large. In connection with the female school, under the efficient and devoted superintendence of Mrs. Swan, there is a growing measure of encouragement. Mr. Swan employed a part of the month of August last in visiting one of the districts which comprise the neighbourhood of his station; he was accompanied by Mrs. Swan and some members of Mr. Stallybrass's family, and it was at this period that the interesting circumstances occurred which are stated below:—

Extract of a letter from Rev. W. Swan, Ona, Sept. 6, 1838, to the Foreign Secretary.

Intercourse with the people.

Our reception at the tents was varied. Some people who had never seen us before regarded us with evident distrust, not being accustomed to receive any visitors, but those who sought *theirs* not them. Often, however, before we left a resting-place, we succeeded in dissipating the suspicions entertained concerning us, and in convincing them that we sought only their good. At the tent of one old man where we remained a night, we were kindly treated; but it was not till the morning when we were preparing to depart, that he told us that he had two sons, then both at their hayfields, who could read, and for whom he requested copies of the books we were distributing. He received most thankfully a copy of each of the volumes we had with us, and we doubt not these will be attentively read, if the sons prove as much interested about them as the father appeared to be.

At another place we called at the tent of an aged man greatly celebrated for his learning and medical skill. I have known the man for many years, and have had many discussions with him on the subject of the truth. He has read, and praises, the New Testament; but while he declares that he believes the Gospel to be true, he thinks, very inconsistently to be sure, his own books true also; he lauds the doctrines and character of Christ, and yet follows Shigemoni! He has lately assumed the lama's dress, thus avowing himself a determined follower of the dogmas of that system. He was not at home when we came to his tent, but we were frankly received by his daughter, an interesting young woman, who has also put on the red dress, and shaved her head. Her only brother, who was likewise a lama, famed for his austerities and, according to their ideas, his superior sanctity, died lately; and, as usual upon the occurrence of such an event among the superior class of Buriats, the Kodokto lama who resides at Urgen, in China, (about 200 miles beyond Kiachta, the frontier Town,) and who is supposed to know all that passes in the spiritual world, was consulted by the relatives that he might inform them what kind of "birth" their deceased friend has obtained.

In this case it was to be supposed, that so distinguished a lama would be represented as having found a happy birth. The answer returned was, that he had attained to Nirvan, (the Niraiwana of Sanscrit, often mentioned in Hindoo shasters,) the state of supreme repose, beyond all the vicissitudes and miseries of transmigration.

We found at this tent a company of lamas, and the young priestess, bustling about the tent, supplying them with their favourite liquor, spirits distilled from milk. She hastened also to prepare tea for us, and set before us various dishes prepared in their own fashion, and esteemed among their luxuries. The lamas were very much disposed to talk, although some of them were not very fit to reason, being already somewhat under the influence of their "strong drink;" but for the sake of the other Buriats who were standing and listening, I entered freely into conversation upon several important points which were started concerning the true way of salvation, and the false and deceptive paths which many followed. Among the lamas present was one whom I was particularly pleased to hear relate to his brethren some of the arguments and illustrations I had used in a former conversation with him, particularly in refutation of the vain hope the lamas entertain of becoming gods in the future world. More than once the whole company seemed to feel that the argument was against the lamas, and at one time the chief lama got up in confusion, saying, (aside, but loud enough to be heard,) "Oh! this is making us all wrong;" then adding aloud, "It is time for us to be getting our horses ready, let us be off;" and saying so, he bustled out of the tent, but soon returned and resumed his seat. Our presence seemed to have a repelling influence upon him, but it was counteracted by the attraction of the capacious vessel filled with spirits, and the latter seemed to have drawn him in again. I was thankful for the opportunity of plainly testifying and defending the truth of the Gospel, and exhibiting Christ as the only Saviour in the presence of so many lamas, and a tent full of people, who seldom hear their own doctrines con-

tradicted, or any other way to heaven spoken of, but that which they seek through prayers and prostrations, and offerings, to dumb idols.

Visit to Udinsk.

Since my return from the journey above mentioned, I have been at Udinsk, our district town about 160 versts distant. While there, I had a pleasing interview with the son and assistant of the Taisha* of the Bargusin tribe of Buriats. This is another tribe inhabiting the region farther up towards the north-east extremity of the

Baikal, about 352 versts from Udinsk. This young chief is a good scholar, and speaks Russ fluently, has been at St. Petersburg, and has already seen some of our books. I furnished him and his travelling companion, a fine-looking young man of the same tribe, with a copy of the Book of Psalms, and other books I had with me. Their country is another wide and promising field wholly unoccupied. Truly, the harvest is great, but the labourers are few!

In reference to the printing of the Mongolian Scriptures, Mr. Swan states, "The Second Book of Kings is now in the press."

MISSION AT RAROTONGA.

LETTERS from our brother, the Rev. Charles Pitman, dated in February last, convey the grateful assurance that the testimony of the Divine favour continues to be largely manifested towards this truly interesting and prosperous Mission. From these communications we insert the annexed statements, which will be read with deep interest and thankful feeling by all who love the cause of Missions, and whose desire and prayer it is that the Saviour may be increasingly glorified by the preaching of his Cross among the heathen. Writing to the Foreign Secretary at the above period, and after advertising to the cheering progress of vital religion in the field of his labours, Mr. Pitman proceeds to describe the closing scenes of several of the native Christians who had recently departed in the faith :—

Amongst the number, he observes, was one of our church-members, the first called by our Divine Master from the church militant, to join, I humbly hope, the church triumphant. Ko Uri was a young man of good report among his countrymen, and early gave himself to Christ. I had the happiness of admitting him into the Redeemer's fold by baptism, in the year 1829, from which time his conduct was truly exemplary.

After losing two children, a third was taken, then a fourth, then his wife. "Uri," I said, "You are greatly tried: God's hand is upon you." "Yes," said he, "what can we say to these things? God cannot do wrong." "Your little child looks ill. I am afraid she will not live." "Her life," he replied, "is in the hands of the Lord. He will do what is right." "Yes," I rejoined, "it is our privilege to pray for her, and use the means for her recovery, and leave the result with God." "Just so," he answered; "if it is the Lord's will to take her, his will be done." I then turned and conversed with the little girl, who was lying with her head on her mother's breast, and was much pleased with what she said. In a subsequent visit, when the mother, two children, and the father were all ill and unable to assist each other, I first conversed with the wife; and was much pleased with

her views of Divine truth. She said, "Oh, go to my husband; his is the greatest disease; go to him." I left her, and went to his apartment, and instantly saw the change. "Ah, Uri," said I, "you are ill indeed." His two remaining children were lying by his side, both very much emaciated. After I had conversed with him and his children, he said, "Oh, teacher, go to my wife; that is the great illness and suffering; perhaps she will die." It was really affecting to see them all in such a state, and each considering the other's sufferings as the most severe. I endeavoured to comfort them both by the promises of the word of God. Shortly after, another child died, and a few days only elapsed, when a messenger was sent to say that Uri's wife was very ill. I went to see her. As soon as she heard my voice, she said, "Oh, here is *Pitimani*!" and when I appeared, she stretched out her hand, wasted almost to a skeleton. Looking stedfastly at me, she said, "I am near departing. I can neither eat nor drink." I said, "Your earthly course is nearly ended: how is it with the soul?" She answered, "My soul I have committed into the hands of the Redeemer." "Is it the desire, the *real* desire of your heart to be with Jesus?" "It is." "Do you love him?" "I do." "Do you frequently think of his love?" "Yes; and I have a great

* Chief.

desire to be with him!" "Do you think you shall arrive where he is?" "I *shall* arrive, (after a pause,) but perhaps not." "Do you think of your sins?" "Yes." "Do you pray for your forgiveness?" "Yes." "How can your sins be pardoned?" "Only through Jesus Christ." I then conversed with her, on the death of her children, and the probability of their meeting again, and if we all trusted in Christ that we should again meet where sorrow is unknown. Her countenance brightened, but she could not speak. I saw her no more.

Subsequent to the death of his wife, Uri recovered a little, and, I believe, preached once for me, but it was evident the disease under which he was labouring had firm hold on his constitution, and he was ere long confined to his room with his remaining child, which was also soon taken from him. He bore these repeated strokes with remarkable patience. I afterwards paid several visits to his cottage, read the Scriptures and prayed with him. I always found him perfectly resigned. Two or three young men, now candidates for church-fellowship, who met at his own house when in health to read together the Sacred Scriptures, and to be instructed by him, forsook him not, till they had conveyed his remains to the silent earth. His hopes for eternity were fixed on the Rock of ages, the true foundation. Just before he died, he said to me, "I place *all* my confidence for salvation on the atonement of Christ. On Sabbath-day, May 14th, 1837, our friend and brother departed, to be, I trust, "for ever with his Lord." His relatives informed me that to his sisters he said, "I have been very near to the state of the blessed, and have seen something of the glory of God. O what glory! O how great! You two detained me from entering *into* it. (Probably disturbed his meditation by conversation.) This is the Sabbath, one of you go to the house of God, the other remain with me. Go, drink of the water of life; drink, drink large draughts. I shall not be long. To-day I shall be taken away." After dozing, he said, "Is the food come from in-land?" (meaning the chapel.) "No," replied his sister, "the people are assembling." To the lad Tekori, he said, "What do you think of the Cross of Christ? I have been viewing it. I am just come from it. O what do you think of it? I am going to Jesus." "Do you think," it was asked, "that you shall arrive there?" "O yes. To-day I shall be there; I am waiting for the food in-land," (meaning the text, &c.) Just before the service at chapel concluded, he exclaimed, "I have obtained the food, I have got it. O the joy! I am exceedingly filled with joy!" and expired.

The above, dear Sir, are the outlines of the history of an afflicted child of God. When I think of him and family, I cannot but indulge the hope that a whole family has arrived in heaven from this place. The great day will declare.

Referring to the death of a native teacher's wife who was admitted to church-fellowship in 1834, our beloved brother, Mr. Pitman, thus writes:—"Thursday, Nov. 16—Visited Iro's wife. She had repeatedly inquired if I was come, and asked what could detain me, as she was waiting to see me. As soon as it was told her I had arrived, she looked stedfastly at me, and said, very emphatically, "I am going, I am going to Jesus!" I said, "Is Jesus all your trust? Do you think Jesus will receive you?" "Yes, he will take me to himself." "Are you not afraid of death?" "I am not afraid of death. I long to be with Jesus." I endeavoured to ascertain the ground of her confidence, and have reason to hope it was well-founded. In speaking of the joys of the blessed, she would repeat the words after me, apparently with much delight; "No sickness there—no sin there—no evil there; the glory of Jesus, oh, that is good. My heart is with Jesus, my soul communes with Jesus." Her husband told me that just before I arrived she thought her departure was at hand, and exhorted him and all her children. "Do not," said she, "grieve on my account; there is no cause for sorrow. Do not turn aside from the path of life! I am very desirous that you should all seek the Saviour while he is to be found."

I took that opportunity of speaking to the family, and hoped that they would all listen to their dying mother's counsel. I then said, "I am going to the feast, you cannot as usual meet with us, and partake of this earthly food." "No," said she, "but I long for the fruit of 'the tree of life.' I thirst for the 'water of life.'" I said, "You will soon, perhaps, be at the fountain-head, and drink large draughts there." Just before I left, I again went to her apartment, but she was so weak as scarcely to be able to reply. At length, making a great effort, and at the same time fixing her eyes upon me, she said, "Where is your heart?" I replied, I hoped I had given it to the Saviour. "Ah," she exclaimed, "that is mane!" (excellent.) I said, "Where is yours?" She answered, very emphatically, "It is with Jesus." I then spoke to her on the joys which, I trust, awaited her; to which, in broken accents, she replied, "Good, very good." I alluded to her pain, she replied, "The path-way was very smooth, no evil in the way." After a while I again mentioned the great pain she appeared to suffer. She again replied,

"My journey is very pleasant." I took leave of her, saying, "We shall not again perhaps meet on earth." She could not reply.

Friday 17th.—As I came out of my room in the morning, I saw Taunga from the out-station. I knew his errand. "Is Iro Vaine dead?" I inquired. "Yes," was the reply; "she died about midnight." Just before her departure, she unexpectedly sat up, looked all around, and smiled upon her assembled family. To her eldest son she said, "My son, forsake your evil ways; return no more to folly, but walk in the path of life." To her eldest daughter she said, "My daughter, give your heart to the Lord: be his." She addressed her son-in-law and younger branches of the family, and then, with a pleasing smile, said to her husband, "Grieve not. Do

not think much of me; but be entirely the Lord's. Give yourself wholly to your work. I have done. I am going to my Lord," then laid down and expired. She has, I trust, obtained all I could wish for her, a crown of glory. O the joy, dear sister, to meet thee in our heavenly Father's mansion! "A singular death, this," said Taunga, the native Christian, to me, this morning. "She smiled upon us all—spoke kindly to us—exhorted us—laid down and died." "Ah," I said, "such is the death of a Christian, a believer in Christ. The sting of death is taken away," &c. May her death be the spiritual life of many!

In a postscript, dated April 17, Mr. Pitman adds:—"I had the happiness of receiving thirteen members into Church-fellowship this evening."

ARRIVAL OF THE REV. MESSRS. CALDERWOOD AND BIRT AT THE CAPE OF GOOD HOPE.

ON the 17th of September, the Rev. Henry Calderwood and Mrs. Calderwood, with the Rev. Richard Birt and Mrs. Birt, arrived in health and safety at Cape Town, per the *True Briton*. The letter communicating this pleasing intelligence is dated Sept. 28,

at which time Mr. and Mrs. Birt were preparing to proceed to their station in Caffraria. Mr. Calderwood remains for a short time at Cape Town, to supply the place of the Rev. Dr. Philip, who, at the latter date, was on the eve of departure for the frontier.

LETTERS RECEIVED FROM MISSIONARIES, &c.

ULTRA GANGES, 1838. — Malacca, Rev. J. Evans, July 2. Rev. Messrs. Evans and Dyer, July 12. Pinang, Rev. E. Davies, July 1. Batavia, Mr. W. Young, Jun., June 30.

EAST INDIES, 1838. — Calcutta, Rev. Messrs. Lacroix and Bradbury, May 23. Rev. Alphonse F. Lacroix, July 7, and Aug. 23. Chinsurah, Rev. G. Mundy, May 16. Benares, Rev. W. P. Lyon, June 9. Mirzapore, Rev. R. C. Mather, May 28. Surat, Rev. A. Fyvie, August 31. Madras, Rev. W. H. Drew, June 21. Cuddapah, Rev. W. Howell, July 4 (two letters). Chittoor, Rev. J. Bilderbeck, July 9, 10, and 11. Belgaum, Rev. J. Taylor, Aug. 27, 28, and Sept. 3. Rev. W. Beynon, Sept. 3. Bangalore, Rev. J. Hands, Aug. 30. Rev. Messrs. Campbell and Rice, Aug. 1 and 30. Combaconum, Rev. J. E. Nimmo, Aug. 1. Coimbatore, Rev. W. B. Addis, July 2. Trevandrum, Rev. J. Cox, Aug. 25.

RUSSIAN EMPIRE, 1838.—Rev. Messrs. Swan

and Stallybrass, Sept. 6. Khodon, Rev. E. Stallybrass, Sept. 10.

MEDITERRANEAN, 1838. — Corfu, Rev. I. Lowndes, Oct. 11.

SOUTH AFRICA, 1838.—Cape Town, Rev. Dr. Philip, Sept. (no day specified.) Mrs. Philip, Sept. 12 and 28. Rev. Messrs. Calderwood and Birt, Sept. 28. Paarl, Rev. W. Elliott, Aug. 23. Theopolis, Mr. T. Edwards, Aug. 20. Caffreland, Jan Tzatzoe, Sept. 1.

AFRICAN ISLANDS, 1838.—Madagascar, Rev. D. Johns, June 30. Mauritius, Rev. D. Jones, June 28, Aug. 11. Messrs. Jones and Baker, Aug. 4 (three letters). Mr. E. Baker, June 27, July 16, and Aug. 5.

WEST INDIES, 1838.—Demerara, Rev. Messrs. Watt and Rattray, Sept. 7. Rev. C. Rattray, Sept. 12. Jamaica, Rev. Messrs. Barrett and Jones, Sept. 26. Rev. R. Jones, September 29. Rev. J. Wooldridge, Oct. 13. Rev. B. Franklin, Oct. 10, 11, and Sept. 30.

ACKNOWLEDGMENTS.

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MISSIONARY CONTRIBUTIONS,

From the 1st to 30th November, 1838, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.
J. G. Stapelton, Esq.	7	7	0	F. Gibson, Esq.	1	0	0	Hull, Legacy of late Mrs.			
W. M. S.	1	0	0	Miss M. Gibson	0	10	0	M. Cressey	10	0	0
Lady Agneta Bevan	5	0	0					Huddersfield, for Nat. Tea.			
J. Trueman, Esq.	50	0	0	<i>Hampshire.</i>				H. Venn, 18th payment	10	0	0
Claremont Chapel, per				Southampton	115	6	6	<i>WALES.</i>			
Miss A. Ellis, for Mary				<i>Lancashire.</i>				Welshpool, Col. per Rev.			
Backhouse and Chris-				Rochdale, Mr. J. Sleath				T. Morgan	12	9	0
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yoor School	4	10	0	Fearnhead—				late Miss Morris	10	0	0
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Benares, to be called				Southport Sab. Sch. for				Public Meeting	11	5	0
Catherine Lovell	3	0	0	Greatbatch Chapel	5	0	0	United Mis. Comm. ...	4	3	9
Miss Baker, for the Orph.				<i>Lincolnshire.</i>				Pub. Breakfast	5	7	6
School at Benares	5	0	0	Pinchbeck	12	0	0	Pickhill-hall Chapel ...	4	0	0
Miss Wallace and Miss				Louth	61	11	4	Chester-street Branch..	60	17	9
Fletcher, for Little Moses	0	5	0	Long Sutton	19	10	0	Pen-y-bryn Branch	42	9	6
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yard and Mrs. Kilpin,				Rowell, Legacy of late Mr.				Fraserburgh, gen. pur. ...	9	4	7
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Esq.	2	2	0	<i>Oxfordshire.</i>				Benares, John Wemyss			
				Witney	36	15	6	and Anna M. Park ...	6	0	0
	14	19	1	<i>Somersetshire.</i>				For Infant Sch. So. Seas	6	0	0
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Duxford	30	11	6	cher and J. Metcalfe	20	0	0	M. L. for Schools in De-			
Linton	30	0	0	114l.				Merara	5	0	0
Little Shelford	18	0	0	Bristol Aux. Soc.	1000	0	0				
Foulmire	4	0	4	Bridgewater	37	8	6	Dalkeith Juv. Soc.	6	0	0
Less exps. 8l. 16s. 9d.	146	14	4	For Building Mogg Ch.	10	0	0				
<i>Cheshire.</i>				47l. 8s. 9d.				Glasgow Aux. Soc.—			
Chester, Ladies' Associa-				<i>Staffordshire.</i>				Blantyre Works Sab-			
tion for Fem. Education				Wall Heath, Legacy of late				School	1	10	0
in India	24	4	6	Mr. T. Taylor, and Int.	101	19	0	Paisley-hill-court do. ...	0	10	0
<i>Devonshire.</i>				Less duty and exps. ...	11	0	0	Ditto, for Negro Educa.	0	5	0
Exeter, on account	50	0	0					Legacy of late H. Brown,			
South Molton	27	16	6					Esq.	45	0	0
<i>Essex.</i>								Rutherglen Loan Sab.			
Aux. Soc. on account ...	1150	0	0	<i>Suffolk.</i>				School	1	4	0
Romford, Collected by				Ipswich, additional con-				Union-street Sab. Sch.	1	5	6
Mrs. Carlisle	5	4	0	tributions	18	0	0	Subscriptions	5	3	0
Saffron Walden—				<i>Warwickshire.</i>				Less exps. 3s. 4d.	54	14	2
G. Gibson, Esq.	5	0	0	Birmingham, Capt. Moor-				<i>IRELAND.</i>			
For Native Schools,				som	2	0	0	Belfast, per Rev. J. Mor-			
				<i>Yorkshire.</i>				gan	19	0	0
				Airedale College Assoc. ...	14	17	6				
				Cottingham	23	17	6				



H. M. W. N.

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR FEBRUARY, 1839.

BRIEF MEMOIR
OF
THE LATE THOMAS WALKER, ESQ.

THE late Thomas Walker, Esq., was born in Leicestershire, in the year 1772, and, after spending a part of his early years at Lutterworth, he came to London, and was ultimately a partner in the house of the late Thomas Hawkes, Esq., of Piccadilly. After the decease of that eminent Christian philanthropist, he became more prominently and influentially connected with the principal religious institutions of our country; and, during his life, was uniformly devoted to their support. It is not known at what period of his early life, or by what means he became a decided follower of Christ; but all who knew his character and worth, especially in the private intercourse of society, highly appreciated his sterling piety, his genuine integrity, his firm attachment to evangelical truth, and his liberal support of those institutions, which are based upon its great principles. From his connexion with Mr. Hawkes, he became, for many years, the chief manager of Orange-street Chapel; and was thus brought into intimate association with many of the Dissenting ministers of London and the country, who stately, or occasionally officiated in that chapel. His own sentiments were in favour of the liturgic services of the National Church; but his preferences involved

no exclusion. He was a "lover of all good men," and united in holy fellowship with the friends of the Redeemer, in every section of the Christian church. He had no sympathy with intolerance and illiberality; and formed one of a class—unhappily not increasing in this age of strife and collision—which constitutes a link of connexion between various parties of the Christian community. While he liberally supported numerous institutions in the Established Church, and among other denominations, which were founded on evangelical principles, he was especially attached to the London Missionary Society, the Bible Society, the Irish Evangelical Society, and the Village Itinerant Society. In the two last-mentioned Societies he sustained the office of treasurer, and generously discharged his trust. Nor was he forgetful of *secular* charities: and was an effective member of the Deaf and Dumb Asylum; the Orphan Asylum; the Orphan Working School; and many other institutions. He was a man of uniform and unaffected liberality, and his private beneficence sustained his public character. On his retirement many years ago from secular business he did not retire from the business of *doing good*: and was as fully

occupied in benevolent duties, and with almost as much expenditure of time, as if he had never abandoned his secular pursuits. In the hospitalities of life, he was a distinguished pattern to such as are placed in circumstances of influence and elevation; and presented a marked contrast to many of higher pretension and resources amongst the professors of religion. Many are living who delight to recollect days gone by, when those now gathered to their fathers, were accustomed to meet each other at his house, where they always found a cheering welcome, and enjoyed both mental and spiritual communion in the society of kindred spirits; and especially at the Missionary Anniversaries met their venerable father and friend, in the great cause of the world's evangelization. The names of Hill and Wilks, Waugh and Roby, Burder, Townsend, Hughes, and others, will recur to many with tender recollection of those hallowed and interesting associations. Honoured missionaries, returned home after useful and exhausting labour, found at his house and his board an ever-grateful reception, and were refreshed and encouraged by his Christian attentions. He knew what it was to enjoy the luxury of sympathy and the pleasure of fellowship; and few will be remembered by the servants of Christ in distant lands with more affectionate and sincere regret.

Mr. Walker was not only an active and liberal Christian; but, amidst his numerous engagements in the walks of usefulness, he delighted in the maintenance of retired devotion, and "walked humbly with God." The attachment he cherished to evangelical doctrines, was habitually blended with spiritual and practical religion. Whenever, in the confidence of friendly intercourse, he could disclose his most cherished feelings, he was found to possess a rich experience of the power and vitality of true godliness; and his devotional fervour and simplicity in the exercises of social and domestic prayer, were eminently characteristic of his state of mind and feeling, on the most important subjects.

During the last year of his life, he had several attacks of indisposition, which, it appears, he regarded as solemn monitions to himself; and, in May last, a painful and distressing accident occurred to him, when inspecting the cata-

combs of the Norwood Cemetery, which had nearly proved fatal. From the effects of that accident he never recovered. Many weeks of suffering confined him to his house; and though he partially recovered, and afterwards visited Brighton and Cheltenham, it was too apparent that his life was not likely to be long protracted. On his return home in October, he was evidently in so enfeebled a state, that the most painful apprehensions were entertained; but his mind was calm and serene. Amidst acute sufferings, a murmur never escaped his lips. He "possessed his soul in patience," but it was the "patience of hope." The glorious truths of the Gospel, on which he had ever loved to meditate, were the support and solace of his mind. He had the most distinct consciousness of "peace with God," and from the promises of the everlasting covenant, he derived strong consolation. When passages of Scripture were read, adapted to his circumstances and feelings, and also the devotional poetry, so hallowed and precious, of Watts and Cowper and other sacred bards, his spirit was sweetly refreshed, and thus had he those "prelibations of the bliss to come," which were eminently sustaining to his mind. Not many hours before his departure, he replied to a friend who visited him, when it was asked, if Christ was *then* precious? "Oh, yes! he is precious, *very* precious, *exceedingly* precious." And when reminded of an old friend, after expressing his affectionate regard, with his accustomed benignity and sincerity, he added, "but 'there is a friend that sticketh closer than a brother,'—*there* I place my hope, there is my *Rock*." Not long after this declaration, he became, from extreme debility and the rapid breaking up of his once manly and vigorous frame, quite incapable of utterance—but his end was peace! Not the slightest discomposure seemed to be felt. It was a calm and tranquil sunset—and in unclouded serenity disappeared from the scenes of time, to rise in another and a brighter world! This event took place on the 25th of October, 1838.

It would be an intrusion on the sacredness of sorrow to attempt the delineation of his character in the nearest connexion of life; or of that chastened resignation and holy confidence which, by the grace of God, his honoured and

mourning relict, so truly worthy of Christian esteem, was enabled to evince in that hour of separation. May the consolation that supported *his* mind, be richly imparted to her spirit; and every remembrance of his excellence be a motive to devout gratitude, and a reason for holy submission!

Mr. Walker, during the greater portion of his religious life, communed with the church in Orange-street; but, after retiring from that vicinity, and fixing his residence at Denmark-hill, he usually attended Denmark-hill Chapel, and Camden Chapel, still retaining his former intimacies, and evincing his accustomed Christian liberality, both in his personal friendships and his occasional religious fellowship. In the London Missionary Society, he was not only a most valued director, but one of the four trustees of the society. At the annual meetings of the Irish Evangelical Society, he always presided as the chairman. Having succeeded by the death of Mr. Hawkes to no small measure of *patronage* in the Established Church, it is well known, that he discharged with fidelity the duties of that trust; making every actual and prospective provision *in his power*, for securing and perpetuating in every presentation a truly evangelical ministry.

In the ordinary transactions and intercourse of life, few men shared a larger measure of esteem and confidence; and the churches of Christ found in his generous sympathies and effective services, a truly Christian co-operation. It is further due to his memory to state, that in the arduous and honourable struggle which the friends of pure Christianity made some years ago, for the abolition of the Sacramental Test, that foul blot on the statute-book of our country, he was most strenuously engaged, in connexion with the Society for the Protection of Religious Liberty; and whatever might have been his opinion of subsequent political measures, he always looked back on the success of that contest with devout and unmingled satisfaction.

Mr. Walker was, to a large extent, through his life *his own executor*, and did not act as if posthumous charities would atone for living avarice. His reversionary benefactions to public societies are numerous, and free of all expense to the respective institutions; an arrangement honourably illustrative of the character of the benefactor. We subjoin the list of these legacies, and close this brief testimony to the memory of a Christian philanthropist, with a devout prayer that many others may imbibe his spirit and imitate his example.

J. F.

List of Mr. Walker's Public Reversionary Legacies.

British and Foreign Bible Society	£1000
Naval and Military Bible Society	500
London Missionary Society ..	1000
Church Missionary Society ...	1000
Wesleyan Missionary Society .	500
Baptist Missionary Society	500
Moravian, or United Brethren Missionary Society	500
Home Missionary Society	500
Irish Evangelical Society	1000
Religious Tract Society	500
Village Itinerant Society, or Evangelical Association	500
Asylum for Educating Deaf and Dumb Children	500
Sussex County Hospital at Brighton	200
Leicester County Infirmary ..	200
Clergy Daughters' School, at Casterton, near Kirby Lonsdale	200
Clergy Daughters' School, Bristol	200
Clergy Daughters' School, Brighton	200
Bristol Clerical Education Society	500
Margate Sea-bathing Infirmary	200

"He rests from his labours, and his works follow him."

REFLECTIONS ON THE NEW YEAR.

From Dr. Spring's "Fragments from the Study of a Pastor."

CAN it be that another year has fled? With all its joys and trials, all its sins and duties, all its instructions and privileges,—is it fled? Yes, it is gone. It has terminated the lives of millions, and, like an irresistible current, has borne them on to the grave and the judgment. It has gone. Like a dream of the night, it has gone!

Amid the rapids of time, there are few objects a man observes with less care and distinctness than himself. To one standing on the shore, the current appears to pass by with inconceivable swiftness, but to one who is himself gliding down the stream, the face of this vast extent of waters is unruffled, and all around him is a dead calm. It is only by looking toward the shore, by discerning here and there a distant landmark, by casting his eye back upon the scenery that is retiring from his view, that he sees he is going forward. And how fast! The tall pine that stands alone on the mountain's brow, casts its shade far down the valley; while the huge promontory throws its shadow almost immeasurably on the plain below. It is but a few years, and I was greeting life's opening day. But yesterday, I thought myself approaching its meridian. To-day I look for those meridian splendours, and they are either wholly vanished, or just descending behind the evening cloud. I cannot expect to weather out the storms of this tempestuous clime much longer. A few more billows on these dangerous seas, perhaps a few days of fair weather is the most I can look for, before I am either shipwrecked, or reach my desired haven.

Why fly these years so rapidly? It is in anticipation rather than respect, that men put too high an estimate upon earthly things. I have been wandering to-day in the grave-yard. I have trodden softly on the place of my fathers' sepulchres. I have been playing with the willow and the cypress that weep over their dust. The generations of men dwell here. Yes, here they are. Those whom I have loved, and still love, and hope to love, are here. "The fashion of this world passeth away." The fair fabric of earthly good is built upon the sand. It rocks and falls under the first stroke

of the tempest. "Man, at his best estate, is altogether vanity." It is well that it is so. Were it otherwise, we should put far off the evil day, and live as if we flattered ourselves with immortality on the earth. When the Doge of Venice showed Charles the Fifth the treasury of St. Mark, and the glory of his princely palace, instead of admiring them, he remarked, "These are the things that make men so loath to die."

On what rapid wings has this last year sped its course! How sure and certain an approximation to the close of this earthly existence! Every year adds to what is past, and leaves less to come. "What is your life? It is even as a vapour that appeareth for a little time, and then vanisheth away." What is it, when compared with the amount of labour to be accomplished, and the magnitude of the interests at stake? What is it, compared with the facility with which it may be interrupted, and the ten thousand causes of decay and dissolution it is destined to encounter? What is it, compared with the ever-enduring existence to which it is an introduction? How fugitive! how frail! Hardly has the weary traveller laid himself down to rest, when he is summoned away to pursue his journey, or called to his everlasting home. "We spend our years as a tale that is told." The flying cloud, the evanescent vapour, the arrow just propelled from the string, the withering grass, the flower whose beauty scarcely blooms ere it is faded, and whose fragrance is scarcely perceptible ere it is gone, are apt similitudes of the life of man.

I am but a wanderer, a pilgrim, a sojourner on the earth. Though every thing is cheerful about me, I feel to-day exiled and alone. A thousand recollections crowd upon my mind to remind me of the past, to premonish me of the future, and to lead me to some just conceptions of the present. This world is not my home. I have made it my resting-place too long. I hear a voice to-day, in accents sweet as angels use, whispering to my lonely heart, "Arise, and depart hence, for this is not your rest!" I am away from my Father's house. I have felt vexations and trials. I have expe-

rienced disappointments and losses. I have known the alienation of earthly friends. I am not a stranger to dejected hopes. I know something of conflicts within. But now and then I have a glimpse of the distant and promised inheritance, which more than compensates me for all. It is no grief of heart to me, that I have no enduring portion beneath the sun. I am but a passing traveller here. I would fain feel like one who is passing from place to place, and going from object to object, with his eye fixed on some long-wished for abode beyond; while every successive scene brings me nearer to the end of my course, and all these earthly vicissitudes endear to me the hopes of that final rest. To live here, however happily, however usefully, however well, must not be my ultimate object. I was born for eternity. Nay, I am the tenant of eternity even now. Time belongs to eternity. It is a sort of isthmus, or rather a little gulf, with given demarcations, set off and bounded by lines of ignorance; but it mingles with the boundless flood—it belongs to eternity still. A great change indeed awaits us. We must drop this tabernacle and go into a world of spirits. But we shall be in the same duration. I must live for eternity.

In entering on another year, I know not from what unexpected quarter, or at what an unguarded hour difficulties and dangers may come. Oh that I could enjoy more of the favour of God, more of the presence of the Saviour, more of the sealing of the ever-blessed Spirit! Oh for more of a calm, approving conscience, and more of the delightful influence of the peace-speaking blood of Jesus Christ! From some cause or other, I begin this year with a trembling heart. I fear I may lose my way. I am afraid lest I should turn aside from the straight path; lest I may repose in the bower of indolence and ease; lest I may sleep on enchanted ground; lest I should be ensnared, if not destroyed by an unhalloed curiosity; lest I should be betrayed by my own presumption and self-confidence. I can remember some who have forsaken the way and fallen into snares; and the sad memorials of their folly are strewn along my path. Why should I hope to pass unwatched or unmolested? The enemy is not asleep. Many a time have I been baffled by his artifices. Rest where I will, and rise when I may, he is always at my side.

And shall I dream of peace? Shall I not watch and pray? Will not presumption and sloth cost me dear? Blessed God, hold thou me up, and I shall be safe! Pity thy erring creature. Forgive thy wandering child. Keep, and with the bounties of thy grace, bless thy poor suppliant. Preserve him another year. Let him not be conformed to this world. Give him a warm and humble heart. Let nothing interrupt, or retard his progress toward the Zion above.

I would live another year, if it be my heavenly Father's will. And yet I would not live to sin, and fall, and reproach my Saviour and his blessed cause. Better die than live to no good purpose! I would live till my work is done—cheerful when it is most arduous, and grateful for strength according to my day. But I would not be afraid to die. Shall the child desire to be away from his Father's house? Shall the traveller, already weary, choose to have his stay in the wilderness prolonged? It were a sad sight to see a Christian die with regret—to see him go home as if he were going to a prison! Oh let me think much and often of my heavenly home!

“Jerusalem, my happy home!

Name ever dear to me!

When shall my labours have an end,
In joy and peace and thee?

“Jerusalem, my happy home!

My soul still pants for thee;

Then shall my labours have an end,
When I thy joys shall see.”

Let me then often climb the mount of contemplation, and prayer, and praise, and there try to catch a glimpse of “the glory to be revealed,” and get my cold heart affected with a view of its yet distant endearments. Love to God—communion with God—devotedness to God, these are the foretastes of heaven. If through the cares and duties of secular life, I cannot preserve an invariable tendency of mind toward that holy world,—let it be a more habitual and frequent tendency! I feel the sorrows of this guilty insensibility, this languor of spiritual affection, and long for those halloed moments when the meltings of contrition, the fervours of desire, the vividness of faith, and the hope full of immortality, shall shed their sacred fragrance over my spirit, and make me pant for heaven. Nor let it be a transient emotion, kindled by some momentary excitement, or awakened by some im-

pulse of the imagination; but marked by all the ardour of passion, and all the constancy of principle. Spirit of the Redeemer! shed abroad thine own love in this poor heart of mine, and thus seal it to the day of eternal redemption! Let me greet every truth, every providence, every meditation that shall invite me to more intimate intercourse with heaven. Let me dwell upon the communications sent down from that blessed world to cheer my fainting spirit and revive my courage by the way. Let me welcome those messages of Divine providence that are designed and adapted to intercept my constant view of earth, and bring the realities of eternity near. Let me grieve at nothing that makes me familiar with heaven. Let me never mourn when some little stream of comfort and joy is dried up, and I am driven more directly to the fountain. Let me

take a fresh departure for the land of promise from the beginning of this new year. I would fain look upward with a more steadfast eye, and march onward with a firmer step. Nor would I lose sight of "the cloud by day, and the pillar of fire by night," but go where it goes, and rest where it rests.

And who—*who* will remain behind? Who will be content to have his hopes bounded by the narrow scenes of earth? Go up, fellow traveller, to eternity, go up to some selected eminence of thought, where the splendours of the holy city shall break upon your view. This world is not *your* home any more than *mine*. It cannot comfort *you*, more than it has comforted *me*. You may be called away from all its scenes as soon as I. *Your* journey to the grave may be shorter even than *mine*. Nay, *this year*, thou mayest die.

PROFITLESS ATTENDANCE ON THE MEANS OF GRACE,

A SUBJECT FOR CONSIDERATION AT THE COMMENCEMENT OF THE YEAR.

To be surrounded with privileges is a great mercy, but it may also prove a curse; it may prove a mercy or a curse for ever. Religious privileges, if rightly used and improved, constitute an invaluable source of enjoyment and blessing; but if they are neglected, or attended to with mere formality, the consequences of such conduct can neither be described nor conceived.

God reminds us "that we are but stewards;" that the termination of our stewardships will be followed by "*the day of reckoning*;" and that the righteous decisions of judgment will perfectly accord with the *number* and *value* of the means and opportunities of moral improvement with which we are favoured. The Jews were distinguished above every other people with religious privileges; they possessed the lively oracles of God, and the visible symbols of the Divine presence; prophets were raised up among themselves to be their instructors, and of them, as concerning the flesh, "Christ came, who is over all, God blessed for ever." Though these great and invaluable blessings were continued among them for a long succession of years, yet, in the days of Christ, they were in an awful state of moral

ignorance and depravation; and because they continued to resist the light, and to rebel against the authority and goodness of God, they were abandoned to their own hearts' lusts. While Christ tabernacled and laboured among men, the spirit and character of many of his hearers very much resembled that of their guilty ancestors; and profitless attention to the means of grace is still an evil much to be deplored. How important, then, at the commencement of another year, we should *all* most earnestly desire and pray, that more extensively than in the past year, the means of grace may be rendered effectual to salvation.

The first object contemplated in this paper is, to glance at some of the probable reasons why the means of grace are so frequently attended without any real profit.

That many individuals who are constantly favoured with abundance of the means of grace still remain in a state of spiritual darkness and death, is a humiliating and affecting fact that cannot be questioned—a fact which all true Christians constantly and deeply deplore—a fact which calls for the most vigorous and united prayers and efforts

of the church, that its baneful tendency may be counteracted, and that its awful consequences may be avoided.

What is the occasion of this state of mind? How is it that so *many* individuals, for a long series of years, regularly attend the means of grace, and yet remain uninstructed, unprofited, and unblest?

It is not because God, irrespective of their sinfulness, has decreed that they shall not be saved, nor is it because he is unwilling to save them, for he has declared that he "willeth not the death of the sinner," that "he delighteth in mercy;" and that "he is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance," 2 Pet. iii. 9.

It is not because there is any inadequacy in the means of salvation; for "God so loved the *world*, as to give his only and well-beloved Son to die for the guilty;" and with him also he has given the assurance that "whosoever believeth in him shall not perish, but shall have everlasting life."

Seeing, then, that this awful fact exists, and that the occasion of the evil does not exist in God, or in any inadequacy in the provision of mercy made for the guilty; where are we to look for the cause?—where, but in the perverseness of the creature; the dread development of the deceitfulness and desperate wickedness of the human heart.

Profitless attendance on the means of grace is the result of *corrupting* and *debasement*.

Because Christ did not appear as a temporal deliverer, and because he did not exalt the people to worldly pomp and dignity, the Jews were so strongly prejudiced against him that they contemptuously rejected his authority, disobeyed his laws, and ultimately subjected him to the awful and ignominious death of the cross. The baneful influence of this unhallowed prejudice was handed down from one generation to another, and by this means many were fatally deceived and ruined.

The spirit of the same evil that existed among the Jews still prevails to an awful extent among all classes of individuals. We find persons cherishing certain sentiments concerning religion because they were accredited by their parents, or because they accord with the customs of the country in which they reside, without ever examining whether or not they

agree with the word of God. By this means many individuals are frequently deluded to their utter ruin; but, should their religious sentiments be found to be right, the manner by which they come to this conclusion is evidently wrong, for their faith is not founded on conviction, or on evidence derived from revealed truth, but on mere prejudiced regard for *custom*. When individuals act thus, we feel no surprise that they do not know the truth, and that they remain unblest under the means of grace. But further,

This state of mind is also the result of *moral indifference*.

Without diligence we cannot expect improvement either in temporal or spiritual knowledge; but such is our natural and unhappy aversion to the things of God that almost any subject is preferred to religion, and while individuals live under the influence of this prevailing and unholy bias, and discover such marked indifference to the things which belong to their peace, we cannot be at a loss to know why they are altogether unprofited under the means of grace. Such individuals may regularly occupy their places in the house of God, whilst their minds are engaged with the transactions of time; they are often found in God's house, but it is to sit in judgment on the preacher and on others, rather than on themselves; and instead of giving diligent, prayerful, and personal attention to the word of truth, to the claims of religion, and to the interests of the soul, they are glad when the service of the sanctuary is ended. When individuals continue to manifest such marked indifference to all the sacred obligations of religion, we cannot feel surprised that they neither perceive nor understand the spiritual import of the truth.

Moreover, it cannot be concealed that this state of mind is the result of *inordinate love of the world*.

Immoderate worldly attachments are inimical to the acquisition of holy knowledge, and are expressly forbidden as dishonourable to God, injurious to the soul, and evidential of the lack of true religion. "Love not the world," &c. 1 John ii. 15—17. The mind is often so engrossed with the cares, and business, and pleasures of the world, that the things which are revealed in God's word are neglected, and that the interests of the soul are treated with indifference; but all such individuals will be left with-

out excuse at the last, when they find that the world to which they have given their hearts cannot save them, that the means of deliverance through the blood of Jesus Christ are utterly lost, and that they are actually beginning to sink under the full weight of God's awful and everlasting displeasure.

Once more it may be remarked, that this state of mind is the result of a *haughty and unbelieving spirit*.

Pride and unbelief are the two great sins which people the regions of the lost with multitudes of inhabitants. The reception of the kingdom of heaven, or of the blessings of the gospel, is the effect of the humbling grace of God, and is inseparable from a docile and believing state of mind, Matt. xviii. 3; Mark x. 15. If individuals, in the haughtiness and self-sufficiency of their spirits, exalt human reason above Divine revelation, or in opposition to the gracious records of the gospel, they grievously err, and may err fatally, with the means of salvation in their hands. All that is revealed in the Bible demands our credence, and if we are constrained to acknowledge that there are some things in the Scriptures which we cannot comprehend, we only acknowledge that God is wiser than we are, and that infinite knowledge surpasses that which is finite; but if any individuals resolve to reject what they cannot understand, they need not wonder if, at the last, they find those who were but mere babes in knowledge entering the kingdom, whilst they themselves, through the pride of intellect and secret unbelief, are eternally shut out.

Such being some of the causes of profitless attention on the means of grace, the writer would further entreat the reader's attention to some observations on the danger of *continuing* in this state of mind.

The Scriptures admonish us to guard against *moral insensibility*, when they counsel us to "give heed to the things which we have heard," &c., Heb. ii. 1.; and also, when they charge us to "take heed lest we be hardened through the deceitfulness of sin," Heb. iv. 13. If the public ordinances of religion were a mere means of mental improvement, we could not neglect a divine appointment with impunity; but when we consider that God has promised his special presence and blessing in connexion with the means of grace, in order to promote the

moral improvement of the mind, and to prepare us to serve and enjoy him, both in this world and a future, our guilt must be awfully aggravated if we wilfully or carelessly neglect them. But the design of the writer is not so much to admonish and warn those who neglect the means of grace, as to endeavour to search and probe the consciences of such as continue to attend the means of grace, and still remain hardened against all admonition and entreaty. It is not sufficient that we are regularly found in God's house, nor that we discover some interest in the ordinances of the sanctuary; the word must be heard and received in the exercise of faith, and it must be reduced to practice, otherwise we are resting in the means only, whilst the end for which the means were appointed is unanswered. The word of God is compared to seed, but it must be sown that it may yield produce; it is also compared to light, and then it is afforded to guide our steps, Psal. cxix. 105; but if we hear the word of God, and know the will of God, and still continue to neglect them, our guilt is fearfully aggravated, and our danger is tremendously awful.

The longer individuals continue unprofited under the means of grace, their evil habits frequently become the more confirmed.

The faithful preaching of the gospel, like afflictive providences, either softens or hardens the heart; it either draws men nearer to God, or drives them farther from him, and it will either prove a savour of life unto life, or of death unto death. Practical indifference to sacred things is natural to men as fallen creatures, and so long as they live in this state evil habits gather strength, they take firmer hold of the mind, and they produce such confirmed and habitual insensibility to the voice of conscience, of providence, and of God, that all hope of their being ever overcome is greatly diminished; for there is no resistance of this disposition, nor is there any prayer for the grace of resistance. To this state of mind the prophet Jeremiah seems to refer when he says, "Can the Ethiopian change his skin?" &c., Jer. xiii. 23. The benumbing and carnalizing influence of sin increases, if the grace of the gospel, as the only counteracting remedy, is received or heard in vain; and formalists, and practical unbelievers, continue to reject God's mercies until

his just judgments come upon them without the possibility of escape, as they did upon the Jews of old. Their state is awfully described in the book of Isaiah i. 5—9.

The longer individuals sit under the sound of the gospel, and refuse to receive its grace, the *greater is their guilt*.

To have the gospel and the means of grace are unspeakable mercies—mercies which include great and solemn obligations—obligations which we cannot neglect without contracting great guilt—great guilt, for which a full and impartial account must be given at the bar of God. This idea is evidently included in our Lord's words to the Jews, John xv. 22, 24.

How fearful, then, must be the guilt of those who have sabbaths and means of grace continued for a long succession of years, and yet evince no genuine love to the Saviour, no practical obedience to his laws, nor any actual fitness to meet him at his coming. Reader, if this is your condition your state is affecting, your guilt is awful, and if you die as you are living, the very heathen will rise in judgment against you, and condemn you, Matt. xi. 20—24. O be persuaded, at the commencement of another year, seriously to consider your state, to give earnest heed to the day of your merciful visitation, and to cry for mercy while Jesus waits to be gracious.

The longer individuals refuse the grace of the gospel, the greater is the danger lest they should provoke God to give them over to *judicial blindness and hardness of heart*.

It is neither the writer's province nor wish to determine when individuals have so sinned as to provoke God to abandon them, but that this may be the case is a revealed fact, and this very circumstance should arouse us to great carefulness lest we should so sin as to provoke his displeasure.

Such was the provoking and rebellious conduct of the Israelites, that God "swore in his wrath that they should not enter into his rest;" and from this awful fact we are admonished to "beware lest we also should fall after the same example of unbelief." When, at a subsequent period of their history, the ten tribes had daringly and presumptuously revolted from God, Jehovah said, "Ephraim is joined to idols, let him alone," Hosea iv. 17; and Solomon adds,

"He that being often reproved," &c., Prov. xxix. 1. When individuals have so slighted mercies, and warnings, and judgments, as to provoke God to abandon them, they generally disregard the public means of grace, and neglect all holy exercises; or, should they still occupy their places in the sanctuary of God, the word of God produces no impression on their consciences, no emotions of penitence are felt, nor is any love to the Saviour cherished.

How dreadful! how dreadful beyond expression, is the state and prospects of such an individual! He may be busily employed with the cares, the pursuits, and the pleasures of time, but he neglects preparation for eternity; he is daily drawing nearer to death, to the bar of judgment, and to hell; and the moment he leaves the world he will find himself plunged into the regions of hopeless and everlasting despair. O sinners, "that ye were wise, that ye would consider your latter end!" "Kiss the Son," &c., Ps. ii. 12. Again,

The longer individuals refuse the grace of the gospel, the more awful will be their final state, if they die as they have lived.

An infidel on his dying bed said:—"The day in which I should have worked is over and gone, and I see a sad horrible night approaching, bringing with it the blackness of darkness for ever. When God called, I refused; when he invited, I was one of them that made excuse. Now, therefore, I receive the reward of my deeds: fearfulness and trembling are upon me; I smart, and am in sore anguish already; and yet this is but the beginning of sorrows. It doth not yet appear what I shall be: but sure I shall be ruined, undone, and destroyed with an everlasting destruction."—*Simpson's Plea for Religion*, p. 64.

If such are sometimes the dreadful agonies of a guilty conscience while individuals are in the body, what must be their state when death has executed his commission, and when the final doom of the impenitent is sealed, unalterably sealed by God the Judge of all?

Consciousness will follow the lost into perdition; there, their state and circumstances in time will be perfectly recollected. This doctrine is clearly taught in the accounts which the Scriptures give of the process and issue of the last judgment, and by our Lord in the parable of the rich man and Lazarus. When

the wretched sufferer asked for a drop of cold water to cool his tongue, he was charged to *remember*, and in that word there was every thing to aggravate his woe. Who can describe the dreadful-ness of that misery which the lost will experience in hell, who have perished under the means of grace? misery arising from the consciousness that they were nurtured by the side of the pool of mercy, but that they rejected its cleansing and healing waters; that they were urged and invited to partake of the blessings of the gospel, but that they refused to hearken to the voice of love; that they were charged and entreated to seek for glory, honour, immortality, eternal life, but that they preferred the fading vanities of time to the imperishable glories of heaven, that heaven which they know they have lost, and they will also be fully sensible that their doom is fixed in that abode where there is weeping, and wailing, and gnashing of teeth for ever.

Reader! consider this while the day of hope lingers. Consider it, at the very beginning of the year, ye that forget God, "lest he tear you in pieces, and there be none to deliver." If the danger of continuing profitless under the means of grace be so dreadful, surely it is important to consider,

The divinely-appointed means whereby this awful state of mind may be counteracted and controlled.

God says, "Why will ye die?" And in proof of the sincerity of his solicitude for the sinner's salvation, "He spared not his own Son;" "He sent him not to condemn the world, but that the world through him might be saved." It is through faith in Christ alone, that we can be saved—that faith which is the gift of God; but those blessings which God has promised to bestow, he requires us to seek at his hands. In what way, then, are we to seek those blessings which are necessary to prevent a profitless attention on the means of grace?—what are some of those holy and voluntary exercises, which indicate a right state of heart in the sight of God?

In order to prevent profitless attendance on the means of grace, there must be sacred prayerfulness of spirit for the assisting and sanctifying grace of the Holy Spirit.

It is the prerogative of the Divine Spirit to communicate heavenly knowledge to a depraved understanding; to turn men from darkness to light; and to

effect the spiritual resurrection of such as are dead in trespasses and sins; pray earnestly for the grace of the Spirit, for without his aid you cannot do any thing that will either be profitable to your own souls, or acceptable to God. Are you tempted to delay; or to fear to ask so great and gracious a boon; or to wait till you feel the stirrings of his grace? Why should you procrastinate or fear, when God has revealed himself as the answerer as well as the hearer of prayer? Go *now*, at the very opening of the year, and plead for his grace; the Apostles waited for the descent of the Holy Ghost; but they waited in the exercise of earnest and expectant prayer. The Divine record warrants you to plead for promised blessings, "Turn you," &c. Prov. i. 23. And our blessed Lord gives every encouragement to plead in the exercise of hope, "If," &c. Luke xi. 10—13.

In order to prevent profitless attendance on the means of grace, seek diligently to know the mind of the Spirit in the Scriptures.

The Divine charge is, "Seek ye out the book of the Lord, and read;" seek, with a desire to understand the Scriptures; those Scriptures which are able to make you wise unto salvation by faith in Jesus Christ. Compare your hearts with the word of God, and give diligent and prayerful heed to the Divine and authoritative counsel, "Search the Scriptures, for in them," &c. John v. 39.

Again, If you would prevent a profitless attendance on the means of grace, be careful to reverence and keep holy the times and services of the day of God.

The decalogue enjoins, "Remember the Sabbath-day, to keep it holy;" it is elsewhere added, "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord," Lev. xix. 30. And an inspired apostle counsels, "Forsake not the assembling," &c. Heb. x. 24. The sanctity of the Sabbath should be observed *out* of the house of God, as well as in it; and during the intervals as well as during the seasons of public worship.

Further, That fruitless attendance on the means of grace may be prevented, show your solicitude to hold sacred the instructive and admonitory admonitions of conscience.

Does conscience speak? Does its inbred and monitory language tell you of the guilt of sin? Does it remonstrate

with you—and warn you to flee from its indulgence and practice; and to flee to Christ for salvation? Does it call upon you to begin the year by deciding publicly for God? O disregard not its admonitions, lest God bid conscience to warn and counsel you no more!

Finally, If you would prevent profitless attendance on the means of grace, look to Jesus and consider him. Look believably unto Jesus, and exercise entire reliance on him for salvation.

He is the *foundation* on which your hope must rest; He is the *ladder* by which you must ascend to God; He is the *door* through which you must obtain admission into heaven.

Reader! remember this, and if other years have passed away neglected and misimproved, let the year on which you have entered be the beginning of years to your soul; the year on which you shall assuredly date your entrance on the road to glory.

G. N.

THOUGHTS ON GEOLOGY.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—As your extract from Dr. Pond of America, on Geology and Revelation, cannot fail to benefit and improve your readers, I should be very unwilling to weaken or counteract its influence. But I consider it nothing less than a duty that presses on my conscience to apprise your less learned readers, that there are grave reasons for dissent from some of the positions of the modern geologists. I admit that the first verses of Genesis *may* refer to a creation long anterior to that of man; to say nothing of the notion that the six days may be applied to six geological periods. But I protest against our coming, in the present state of our knowledge, to the conclusion that the first of these opinions *must* be the true one. For I deny that geology has reached the point at which it is entitled to be called a science. We have not yet sufficiently examined the whole globe; and especially that part of it which was the cradle of the human race. Years, if not ages, must elapse before we shall have a right to speak of the *science* of geology, except in that very inferior sense in which it means a collection of materials to *form* a science. It has unhappily been the characteristic vice of geologists to be in a hurry to systematise. It is said that there have been eighty of these systems created, each one upon the ruins of its predecessor, but the newest fashion always claims the merit of being the only true one.

I may be told by professors of this *soi disant* science, that I know nothing about it. I acknowledge that I do not know much; but I could tell those who know more, that they know next to nothing; that is, of the true system; for in *facts*

I acknowledge that they are rich. I have, however, read celebrated works on geology, and have gazed on nature, from the rocky heights of Cornwall to those of Aberdeen; and descended into her dark caverns in the coal bed of Yorkshire. But I deny that it has been demonstrated, as Dr. Pond asserts, “that the world has existed much more than six thousand years.” Cuvier, who appears to me the greatest and the wisest of geologists, has produced in my mind the contrary conviction, by his “*Discours sur les revolutions de la surface du globe, et sur les changements qu’elles ont produits dans le regne animal.*”

Dr. Pond, assuming the truth of the pre-Adamite theory, goes through the six days of creation, according to that hypothesis; but they must be strangely credulous disciples of these geological masters who do not see that this is a lame attempt to force Scripture into a partnership with a theory. Our respected American divine says, “The previous revolution had destroyed nearly every trace of animal and vegetable life,” before the Mosaic creation began. Now, who that reads the Bible can learn from it that there were animals and vegetables, and specimens or remains of them left, on this earth before the creative act recorded in Genesis? All the specimens of this fancied ante-Mosaic creation are so manifestly formed on the same type with those of the scriptural creation, that no man would naturally think they were the stray wrecks of a former world. Dr. Pond says, “The forming hand of the Creator covered the earth with new *species* of vegetables, in place of such as had been destroyed.” But it appears to me that the progress of natural history

is continually diminishing the evidence of new species by discovering additional marks of identity between the present and fancied former worlds.

But whoever comes to the Scriptures without prepossessions, will think of nothing but a primeval creation when reading the first chapter of Genesis; and I suppose Dr. Pond, and all our Christian geologists, pretend to find no other in verse 26, where the creation of man is recorded. But what is there in this verse to intimate the very first creation more than in verses 9, 14, 20, and 24? If we are to believe that there were plants and animals before those of which Moses records the creation, why not men too? The one is mentioned in the same way as the other. I must, therefore, protest against the paragraph in page 576, commencing,—

“It appears, therefore, that in the six days’ work which has been considered, we have an account, not of the original *creation* of the world—this had been created long before—but of its *renovation*; of its being *remodelled* and *refitted*, after one of those terrible revolutions by which it had been desolated, and its being prepared for the residences of innocent and happy men.”

I know that geologists tell us we do not find the remains of man, as we do of other creatures. But, for this, good reasons may be assigned. It may be said that, in 1656 years, man must have spread over the earth, and therefore there must have been a general destruction of our race all over the globe by the flood. But as we are not led to this conclusion by the Scriptures; but rather are induced to think that the human family were within the warning voice of Noah; so we find that when Noah was six hundred years old, his family was small and few, that is, eight “persons” constituted all his house that were saved in the ark. If this was a fair specimen of a human family in the sixth hundredth year of its head, the race of man was not very widely spread. Now, I repeat it, that this part of the world, that was the cradle of our race, has not been geologically examined. Besides, I complain of the manner in which geologists have treated the specimen of a human fossil found in the island of Guadaloupe. They have, in a very curious way, assigned it to a recent date; though this is not the opinion of some compe-

tent judges who have examined the limestone in which it is embedded.

I am not unaware that some will exclaim, “Can you deny that there are successions of strata that absolutely require many ages for their formation?” If I cannot deny, I can, with Lord Eldon, doubt. For I want the data that are requisite to make me sure. I cannot examine half a dozen other worlds, of whose date I am certain, to enable me to judge by analogy of the age of this on which I dwell. I know that productions which have been supposed to require many years, if not ages, have been proved to be the work of a few days. Witness the experiments of Mr. Crosse.

But I think there are two things that have been strangely overlooked by geologists—the state of the globe at the creation, and the flood.

With regard to the former, the Scriptures assure us that the earth was at creation covered with water, as with darkness. Now the fiat that made the dry land appear, operated, in all probability, chiefly on that spot where man was to dwell; and we are left very much in the dark concerning the condition of the rest of the globe. If the mightiest changes took place, they are not noticed in Scripture; because they did not affect man, for whom the Bible was written; and many of these appearances which now lead to the theory of a prior creation, may have been the result of 1656 years of revolutions of which we know nothing.

With regard to the Flood, geologists always appear to me very unwilling to give it a fair consideration. It is unphilosophical, it seems, to notice that which comes under the class of sacred texts, rather than of discovered facts. But Cuvier, who is more exempt from this charge than many others, so boldly maintains that the globe bears evidences of this deluge, of which the Bible alone contains the history, that it surely is as well entitled to the consideration of the philosopher as the fancied ante-Mosaic creations. As also Cuvier affirms that the Mosaic chronology is manifestly that of the *present* inhabitants of the globe; I contend that it is the only philosophical course—to assume that the globe is about six thousand years old—and that it has experienced a grand convulsion within two thousand years from its creation. All beyond this is fancy or something

worse, but within these limits there is a wide field unexplored.

I conclude, then, that though it is possible that the world may be very much older; and that the first verses of Genesis may be a record of an original creation much prior to that of man; yet this is very far from being certain. To me it appears highly improbable; so that, to be frank, I must say, I do not believe one word of it; but expect that, when the whole globe is more thoroughly examined, especially in the original seat of the human race; when the state of the earth, immediately after the creation, is well considered; and the grandeur of the flood is duly estimated; it will be found that the old and vulgar interpretation of the first chapter of Genesis will be found to be true.

Plain Christians, who have been long enough alarmed at the headlong manner in which revered divines have gone into the modern fancies of geologists, may comfort themselves with the assurance that philosophers are not always conjurers. These philosophers in stone have often spoken in a very oracular style of what *must* have and what *could not* have been; but we sometimes happen to know that, if their geology is no better than their logic, it is worth nothing. For instance, they have arrogantly contended that their notion of a creation immensely older than six thousand years is the only

rational idea. "For can we suppose," they ask, "that the Creator did nothing, till about six thousand years ago?" But what, if we can show that the same objection may be made to their date? What if we can prove that the same objection would lie against any other date of the creation? What if we can prove that the only way of escaping this difficulty is to plunge into a greater, and maintain the atheistic notion of the eternity of the world? For, suppose we abandon the Mosaic date, and maintain that the world is not six thousand, but six thousand millions of years old. Still, if it had a beginning, there was a time when it was only six days old, and it was possible that some wiseacre might say, Do you think God did nothing till six days ago? So much for the philosophy of certain geologists!

There are several things in the extracts from Dr. Pond, especially what he says on serpents, on which I should be disposed to animadvert, perhaps rather severely; but I wish it to be understood that I am far from thinking him peculiarly blameable; on the contrary, I highly value his paper, and esteem his talents and spirit; but I seize this opportunity of protesting against the positive manner in which an ante-Mosaic creation is asserted.

Yours, &c.,

BETA.

REVIEW OF RELIGIOUS PUBLICATIONS.

On the PHILOSOPHY of the MIND. By JAMES DOUGLAS, Esq., of Cavers. 8vo. pp. 392.

A. and C. Black, Edinburgh; and Longman and Co., London.

Mr. Douglas has well observed, that "the philosophy of the mind is of recent origin, and of slow growth. Its genuine materials are therefore very scanty. Most works upon the mind are chiefly occupied in refuting former errors, and these errors being derived from ancient theories, the true philosophy of the mind, though conducted on very different principles, still continues to be involved in some degree in the disputes of metaphysics." So true are these remarks, that if all that has been professedly written on the doctrine of mind could be searchingly examined, and thoroughly purged from the alloy of mere speculative opinion,

it would be found that but a small contribution has yet been made to the most important of all branches of human investigation; viz., the science of mind. The very history of opinion on this subject, from the earliest periods of Grecian story, down to the days of Reid, and Stewart, and Brown, would itself demonstrate how much the real science of mind has been lost sight of in vague speculations, which have had little or no distinct bearing on the actual discovery of mental phenomena. The confounding of metaphysical theories with the true philosophy of mind, was the settled vice of all the ancient schools of mental science; and it has been more or less the error of every successive writer who has addressed himself to this most enchanting of all studies. How sadly has the grand fact been lost sight of, that the philosophy of mind

must consist, not in "piling up the shadowy Babels of metaphysics," but in ascertaining the real history of human "thoughts as they arise, first simple, then with the various combinations into which they enter; and, lastly, in the enumeration of the ultimate laws which regulate all their changes?" Happily the inductive philosophy has now been applied to the science of mind no less than to that of matter; but we are yet in the infancy of discovery, having wasted thousands of years in the mere accumulation of unprofitable theory, by which we have not only been detained from the real study of man, but put in a worse position for the interesting task, by the mists and darkness which have been thrown over the all-absorbing field of inquiry.

But it would seem as if erring mortals must ever approach the region of actual discovery, by the bewildering path of theory; and "pass through the twilight and its shadows to arrive at the full and perfect light of day." Experience is in all things the great teacher; and in the study of mind it is pre-eminently so. Man can only become acquainted with his own mental economy, by patient and persevering reflection on the working of his own mind. The marked tendency of mind is, to spread itself over all the objects by which it is surrounded; and the strict office of the mental philosophy is to compel us to turn inward on ourselves, that we may observe with steadfast gaze all our mental operations as they may be detected in the grand laboratory of thought, feeling, and actual resolve.

We can hardly express the pleasure we feel in finding Mr. Douglas embarked as a writer on the philosophy of mind. Equipped, by vast resources, for any subject on which he might think fit to appeal to his countrymen, he is pre-eminently qualified to write with effect on all topics connected with the history of mental science. He has not by any means produced a large book; but we greatly mistake if he has not placed his subject in a clearer light than it ever stood before. First, we have a brief, but vivid sketch of speculative opinions touching the human mind; in which the results of all the ancient systems of mental philosophy are accurately given; and in which a broad line of demarcation is drawn between the mere theories of a by-gone age, and the inductive process of modern times. Then we have his own views of the inductive process, and of the best methods of applying it in prosecuting the infant science of the human mind. But no notice we could give of this volume would do justice to it. It must be *bought* and *read*; and we can assure our readers, especially students, that it will abundantly repay both the expense and labour which this will involve.

We give the following extract, upon the origin of our knowledge, as a specimen of the author's vigorous and discriminating mode of writing.

"The origin of our knowledge, like every other subject respecting the mind, has been a fruitful source of endless disputes. Notwithstanding the number of sects, the theorists of the mind may be classed under two great subdivisions, according as their theories were chiefly drawn from the opposite world of matter or spirit. The first considered our ideas to be only the slender images of things received into the mind through the inlet of the senses; the other conceived that the soul of man possessed within itself, though folded up till fitting occasion should expand them, faint copies or reflections of those models which existed from eternity in the Divine mind, and corresponding to which, as their pattern, the external world was fashioned.

"Amid all disputes, we have at least the consolation of knowing, that the truth must lie somewhere between the contending parties, especially in a controversy about the mind, where both sets of disputants must have some knowledge, however imperfect, of the subject of controversy. Yet it is not by halving the difference that we arrive at the truth. The truth stands apart from both opinions, but, when known, explains and reconciles both.

"Those who contended that the mind derives its ideas from the impressions on the senses, are now generally, and justly, allowed to be so far right, that unless the mind were awakened from without, for any thing we know to the contrary, it must remain in a perpetual slumber. The mind, to act, must first be acted upon; it must be passive before it can be active; it must receive impressions from without, before it can originate thoughts from within. It cannot will any one of its own operations without a previous knowledge of itself and its powers. It cannot possess thoughts previous to thinking.

"On the other hand, they who confined knowledge to the senses were still more widely mistaken. The impressions on the bodily organs are only the occasions of thought. There is no resemblance between any possible movement of the nerves, or the changes in external nature, and the thoughts which these changes excite in the mind.

"The most remarkable part of the mental process consists in the arbitrary interval which occurs between the act of perception and the subjects perceived. It is not the changes of the brain,—it is not the changes in the nerves, which the mind attends to,—it overlooks what is passing in the body with which it is connected, and its attention

is immediately directed, by the arbitrary, but wise disposal of Providence, not to the proximate causes, but to the ultimate phenomena. When we look through a telescope, and receive into the eye the light of a distant star, we perceive not, we think not, of the impression of light upon the retina, of the irritability of the nerves, or of the impression made upon the brain; but our attention is directed to another world moving along the immense though distant path, which the hand of the All-wise has traced.

"This, of itself, is a refutation of materialism or atheism. The whole of the process is evidently not the result of blind matter or resistless destiny; not even what we would naturally expect from the usual laws by which the Deity governs the world. It is one of those apparent anomalies that mark more strongly the Divine contrivance, while they appear to depart from the ordinary course of His proceedings, and what may be called the miracles of nature, not like the miracles of religion, rare and temporary, but ever constant and recurring; and while they arrest the attention by their deviation from the more common mode of procedure, they show that they deviate only to reach more fully and speedily the end proposed." pp. 155—157.

The NIGHT of TOIL; or, a Familiar Account of the Labours of the first Missionaries in the South Sea Islands.
12mo.

Hatchard and Son.

To render the early labours of our South Sea Missionaries familiar and impressive to young persons, the lady who is the author of this work sat down to the labour of going through all the documents of this Missionary station, determined that truth alone and not fiction should be the basis of her book, judging that the unvarnished history of the mission exhibits the glorious results of patient labours, in a manner that may lead some to become Missionaries, and others to support them. We are fully warranted in observing that as this lady avows herself to be a member of the Church of England, she has exemplified her Christian liberality by doing ample justice to a Mission that does not belong exclusively to her own church. To us it is gratifying to see the labours of a society, which unites in its fundamental principle, Episcopalians, Presbyterians, Independents and others agreed in the grand essential doctrines of the Gospel, taken up by a lady who can have no motive but that of rendering the cause of Christian Missions to the heathen a sub-

ject of profound interest to the rising generation, and thus advancing their own personal happiness and usefulness in a still more enlarged and effective measure for promoting the common salvation. Oh that all Christians were imbued with the same spirit towards each other, and towards the common object of their Christian charity—a world of idolaters. We have been so much delighted with the sentiments expressed by the writer in her Preface, that we wish them to speak for themselves.

"No attempt has been made by the slightest exaggeration to heighten the interest of this narrative. It is hoped that its adherence to facts will be a strong recommendation in the eyes of youth, who, while they much prefer narrative to didactic writing, show, by the earnest and oft-repeated inquiry, "Is it true?" that they value truth above fiction. As the habit of reading fiction tends to blunt this salutary predilection, would it not be better to encourage the young to seek relaxation in manual employments, and in active sports, rather than permit them to indulge in this species of reading? A fondness for reading cannot be desirable, if that fondness extends to works that not only indispose to useful studies, but may be the vehicles of much evil. Many fabrications of tales, being destitute of principle, and having it in their power to describe the results of actions to be whatever they please, leave a false and pernicious impression on the reader's mind. Even those writers of fiction who desire to inculcate a good moral, may unintentionally misrepresent the dealings of God with men. But the narrator of facts walks on firm ground. He, who undertakes to delineate the *dealings of God in his providence*, affords so many instances of the *truth of his word*."

We can assure our readers that the author has truly accomplished her object. The remarks interspersed in her narrative, and the appropriate quotations from the scriptures, are admirably adapted to produce a good impression upon youth.

The author has, also, in our judgment done justice to the humble, laborious, and persevering men who laboured so long in faith under the most discouraging circumstances. The book, perhaps, may show to some young minds that the boasted apostolical succession is not indispensable to success in converting the savage heathen to the faith and obedience of the glorious Gospel of the blessed God. We observe, too, with pleasure, that many delicate and difficult subjects respecting the *manners* of the people in their idolatrous state, which renders some of the larger works unsuitable for children, are well disposed of here.

We wish our limits would allow us to

furnish a specimen of every kind of excellence we have discovered. We must limit ourselves to the following :—

“Mr. Henry, though suffering much from the effects of old age, and toil, and the sultry air of the South Seas, cannot be persuaded to forsake his beloved flock to dwell in a more refreshing climate. He fears lest the wolf should enter in and destroy them; and therefore with his wife and children, spends his latter years in watching for their souls.

“Having now followed the faithful Missionaries through a long life of labour, let us stop an instant, and contemplate the happiness they enjoy in the evening of their days. They look around, and behold the children of Satan become the children of God, through their preaching. They share the joy of Christ, who in heaven rejoices over the souls he purchased with his blood. These Missionaries have not suffered the wrath and curse of God; as Christ did, from love to sinners; but they have forsaken all, and borne shame, and endured toil, and exposed their lives; and they have not lost their reward; neither *shall* they lose it.

“And now let me speak a word to those young persons who have had the patience accompany me through the tedious, though well rewarded, labours of the Missionaries. Do you think it enough to admire their perseverance, or even to rejoice at their success? Is there no other effect which these events ought to have upon our minds? There are still numerous dark corners of the earth, or rather, I should say, the earth still lies in darkness, and there are only a few bright spots to be seen upon her. You were astonished at the cruelty of the Tahitians in murdering their infants, and torturing their enemies, but how would your ears tingle at the accounts of the barbarous deeds, which are even *now* committed in heathen lands?

“I know that many a youthful and compassionate heart is grieved at hearing of these horrible practices; but it is not to cause pain that I relate them. Could nothing be done to stop these atrocious customs, it would be better they should never be mentioned. But something *may* be done. Where the Gospel is preached, and believed, there Satan, the author of all cruelty, loses his power.

“But, perhaps, some inquire, ‘Can we, who are so young and inexperienced, who have no power and little property, can *we* send the Gospel to the heathen?’

“Yes, even *you* may bear a part in the blessed work. There are, even now, such men in the world as those Missionaries, of whom you have been reading, whose hearts are stirred up within them at the thought

of the misery of the poor Pagans, and who are willing to cross the ocean, and to spend their days among savages. Your slender offerings will assist to supply them with food and raiment in those barbarous lands.

“Oh that all who are in the bloom of youth would begin without delay to be the servants of God! It is those who have devoted their *whole* lives to God, who have been the instruments of the greatest good in the world. Master Oberlin, through whose labours the inhabitants of five French villages were made partakers of the blessings of the Gospel, passed sixty years amongst them. It was in the morning of their days that Mr. Nott and Mr. Henry devoted themselves to that service, which has filled hundreds of islands with peace and joy.”

The MINISTRY of RECONCILIATION. A Discourse, preached before the Tutors, Committee, and Friends of the Hackney Theological Seminary, at Barbican Chapel, on the Evening of Tuesday, the 18th of September; including some Remarks on the Subject of Apostolical Succession.
By JOHN MORISON, D.D.

Ward and Co.

Many of our readers are no strangers to the “Hackney Theological Seminary, belonging to the Village Itinerary, or Evangelical Association.” But there are others, and, perhaps, the greater number, who are scarcely aware of its existence, and of the great benefits which it has instrumentally conferred, in providing our churches with able and efficient pastors, and our destitute population with pious and devoted evangelists, who, in their turn, have become pastors over churches formed by themselves, and gathered out of the world. To these the following particulars will be interesting:—Among the first members of the “Association,” the most conspicuous and endeared names are those of John Eyre, Matthew Wilks, and Rowland Hill. The founder of the college, which bears the modest title of “seminary,” was a pious and opulent friend of the distinguished persons we have mentioned. The name of Townsend will be had in everlasting remembrance. By his munificent endowment, and the subsequent benefactions of others since the commencement of the Institution, in 1803, more than one hundred and thirty have been prepared for the ministry; about twenty-four new congregations have been raised; and chapels erected, and more than twenty others have been greatly enlarged by its ministers. In addition to stated ministers, nine or ten are occupied in county and other local asso-

ciations. Eight of its former students are now missionaries to the heathen; and four or five others are labouring with acceptance in the colonies of Great Britain. Much more extensive would have been the sphere of its operations, and many more labourers would it have thrust into the fields already white unto the harvest, had it obtained the means needful to assist its laborious evangelists, especially in new fields of labour; for these, we are informed, it is chiefly dependent on the annual contributions of its friends, *which are, in a painful degree, unequal to the frequent and pressing claims presented to the committee.*

In behalf of this useful Institution, Dr. Morison has pleaded with his usual piety and energy. The ministry of reconciliation is his appropriate theme, and the discourse is not only an effort of benevolent and holy zeal, but its theological statements are remarkable for their accuracy; the sentiments which it embodies, are not only evangelical in their character, but apostolical in their spirit, and the tendency of the whole, as well as the manifest and direct effort of the preacher is, to awaken his ministerial brethren to a deep sense of their responsibility, and, at the same time, to impress upon his general hearers their various obligations to the "ministry of reconciliation," and to those who sustain its all-important functions. We can well imagine the awe which pervaded the assembly, when, after announcing his subject, in the few simple words of his text, Dr. Morison at once observed, "Eternity alone will adequately reveal the import of this brief but significant sentence. There only will the entire results of the ministry of reconciliation be presented to the admiring contemplation of redeemed men, and holy angels. Nor will the revolution of countless ages exhaust a theme which belongs to the unfathomable depths of Divine love to a guilty race."

"As, however, the entire practical working of the ministry of reconciliation, is confined to the present world, and as its effects in eternity will correspond to the influence which it has exerted in time, it is of the utmost importance that we should acquire the most accurate and enlarged conceptions of a theme which involves our immortal interests to an extent which no mind can perfectly conceive, no tongue can fully utter."

In furtherance of this, his principal design, Dr. Morison divides his discourse into three parts. In the first, he traces the origin of the ministry of reconciliation. Here he combats the cardinal error in theology, which represents the death of Christ as the procuring cause of God's love to perishing sinners. In the second head is examined, the grand and merciful

design of this ministry, together with the express character of its instrumentality. This portion of the sermon is peculiarly valuable, especially that part of it which is devoted to the illustration of the proposition, "That the ministry of reconciliation has been committed to those who are to publish it for the recovery of a world at enmity against God." The remarks upon apostolical succession are judicious and peculiarly seasonable, in this day when Protestant pretension identifies itself with Popish arrogance—and we are scarcely able to distinguish between Oxford and Rome.

We recommend the following observations to the serious attention of all candidates for the Christian ministry, and to those who preside in our theological seminaries, as well as to the churches who may desire to have pastors according to the true apostolic pattern.

"The only satisfactory credentials for the Christian ministry, in an uninspired age, appear to be something like the following; if they are rejected as insufficient, we must plunge at once into all the sacerdotal pretensions of the man of sin.

"1. True conversion to God, accompanied by its legitimate evidences, repentance, faith, love, and holy obedience; nor is it too much to urge, that the piety of a minister of reconciliation should be of an elevated character.

"2. Natural gifts, constituting that qualification of aptness to teach, which Paul contends for in his letters to Timothy.

"3. Such a measure of acquired knowledge as the character of the age, and the condition of the church may seem legitimately to demand.

"4. Strong and marked predilection for the office of the ministry, prompting the candidate for sacred work to surmount all the obstacles which may lie in the way of the accomplishment of his object.

"5. Concurring providences in the approval of devoted ministers and experienced Christians. And,

"6. Orderly appointment to the work of God, by the prayers and solemn designation of those who have been wise to win souls, and whose standing in the Church entitle them to the respect and confidence of their younger brethren in the vineyard of the Lord."

The third part is exceedingly solemn and awakening, and is an endeavour to estimate the responsibility of those on whom the ministry of reconciliation has been conferred. This announcement is rather equivocal. This does not refer to those who sustain the ministry, but to those for whom its advantages are provided, and on whom they are bestowed. And to all these we seriously commend the faithful admonitions

and exhortations thus affectionately addressed to them. The conclusion of the sermon, is an appeal in behalf of the special object for which it was delivered; and, with an extract from this appeal, we close our brief notice of this excellent discourse.

" 'The Village Itineracy and Evangelical Association for the Spread of the Gospel in England,' has ever aimed at two distinct though harmonious objects—the maintenance of the Hackney Theological Seminary, under the care of wise, holy, and devoted tutors; and the assistance of poor, but active ministers, with other kindred charities. Of its whole income, arising from funded property and voluntary contributions, two-thirds are to be annually devoted to the support of the Theological Seminary at Hackney, and one-third to the other objects contemplated by its original founders. . . . When I look at the list of faithful and devoted pastors, who have been trained in the Theological Seminary, connected with this Institution, under the distinguished labours of the revered president* and his excellent colleague,† I cannot but lament that the gross annual receipts of the Institution, from its various sources of income, should not exceed the small sum of 1000*l.*; and I grieve to say, that of that sum, less than 100*l.* is realized from annual subscriptions.

" Suffer me, then, very earnestly to urge its claims upon the friendly notice of my present auditory, and to beseech the committee and trustees to take such early steps as may tend more fully to realize the hopes of those men of God, who now sleep in the dust, and who devoted their best energies to the establishment and promotion of this excellent object."

Cordially do we echo this appeal, and we hope that, spreading as it does by means of our publication through the length and the breadth of the land, it will be heard and felt by the opulent and influential in our churches, and that the Theological Seminary, at Hackney, may equal in support, as well as in character, the most honoured of our unchartered institutions.

SCHISM, as opposed to the Unity of the Church, especially in the Present Times.
Royal 12mo, pp. 620.

Hamilton, Adams, & Co.

If any thing could reconcile us to the delay which has taken place in the publication of this work of Professor Hoppus, it is the talent, learning, and research by which it is distinguished. From what we had heard of the MS. from the lips of those who had read it, we were led to expect something of a very high order; but

* The Rev. G. Collison. † The Rev. S. Ransom.

we are frank to confess, that all our anticipations are now more than realized. Our author has gone thoroughly into his subject; and has treated it as a scholar, a philosopher, a theologian, and a Christian. We sincerely trust that the size of the work, in this age of penny literature, will not stand in the way of its extensive circulation. We can assure our readers that there is nothing dry, or dull, or tedious in the volume; its dimensions being solely the result of the vast range of subjects into which the author's mind has been conducted in the legitimate treatment of the theme which he had undertaken to discuss. The volume will repay the most patient investigation. Replete with sound information, it will enlighten the judgment; and, breathing in every page a catholic spirit, it will elevate and improve the heart.

The author has divided his subject into two parts; the first, on *unity*, and the second, on *schism*. Under the former head, we have the unity of the unfallen creation—the apostacy from universal love—the re-uniting tendency of the dispensation of mercy—the founding of Christianity, as a system of benevolence—Christianity in the Apostolic age—who is a Christian—what is the Church—unity of the Church. The last of these chapters (the VIIIth) contains a mass of solid instruction, not to be found in any one publication extant. The *third section* of the chapter in particular, we recommend to the attention of Christians, who wish to be disenthralled from prejudice and error, on a subject vitally connected with the right understanding of the true principles of unity in the church of Christ. It is headed, "Relation of the Form and Order of the Church of Christ, to its essential Unity, and Manifested Union." Here the author has shown, with much energy of thought and force of diction, that uniformity of church-order, œcumenical or national, is not essential to unity; that uniformity in forms, rites, ceremonies, liturgies, vestments, postures, creeds, confessions, can never be the basis of a scriptural union; that uniformity of church government ought not to be made essential among Christians; and that no exclusive claim is due to episcopacy, as a particular form assumed by a large branch of the church of Christ. We also recommend to the careful notice of our readers, the *sixth section* of this chapter, entitled, "The Visible Unity of the Church of Christ, not dependent on human authority;" and the *last section*, which shows, "Wherein the true Unity of the Church consists."

The *second part* of the work is devoted to a very masterly discussion of "Schism;" in which its nature—causes—evil conse-

quences—sinfulness—and cure, are all touched upon with much learning, piety, and effect.

We give one or two specimens of the author's style of enforcing his sentiments. In the preface we have the following very pertinent remarks:—

“The close of the last century and the early part of the present, were marked by the pouring out of awful ‘vials’ of slaughter and desolation on the Roman earth. Events, such as had previously been wont to occur, singly, at the intervals of ages, became only so many scenes, rapidly succeeding each other, in one stupendous political drama, of a quarter of a century—till a great part of Europe was bestrewn with the wrecks of ancient thrones, and those which were not overthrown, were made to vibrate to their foundations; so that the hearts of all men ‘failed them for fear.’ Those days are, happily, past; and no general European war has since stood in the way of social improvements. Our own beloved country, among other nations, soon began to benefit by the merciful cessation of that appalling storm. It cannot be doubted that much progress has been made during the last twenty years, in respect to all the great elements on which human happiness permanently depends. Religion, especially, has been a gainer; and, at this moment, unprecedented efforts are made to cause it to penetrate into all the recesses of society.

“But it is deeply to be regretted, that the visible unity of Christians, *as such*, independently of their distinguishing peculiarities, is far from having made satisfactory progress. Of late years, especially, the breach between members of the Established Church and Dissenters, has evidently widened. The clashing claims made by these parties, have been brought more into actual collision than heretofore. The revival, too, of the doctrine of ‘Apostolical Descent’ in the Church of England, has tended to give to the mutually alienated feelings, on both sides, the stability of principle. The same cause has also produced a new schism within the Establishment itself. It is evident that the lamentable wounds under which Christianity is suffering from the discord and dissensions of its professors, cannot be effectually healed, but by a devout recurrence to first principles. Ecclesiastical history, properly estimated, no doubt has its use; but the final, and only authoritative appeal, must be ‘to the law and to the testimony’ of Scripture. This the author has sought to consult, not in the spirit of a partisan, but as an inquirer after truth. How far he may have succeeded, must be left with others to determine.”

Dr. Hoppus has made admirable use of the fact, that God has blessed, at home and abroad, the labours of all evangelical Christians, to teach them charity, and forbearance, and love, one toward another.

“And must,” he says, (p. 416, under the head, ‘Disguises of Schism,’) “the treasure of the Gospel lose its power to enrich the world, if it be not deposited in the vessels of our sanctuary! If God is ‘no respecter of persons,’ is he, then, a respecter of denominations? Has he not poured contempt on sectarian bigotry, by the blessing he has vouchsafed to the efforts of the various divisions of the professing church? Those whom you, perhaps, would exclude from Christian communion; or whom you, looking down from your airy castle of apostolical succession, and beguiled by your gorgeous visions of spiritual dominion and sacramental grace, of which apostles never conceived—would solemnly consign, by millions, to a forlorn peradventure of salvation, if not to ‘eternal wrath,’ as ‘schismatics’ from *your* church; while God is showing that, so far from being schismatics from *his*, they are actually receiving their share in the first-fruits of the great promise to the Christian Zion! ‘The abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee:’ ‘I will make thee an eternal excellency, the joy of many generations.’

“The diligent study of the history of Christian missions, might prove of no slight benefit towards the cure of an exclusive spirit; especially to those who say, that ‘the fact of apostolic succession is *too notorious to require proof*,’ (Tracts for the Times, No. VII., p. 2.) An argument of sovereign efficacy, if it be allowed that ‘ignorance is bliss;’ but of little avail, where it is not thought ‘folly to be wise.’ In the missionary registers, however, which contain facts that may now safely be admitted as ‘too notorious’ to need further ‘proof,’ we have what might be termed the *second book* of the ‘Acts of the Apostles;’ and a greater claim to apostolic honours might be founded on these records, than all the ‘notorious’ traditions of Rome. For, as ‘he is a Jew, who is one inwardly, and circumcision is of the heart;’ so he is a real successor of the apostles, who has imbibed their spirit and followed their steps—as Milton describes the primitive bishop, ‘unreverenced, unlorded:—with brotherly equality, matchless temperance, frequent fasting, incessant prayer and preaching, continual watchings, and labours in his ministry.’ Such was a Schwartz, the ‘apostle of the East,’—an Elliott, or a Brainerd, ‘the apostles of the American Indians.’ Such have been many missionaries: and

such are some whom death has not yet given to history; and long may he withhold their names! Have not the literary labours and self-denial of a Carey and a Morrison, moreover, left a legacy of blessing to millions yet unborn, in India and in China; though no episcopal commission ever authorized them to be divines?

"Let us unlearn the lesson of bigotry and exclusiveness, by perusing what God has done, in conferring the marks of his approbation on the missions of Moravians, Congregationalists, Baptists, Presbyterians, Episcopalians, and Wesleyans, both of Britain and America; as well as on those of Christians on the Continent of Europe. Let us learn the 'notorious fact,' that God has poured down showers of blessings beyond the limits of the little parterre which we have planted. Let Greenland and Africa—the Indies, East and West—the South Seas and New Zealand—let the world bear witness."

This is, to say the least of it, powerful writing; and the Essay teems with such passages. In company with Dr. Harris's incomparable essay, this volume will, we doubt not, be a great blessing to the church of Christ.

The LIFE, TIMES, and CHARACTERISTICS of JOHN BUNYAN, Author of the Pilgrim's Progress. By R. PHILIP, Author of the "Life and Times of Whitefield," the "Experimental Guides," &c. 8vo. pp. 596.

G. Virtue, Ivy-lane.

We anticipate for this volume a large measure of success. The subject of it has an imperishable hold of the public mind; and the esteemed biographer has put forth one of his very best efforts. If he has too much undervalued all former lives of Bunyan, which we rather incline to think he has done, there can be no doubt that, in point of real information, he has left them very far in the rear. "On both sides of the Atlantic," Mr. P. informs us, "he had a circle of readers, large enough for his ambition, and upon whom he could calculate, if his researches were successful. They have been so, beyond even his most sanguine expectations. He discovered much that was unknown and unnoticed hitherto, as well as much to enlarge and illustrate what is best known in the history of Bunyan." Such are the author's views of his own labours; and we really believe they will be found, on the whole, to be well sustained.

The heads of the chapters will afford a tolerably accurate idea of the course which our author has taken in order to set the character of Bunyan fully before the minds

of his readers. They are as follow:—Bunyan's boyhood—Bunyan in the army—Marriage—First reformation—Second reformation—Conversion—Conflicts—Counsellors—Relapses—Temptations—Revivals—Bunyan and Luther—Satan and angels—Bunyan's crisis—Baptism—Sick-bed—Call to the ministry—Bunyan and the Quakers—Example—Ministerial position—Arrest—Trial—Defence—Second wife—Bunyan and the Prayer-book—Favourite sermon—Bunyan's thunderbolts—Anecdotes—Jailor—Bunyan and the Baptists—Prison thoughts—Amusements—Moral philosophy—Wit—Conceits—Bunyan's church persecuted—Pastoral letters—Calvinism—Unitarianism—Catholicity—Bunyan's release—Calumnies—Pastorship—Bibliography—Last days—Traditions and relics of Bunyan—Bunyan's genius.

We may truly say, after having carefully read every one of these chapters, that there is not one of them destitute of deep interest. There is a vivacity and a realization about the entire volume highly creditable to the diligence, taste, and discrimination of the author.

As a specimen of the style of the work we select the following from chap. xv., on Bunyan's baptism.

"The reader need not fear to go through this chapter. It will not touch the baptismal controversy; but merely bring out Bunyan's opinion and spirit, in a light they have never been placed before. Ivey explains Bunyan's studied silence, in both 'The Pilgrim' and 'Grace Abounding,' on the subject of his baptism, by saying, that he made 'no allusion to the event,' because 'the constitution of the church at Bedford did not consider baptism by immersion, upon a personal profession of faith, as an essential requisite for communion at the Lord's table.' This is true; but it is not half the truth. He did not consider baptism as even an *initiatory* ordinance. He reckoned himself as a believer, to have been put to death, buried, and raised again, with Christ, representatively; and thus his having a right to Church membership, *before* he was baptised. This was his *cardinal* point; and it astounded as well as offended those of the 'water-baptism way,' as he calls them. They saw the meaning of Paul's doctrine of representation chiefly, if not only, in baptism. Bunyan saw it chiefly in the Lord's supper, because that *plunged* him deepest into fellowship with the sufferings and death of Christ. * * * No one, surely, can regret that he was baptised by immersion! That was just the mode calculated to impress him, practised as it usually was then in rivers. He felt the *sublimity* of the whole scene at the Ouse, as well as its solemnity. Gifford's eye may

have realized nothing on the occasion, but the meaning of the ordinance; but Bunyan saw Jordan in the *lilied* Ouse, and John the Baptist in the holy minister, and almost the dove in the passing birds; whilst the sun-struck waters flashed around and over him, as if the Shechinah had descended upon him. For let it not be thought that he was *indifferent* about his baptism, because he was indignant against strict Baptists, and laid more stress upon the doctrines it taught than upon its symbolic significance. He *loved* immersion although he hated the close communion of the Baptist churches. The fact is,—and I mention it with more than complacency,—he always looked back upon this voluntary act of obedience to Christ, just as those do upon parental dedication, who, like myself, have the high and hallowed consciousness, that we could not, by any personal submission to baptism now, exceed, in faith or devotion, the intense solicitude of a holy mother, or the solemn faith of a godly father, who with united hands and hearts baptized us into the ‘one body’ of the church of their ‘God and our God.’”

We cannot close our brief notice of this deeply interesting biography of one of the most remarkable men that our country ever produced without cordially thanking the author for the successful effort which he has made to bring forth fully to public view, all that is valuable in his private and public history.

THE PRIVILEGE OF SANCTIFIED POVERTY. A Sermon, occasioned by the Death of Thomas Cranfield, a poor but laborious Servant of Jesus Christ, who departed this life, November 27, 1838. By JAMES SHERMAN, Surrey Chapel.

The text is most happily chosen. The sermon contains the most heart-stirring appeals to Christians to labour for Christ. The memoir which accompanies it is one of the most interesting of its kind we have read, and the price is very cheap.

COUNSELS to a YOUNG MINISTER, in relation to his Studies, Preaching, and Pastoral Duties: being the Enlargement of a Discourse delivered at the recognition of the Rev. PERCY STRUTT, to the Pastoral Charge of Gloucester-street Meeting, Liverpool, October 17, 1838. By the Rev. J. LEIFCHILD, D.D. Published by request. 18mo. pp. 66.

Thomas Ward and Co.

Whatever Mr. Leifchild commits to the press is always eminently fitted to sustain his well-earned reputation. Our readers must not undervalue the volume before us,

because of its limited size; for it is indeed a *multum in parvo*. To young ministers it will indeed be a valuable boon. The suggestions it contains on personal piety, sound knowledge, general character and deportment, are pointed and striking; and the hints on preaching and pastoral visitation, are about the best we have ever read on the same subject. If every young minister would possess his mind and heart of the contents of this little volume, it would be of immense service to him in his future ministry. Next month we hope to furnish some extracts, in our Essay department, from this invaluable compendium.

1. SWITZERLAND. *Illustrated in a series of Views, taken expressly for this work, by W. H. BARTLETT, Esq. By WILLIAM BEATTIE, M.D. 2 vols. 4to.*

2. *THE WALDENSES; or, Protestant Valleys of Piedmont, Dauphiny, and the Ban de la Roche. By WILLIAM BEATTIE, M.D. Illustrated by W. H. BARTLETT, Esq., and W. BROCKEDON, F.R.S. 1 vol. 4to.*

3. SCOTLAND. *Illustrated in a series of Views taken expressly for this work. By MESSRS. T. ALLOM, W. H. BARTLETT, and H. M'CULLOCH. By WILLIAM BEATTIE, M.D. 2 vols. 4to.*

George Virtue, Ivy Lane.

We are at a loss to determine which of these three works is most deserving of public patronage. They are all of them deeply interesting, both as specimens of art, and literary and historical monuments.

Switzerland will be examined with delight, by all who can estimate the sublime and beautiful in nature, or who take pleasure in those moral associations which connect themselves with the mountains and lakes, the cities and towns, the towers and castles, of a land where the struggle for truth and freedom has been maintained with a bravery and determination never to be forgotten in the annals of time.

The Waldenses may be regarded as a valuable addition to our means of acquaintance with a race of men of whom the world was not worthy. While we cast our eyes over the rugged steep, the frowning precipices, the dark caverns—here so admirably delineated—where for ages the persecuted servants of God sought shelter from the blood-thirsty designs of cruel and apostate Rome, we feel our hearts stirred with unutterable emotions.

Scotland is by far the best representation extant of “the land of mountain and song.” Being ourselves familiar with most of the scenes here introduced, we can speak with the greater confidence of their pecu-

liar taste and accuracy. Dr. Beattie has not failed to avail himself, in the literary part of the work, of those legendary, political, and religious associations, which invest every nook and corner of Caledonia with recollections of undying interest.

The ILLUSTRATED FAMILY BIBLE, containing the Old and New Testaments, &c. &c. With the Self-Interpreting and Explanatory Notes, and Marginal References, of the late Rev. JOHN BROWN, Minister of the Gospel at Haddington. To which is appended, a complete Concordance of the Old and New Testaments.

Fisher and Co.

This is an age of wonders as it respects the efforts of the press. Never was the art of printing so well understood as it is in the present day. "The Illustrated Family Bible" is a striking proof of the truth of these remarks. As a specimen of typography it will be regarded, by the best judges, as *unrivalled* in taste and beauty; and, in economy to the public, it is no less remark-

able. With pictorial illustrations eminent for their skill and adaptation,—a commentary long established in the public confidence,—and a concordance written on a new and improved principle, it is offered to families at the moderate sum of *two pounds ten shillings*. As a present to a newly-married couple, just entering on the responsibilities of domestic life, it may prove the means of extensive good to generations yet unborn.

PREPARING FOR PUBLICATION.

1. *Pentecostal Christianity*, by the Rev. T. W. JENKYN, Author of the "Extent of the Atonement," &c., and "On the Union of the Holy Spirit and the Church in the Conversion of the World."

2. In one handsome volume, 8vo, *British India*; in its relation to the Decline of Hindooism and the Progress of Christianity: containing remarks on the Manners, Customs, and Literature of the People; on the Effects which Idolatry has produced on their civil, moral, and political relations; on the obstacles which Christianity has to surmount; on the progress of Religion in former and present times; on the support which the British government has given to their superstitions; and on education and the English language, as the medium through which it should be given. By the Rev. W. CAMPBELL, Missionary to India.

OBITUARY.

EXTRACT FROM A SERMON

Preached in St. Andrew's Church, Bombay, May 22nd, 1836, on the occasion of the Death of Major Miller, Judge Advocate General, Bombay Army. By the Rev. John Stevenson.

[From the "Oriental Christian Spectator," for July, 1836.]

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope," &c. 1 Thess. iv. 13—18.

It is worthy of remark, that sorrow for departed friends in every religion, with the exception of the Christian, has either been too much encouraged, or altogether prohibited. In the religions intended for mankind in general, grief has been allowed to take its full course, and even hired mourners called in to increase the gloom by their lugubrious strains. In the systems intended for more refined and philosophic spirits, all mourning has been forbidden, and the weeping relatives of departed friends commanded to dry up their tears, and consider pain and pleasure, prosperity and adversity as one and the same thing. Christianity steers a middle course. The Bible informs us that Jesus wept at the grave of Lazarus. The apostle in our text permits us to mourn, but enjoins us not to mourn as those who have no hope.

I. But what is this hope inspired by Christianity which moderates our grief for departed friends? This is the subject to which, by the aid of the Holy Spirit, we are now to direct your attention.

1. Christianity moderates our grief for departed Christian friends, by giving us the assurance that they immediately enter into a state of bliss.

2. Christianity moderates our grief, by the hope of the glorious resurrection of those who have died in the Lord.

3. The Scriptures further console us, in regard to departed friends, by placing before our minds hopes of an eternity of blessedness to be enjoyed in the new heaven and the new earth, in the society of all the family of God.

II. But we must briefly advert to the character of those for whom this happiness is prepared.

1. They are believers in Jesus Christ, &c.

2. They abound in all the duties of holiness, &c.

Day after day calls on us to mourn over one and another of those who have mingled with us, engaged along with us in all the busy scenes of life, and met with us in the house of prayer. Since we last assembled, intelligence has reached us of the removal by death of one, who but two weeks pre-

viously had united here with us in our sacred worship in perfect health; in which state he continued to all appearance, till the morning on which he was attacked by a fatal disease, of which, in two days afterwards, he died.

How forcibly then ought the remark to be impressed on all our minds, which he made to a friend a few days before he was attacked; when speaking of the many who had been removed by death who were once their associates, saying "who knows which of us may be the next to follow!" Happily for him, he had learnt to depend on Jesus alone for salvation, to renounce all dependence on his own merits, and to build all his hopes of happiness on that sure foundation, which the Son of God has laid in his obedience and sufferings. Possessing powers of mind of no ordinary sort, as all who knew him can testify, he had learnt to distrust all human reasonings when opposed to the Divine reason which is revealed to us in the sacred Scriptures; and to know, that in the things of religion, the highest reason is to sit as a little child at the feet of Jesus, and receive his word; nor was he ashamed to avow his belief in the speedy fulfilment of the promise of the Lord in regard to that grand restitution of things mentioned in our text, notwithstanding the taunting question of the scoffer:—"Where is the promise of his coming; for since the fathers fell asleep, all things continue as they were from the foundation of the world?" Though precluded, from the nature of his disease, from giving any audible expression to his hope in his last illness, he gave in other ways distinct intimation, when questioned, that his confidence was simply placed on his Redeemer and God. But he had not left the things of salvation, and the expression of his hopes to a death-bed. He had lived a life of faith in the Son of God, maintained the worship of God in his family, and daily studied his Bible as the best preparative for all the important duties of his station. To "fervency of spirit" he added "diligence in business," actively and zealously performing all the duties of his profession, remembering that our life on earth is short, that it is emphatically denominated, in Scripture, "a hand-breadth, or a span," and that therefore we must work with diligence while it is called to-day, seeing "the night so soon cometh when no man can work."

Let it then, my Christian friends, be our aim to glorify God while we live, and to be followers of those who, through faith and patience, have gone to inherit the promises, &c.

From the regard which we entertained

for the high worth of Major Miller, and especially for his sincere and consistent attachment to the cause of the Redeemer, and the Christian graces by which he was distinguished, we have peculiar pleasure in laying the preceding sketch before our readers. The following Regimental Order shows that, while that highly respected officer "feared God," he also, in strict harmony with right principle, "honoured the king," and most faithfully discharged his public duties.

ARTILLERY HEAD QUARTERS, BOMBAY,
May 18th, 1836.

Regimental Order by Lieutenant-Colonel Griffith.

"The Commandant, with sincere grief, announces the decease of Major William Miller, at Mahabuleshwar, on the 14th instant.

"Although a public order is perhaps not the most fit or usual vehicle of conveying the expression of private feelings, the Commandant cannot, on this mournful occasion, deny himself the melancholy satisfaction of recording his sense of the loss which the regiment in particular, and the service at large, has suffered by the sudden removal of one of their brightest ornaments.

"To professional talent of the highest order, Major Miller united a zeal which no difficulty could weary; and though latterly, by his appointment to a high office on the general staff of the army he was removed from immediate connexion with his regiment, his interest in it continued. The name of Miller is so intimately blended with the history of the Bombay Artillery, during the last twenty-five years, that it is vain to seek for any particular period of that term on which to dwell. His splendid abilities were always devoted to the best interests of the corps which he so conspicuously adorned; while his highly honourable and amiable disposition secured him the affectionate esteem of all who were associated with him in private life. Many officers have individually to mourn the loss of a sincere and attached friend. All must deplore the event which has deprived the regiment, and the service, of so much public worth.

"The Commandant feels assured that the officers will join him in expressing their united sorrow, by wearing crape mourning on the left arm for a period of one month from the receipt of this order.

(Signed) "W. M. COGLAN.
"Captain Brigade Major Artillery."

Major Miller was a native of Edinburgh, and came to India as a Cadet of Artillery, in 1811. He died in his 43rd year.

Home Chronicle.

LONDON.

MEETINGS FOR THE REVIVAL OF RELIGION.

WE have been much gratified to find, that protracted meetings, with a view to the revival of religion in the churches, have been held, during the months of December and January, at the places of worship of Messrs. Sherman, Morris, G. Clayton, Tidman, Townley, Binney, Dunn, Shepherd, Dr. Morison, Dr. Reed, and others. The spirit of prayer, union, and love, appears to have descended, in a remarkable manner, on ministers and people; and not a few souls have been awakened to concern about their eternal interests. It was our great privilege to mingle in several of the meetings, and we can truly say, that the greatest solemnity and sobriety of feeling prevailed. May the Holy Spirit descend on the pastors and churches, that Pentecostal seasons of grace may rest on all the dwelling-places of Mount Zion. Such meetings tend in no ordinary degree, to concentrate the energies of Christ's ministers, and to promote zeal, sympathy, and love among different sections of the church of Christ.

INCREASED SALE OF THE EVANGELICAL MAGAZINE.

We should hold ourselves to be very ungrateful, if we did not offer to our ministerial brethren and their congregations, in town and country, our warmest acknowledgments for their kind and energetic response to our late circular, suggesting the propriety of attempting to augment the circulation of our long established periodical, with a view mainly to the increased benefit of the widows of pious ministers, of various religious denominations. The sale of the Magazine has already risen from *thirteen thousand* to between *fourteen* and *fifteen thousand*; and we have reason to believe, that the full amount of the increase has not yet been ascertained. May we be forgiven, if we still entreat our friends, both ministers and private Christians, to keep the subject before the public mind, till we shall be able to say that the sale has reached *twenty thousand*. Can the churches better promote their own prosperity than by increasing the number of those who ponder the intelligence contained in our pages from month to month? We think not.

MEMORANDUM.

The Rev. John Arundel has again to

acknowledge the donation of Ten Pounds from S. and M.R., Liverpool, which has been appropriated thus:—

To the London Missionary Society	£5 0 0
To the Colonial Missionary Society	2 0 0
To the Irish Evangelical Society	2 0 0
To the British and Foreign School Society	1 0 0
	<hr/> £10 0 0 <hr/>

CHEAP POSTAGE.

For the Evangelical Magazine.

In calling the attention of the readers of the Evangelical Magazine to a political matter, I think I need not stop to refute the notion, that a Christian should not be a politician. A Christian must be a politician, though he need not be a party man. The subject I introduce, is one having no party character, but it is one, I think, bearing strongly on religion and morals. I mean *cheap postage*.

It is not my intention to enter into the details of Mr. Hill's plan for reducing the postage of all letters to a penny; nor into the calculations, which have produced in my mind the conviction that the revenue is not likely to suffer severely; nor into the immense commercial advantages of the plan. These points are ably discussed in the newspapers of the day. I take higher ground, and I say, that the plan is one which in a moral and religious point of view, has the strongest claims on the attention of Christians.

1. Moral effect on the poor. The present high postage acts really as an embargo on all correspondence among the poor. I wish your readers would ask the post-masters of their districts, how often it happens that letters lie for days or weeks, at the post-office, because the poor cannot raise enough to liberate them. We sometimes give the poor little credit for warmth of feeling, but we forget how much there is every way to repress it! A son goes out into a situation in one town; a daughter into service in another; a husband goes away in search of work: they might almost as well go the antipodes: the son cannot afford to pay his letter home, and he knows his mother cannot pay for it; and, at last, affection begins to languish; it is well if it do not quite fail. How little can we enter into the feelings of the poor in cases like

these! Every poor person going from home becomes at once an isolated being, cast off, without any external check, to the tossings of his own passions. Let us remember, that the poor have not the means which we employ, too widely, of evading the law, and thus cherishing affection at the expense of sound morality.

2. Intellectual effect on the poor. Cheap postage will be a great friend to education. The poor, now, set very little value on the art of writing, and if they learn it when young, perhaps do not use it once in a year, or perhaps, totally forget it. But letter-writing, also, tends much to expand the faculties. The limited reading of the poor requires little mental effort, but writing and composing are exercises requiring thought and attention, and, I think, there is no doubt that their tendency will be far more to expand the intellectual powers. Soldiers receive and send all letters for a penny each, and evidence has been given of their eagerness to write, and to learn to write that they may send home their letters; and also, the fact has been established, that those who write most are the best men. Common soldiers receive and send from seven to ten times more letters than poor people in general.

3. Effect on other ranks, but especially on the young. The high postage is a heavy burden on all ranks, but especially on large families, who are generally the first to separate. The young leave home just when the character is forming, and when advice is most needed—coming, perhaps, into all the temptations of a large metropolis—and, although the parents might bear the expense of corresponding with one child, yet many letters to different parts become too heavy for their means. How often might a young man be kept from sin by the renewed impressions of a mother's tenderness, or a sister's pure affection! How often, and how vividly would the image of home rise to his mind, when tempted to sin! Besides, much time would be given up to answering his home-letters, which might be otherwise devoted to the works of sin. How much family estrangement would be spared if distant relations could but correspond more freely! In fact, on this head—of the effect of cheap postage to the young, it is hardly possible to stop.

4. Ministers would be able to correspond with those members of their flocks—especially the young—who may be removed temporarily to a distance.

5. Religious societies would have the means of diffusing their publications, and any religious information widely, quickly, and cheaply.

6. There is one point connected with

this matter, which is, I fear, not enough considered by Christians; I mean, the illicit conveyance of letters. None of us would like to be considered smugglers, but I fear there is little difference between the smuggling a quantity of brandy, and the putting a dozen letters into a parcel. The one, however, is disreputable; the other is not condemned at all—or, at least, not much so—so no one cares to conceal it. How is this? Let me not be considered as palliating the offence. It is a clear defrauding of the revenue, as much so as illicit distillation, and, therefore, a violation of scripture precept; in other words, a *sin*. But that a sin should become really not disreputable among thinking men shows, I think, that there must be some error in the law. The fact is, government having made that a sin which, otherwise, is no offence at all; and having established a monopoly, puts on a charge about ten times greater than is needful. Hence the innumerable attempts to evade so extravagant a price. Christians ought, I think, rigidly to abstain from violating the law, but at the same time, seeing the temptation to be so great, they should use every endeavour to effect such a reduction, as shall render the offence unprofitable.

These are a very few of the effects of high postage, and of the probable results of a reduction.

Now, *What is to be done?* The attempted alteration is so great, and, at first sight, appears so chimerical, that nothing but a very strong and combined effort will bring the "practical" men to assent to it—commercial men are making this effort for commercial purposes—my object in writing, is to urge Christians to support them on moral and religious grounds. I would especially look to Christian ministers. It is a matter eminently practical, and personal to their poorer members. Let them but just inquire of the post-masters and others likely to understand the matter, how often letters lie neglected for want of the money to pay for them, and then let them bring forward the subject before their churches; I am much mistaken, if they find any difficulty in exciting attention. *Strong and earnest petitions should flow to parliament, from all parts and all classes, and they should flow in early.*

I would fain hope, that many ministers will be induced to take up this matter, and, I think, that hereafter they will have pleasure in reflecting, that they have aided a cause fraught with the most important results to the moral and religious feelings of our country. If a strong effort be made at once, there is no doubt that the postage must be reduced.

KINGSLAND.

The ordination of the Rev. Thos. Aveling, late of Highbury College, as co-pastor with the Rev. John Campbell, took place at Kingsland chapel, on Thursday, the 11th of October. On the previous evening a special prayer-meeting was held to implore the sanction and benediction of the great Head of the Church on the engagement of the succeeding day. The services on Thursday morning were commenced by the Rev. J. Campbell, who for thirty-five years had been the pastor of the place. By him suitable portions of the Scriptures were read, and prayer presented. The introductory discourse was delivered by the Rev. Dr. Halley, the classical tutor of Highbury College. The questions were asked by the Rev. Wm. Spencer, of Holloway; the ordination prayer was offered up by the Rev. Dr. Henderson, the theological tutor at Highbury; the charge to the minister was given by the Rev. John Clayton, jun., M.A., of the Poultry, from Isa. lxi. 1—3; and the Rev. R. Philip, of Maberly chapel, concluded with prayer.

In the evening the Rev. John Jefferson, of Stoke Newington, preached to the people. The devotional services were conducted by the Rev. Messrs. Arundel and Ellis, the secretaries of the London Missionary Society.

SOUTH METROPOLITAN CEMETERY,

Lambeth, Surrey.

Many circumstances have conspired within the last few years to arouse public attention to the dangerous and offensive practice of continued interments in the middle of a dense population, and in grounds teeming to overflow with all the evils of corruption and decay. The occurrences at Aldgate very recently afforded a most painful and striking proof in illustration of the truth of these apprehensions. The consequence of this has been the establishment in various parts of the neighbourhood of the metropolis of cemeteries of a spacious character, having abundant room and extensive accommodation—if such a phrase may be allowed—for the melancholy purposes for which they are intended; among these, that at Norwood seems well deserving of public support, both on account of the exceeding beauty of its natural scenery, the great spirit with which its arrangements have been carried out, and the liberal form of the partition between that portion which is consecrated for burials according to the rites of the Established Church, and the portion which is left without the performance of that ceremony for the use of all other denominations. The ground is diversified in its character, having a bold eminence, on which

stand its two chapels, both in the pointed style of architecture, commonly known as Gothic, and of its best age; each building faces that portion of the ground for which its services are required, and while greatly different in their character, they are each a beautiful specimen of architectural skill. A chaplain, or rather two chaplains, are appointed—one Episcopal, the other a Congregational Dissenter. By the arrangements made, however, any person may introduce any clergyman or minister they may wish to officiate. The boundary of consecration is a foot-path so arranged as to appear to be only a part of the decorative arrangement of the ground, so that there is no offensive and obvious difference. The grounds are beautifully laid out, and an inspection of them will repay the trouble of a short ride. They are just opposite the lower (St. Luke's) church, at Norwood, rather more than five miles from the Three Bridges.

PROVINCIAL.

SHAFTESBURY, DORSET.

The Dorset Congregational Union held their autumnal meetings at Shaftesbury, on Tuesday and Wednesday, October the 2nd and 3rd. Ministers present—the Rev. Messrs. W. Jay, T. Durant, R. Keynes, J. Hoxley, R. Chamberlain, A. Bisenti, A. M. Brown, — Rice, — Procter, S. Little, B. D. Evans, and F. Evans, minister of the place. Lay preachers—Messrs. George Grey, D. Brewer, and J. Boverstock. The attendance of influential laymen was considerable, among whom we observed—B. Chandler, Esq., J. Dyer, Esq., J. Eames, Esq., J. Brown, Esq., also, Messrs. M. Fisher, T. Bennett, H. Fisher, — Marsh, — Selby, C. Jupe, J. Keynes, N. Coombs, &c. &c. The preachers on the occasion were the Rev. Andrew Morton Brown, M.A., of Poole; the Rev. Robert Chamberlain, of Swanage; and the Rev. William Jay, of Bath. The Rev. Messrs. Durant and Keynes presided at the celebration of the Lord's Supper.

On Wednesday afternoon, after the ordinary business of the Union had been transacted, a subject of vital importance to the churches was introduced and freely discussed, viz., That two of the brethren, Messrs. Durant and Keynes, who have the entire confidence and affection of the associated churches, should make a ministerial tour through the county, and visit all the churches—"see how they do,"—inquire into their condition and circumstances, and administer such counsel, caution, or encouragement, as the occasion may call for, with a view of promoting order, peace, and

prosperity, where they exist, and of restoring them where they are suspended. The measure was unanimously approved of by the members present, and it was resolved, That a letter be written to absent members, and to those churches from which there was no representative present, stating the object proposed, and inviting their cordial co-operation in a measure so highly calculated to advance and perpetuate their highest interest.

Recollecting, as we do, with much satisfaction, that it was at a meeting of the Dorset Association, held at Shaftesbury, eight years ago, that "The Congregational Union" originated, we devoutly wish that the present "essay to do good" may be favourably received, and acted on, not only by the associated churches of Dorset, but by the Congregational body at large. We are persuaded that such a measure, if prudently, faithfully, and vigorously carried out, will be productive of the most beneficial results to both ministers and churches.

Every thing contributed to render the meetings pleasant and profitable. One of the oldest members observed, that "The present has been one of the best meetings we have had in the county. Nothing has happened to produce pain or regret. All has passed off well." The weather was fine; the congregations large; the sermons excellent; the collection liberal—16*l.* 1*s.* 8*d.*

OPENING OF A NEW INDEPENDENT CHAPEL.

On the 15th of June last, a new chapel was opened in the village of Brotherton; on which occasion sermons were preached by the Rev. W. Eccles, of Hopton; the Rev. J. H. Cooke, of Gomersal; and the Rev. John Ely, of Leeds; and, on the following Sabbath, by the Rev. S. M'All, of Doncaster; and the pastor, the Rev. D. Senior. The amount collected at the several services was upwards of 50*l.*

This interesting cause originated in the zealous and laudable efforts of the lamented and excellent William Clapham, Esq., and his surviving brother, John Clapham, Esq., of Leeds. In the year 1801 they visited Brotherton, and the neighbouring village of Fairburn, and preached the Gospel to the benighted inhabitants; and some of the ministers of the West Riding encouraged them by their co-operation in this labour of love. In this way these villages were supplied for many years. In 1830, application was made to the West Riding Home Missionary Society for assistance, which was generously and promptly afforded. A small and inconvenient house was taken in Brotherton, at a rental of 6*l.* per annum,

and the Rev. D. Senior, of Rotherham College, became the pastor of the little flock assembling there. A larger place was soon required, and an attempt was made to obtain funds for building a chapel, but it was unsuccessful. In the year 1836 a deputation from the Missionary Society visited Brotherton, and recommended the pastor and his flock to make a second attempt to provide suitable and adequate accommodation. They did so; and succeeded so far as to justify the determination to erect a place of worship. An eligible and central piece of land was purchased, and on the 27th of August, 1837, the foundation-stone was laid by John Clapham, Esq. The building is a gothic structure, of singular neatness and beauty, capable of seating three hundred persons. The plans, working drawings, and other important professional assistance were gratuitously furnished by J. P. Pritchett, Esq., architect, of York. The cost, including 150*l.*, the price of the land, has been about 700*l.*; of which sum nearly half has been collected. The claims of the poor saints at Brotherton upon the Christian benevolence of the disciples of Jesus are urgent and powerful; and donations will be thankfully received by P. Willans, Esq., Leeds; J. P. Clapham, Esq., Burley Hall; and by the Rev. D. Senior, Brotherton.

INDEPENDENT CHAPEL, TITCHFIELD, HAMPSHIRE.

The above chapel was re-opened after considerable enlargement, on Wednesday, the 5th Sept. 1838. Sermons were preached by the Rev. T. Adkins, of Southampton, and the Rev. T. Cousins, of Portsea. The Rev. John Flower, who has been nearly twenty-eight years minister of the place, was assisted on this interesting occasion by four of his sons; all of whom are either engaged in, or preparing for, the work of the ministry. The cost of the enlargement is about 340*l.*; upwards of 150*l.* of which have been collected in the immediate neighbourhood. The people as a body are extremely poor; their pastor has laboured among them with much success, yet receiving very inadequate pecuniary remuneration for his services. It is hoped, therefore, that the friends of the Gospel will kindly contribute their aid towards the complete discharge of a debt necessarily incurred in order to meet the desire of the people to hear the word of life.

AYLESBURY, BUCKS.

On the 9th of October, 1838, the old Independent Meeting-House, Castle-street, was re-opened for the use of the church and

congregation under the pastoral care of the Rev. William Moreland, lately worshipping in Ebenezer chapel. Two sermons were preached by the Rev. P. Tyler, of Haddingham, and the Rev. W. Wiffin, of Thame.

On the following Lord's day, Oct. 14th, three sermons were delivered by the Rev. C. Hyatt, of Stoken church, and the Rev. P. Tyler. Mr. M. commenced his labours in this town in Baker's-lane chapel. The church has been formed out of the world, and the congregation consists chiefly of persons who never attended any place of worship; and the removal to the present place is in consequence of not having had sufficient room to accommodate those who attended.

WOODSIDE.

On Tuesday, October 16th, a commodious and elegant chapel was opened in Hamilton-square, Woodside, when sermons were preached; in the morning by the Rev. T. Raffles, D.D., LL.D.; in the afternoon, by the Rev. J. J. Carruthers, of Liverpool; and in the evening, by the Rev. Samuel Luke, of Chester. A considerable number of ministers and friends partook of a handsome collation which had been prepared in the magistrates' room by the liberality of a few ladies of the congregation. The chapel is situated in the centre of a rapidly increasing and respectable population on the Cheshire side of the river Mersey, opposite to Liverpool. We are happy to learn that it has been erected in a style suited to the situation; and that the cost, with the exception of a small portion yet remaining, has been already raised by the friends with whom it has originated.

SHEERNESS.

We rejoice to find that the ministry of the Rev. Mr. Halliday, formerly a student at Rotherham College, is greatly prospered in this place. On the 4th of December his place of worship was re-opened, after having been almost entirely re-modelled, when two sermons were preached to overflowing congregations; that in the morning by the Rev. P. Thomson, A.M., of Chatham; and that in the evening, by the Rev. J. Morison, D.D., of London. The collections were liberal beyond all former precedent in the congregation.

ORDINATION.

On Wednesday, July 18, 1838, the Rev. Thomas H. Smith, late of Rotherham College, was ordained pastor of the church and congregation assembling in Hope Chapel, Denton, near Manchester. The Rev. R. Ivy, of Dukinfield, commenced the solemnities

of the day by reading the Scriptures and prayer; the Rev. W. Blackburn, of Bamford, delivered the introductory discourse; the Rev. J. Sutcliffe, of Ashton-under-Lyne, proposed the usual questions, and received the confession of faith, &c.; the Rev. T. Bennett, of Hatherlow, presented the ordination prayer, accompanied with imposition of hands; the Rev. R. Fletcher, of Manchester, delivered the charge to the minister; and in the evening, the Rev. J. Galland, of Greenacres, preached to the church and congregation.

On the preceding Sabbath, the chapel was re-opened after enlargement, when appropriate sermons were preached by the Rev. T. H. Smith, the Rev. N. K. Pugsley, of Stockport, and the Rev. Dr. Clunie, of Manchester; and very liberal collections made towards defraying the expenses. The services altogether were deeply interesting and impressive. Mr. Smith enters upon his ministry amidst a large population, and with encouraging prospects; and it is hoped that his zealous labours will be extensively and permanently useful.

July 3rd, 1838, the Rev. Robert Abram, (member of the Congregational church at Southport, in which neighbourhood he has been a successful itinerant for several years,) was set apart to the pastoral office over the Independent church at Martintop, near Gisbourne, in Craven, Yorkshire. The solemn services of the day were conducted in the following order:—the Rev. Mr. Aspinall, of Colne, gave a scriptural explanation of a Christian church, and proposed several important questions to Mr. Abram; the Rev. Mr. Driver, of Holden, commended the pastor to God in prayer; the Rev. Mr. Wadsworth, of Clitheroe, gave the charge; and the Rev. Mr. Greenall, of Burnley, preached to the people.

On Aug. 6th, the Rev. R. J. Matthews was solemnly ordained pastor of the Independent church assembling in Providence Chapel, Hilton-lane, near Horsely, Lancashire. The Rev. J. Bramall, of Patricroft, read the Scriptures and offered the intercessory prayer; the Rev. R. Fletcher, of Manchester, delivered the introductory discourse; the Rev. W. Jones, of Bolton, asked the usual questions, and offered the ordination prayer, with imposition of hands; and the Rev. J. Dyson, of Halshaw Moor, gave the charge, from Heb. xiii. 17, last clause.

In the evening, the Rev. J. Anyon, of Pendlebury, commenced the service by reading and prayer; and the Rev. J. Clunie, LL.D., of Manchester, addressed the church and congregation, from 1 Thess. v. 12, 13.

All the services were deeply interesting; and it is hoped that this infant cause will receive the countenance and support of the surrounding churches. It originated in the commendable zeal of a few friends, about two years ago. They had observed a good chapel unoccupied, while many of the poor colliers around it attended no place of worship whatever. The case was submitted by them to the Lancashire County Union, who kindly voted a liberal grant for one year, to make the experiment. The chapel was re-opened in May, 1837, and supplies were obtained, for some time, from Manchester; and about a year ago, Mr. R. J. Matthews was invited to visit them from Nassington, in Northamptonshire, where he was then labouring. After some time, as Providence appeared to smile on his labours, a church was formed, under the sanction of the neighbouring ministers; and he has, consequently, thus become their stated pastor. May the Divine blessing abundantly rest on the union!

On Wednesday, the 3rd of September, the Rev. Joshua Lewis, late student at Carmarthen Presbyterian College, was ordained co-pastor with the Rev. J. Lloyd, of the Congregational church at Henllan, Carmarthenshire. The Rev. Mr. Davies, of Penygraig, read suitable portions of Scripture, and offered the introductory prayer; the Rev. J. Griffiths, of St. David's, stated the nature of a Gospel church; the Rev. H. George, of Prynberian, asked the usual questions, which, having been satisfactorily answered, the Rev. J. Lloyd, with much devout pathos, offered the ordination prayer; the Rev. D. Davis, Mr. Lewis's former Tutor, delivered a pious and an affectionate charge to the young minister; and the Rev. J. Breeze, of Carmarthen, preached to the people.

On the preceding evening, two sermons were delivered by the Rev. H. Davies, of Narboth, and the Rev. J. Williams, of St. Clears.

On the 10th of October last, the Rev. Edward Jukes was solemnly set apart to the oversight of a people who have already cause to bless the all-wise and merciful Hand which guided him to their midst, and who would earnestly invite all their brethren to join them in the importunate prayer, "O Lord, send now prosperity!" The Rev. Thomas Scales introduced the service by reading suitable portions of Scripture, and prayer. The Rev. John Ely delivered the introductory discourse from the words, "Hear the church."* The Rev.

R. W. Hamilton asked the usual questions, and received the confession of faith. The Rev. Wm. Eccles offered the ordination prayer, and the Rev. John Jukes, of Yeovil, brother of the pastor, gave the charge.

The chapel was crowded to excess in the morning; and, not being sufficiently large to contain the evening congregation, the concluding service was held in Belgrave chapel, where the Rev. Thomas Stratten, of Hull, preached to the people. The Rev. Messrs. Hudswell and Cummins, of Leeds, Miller of Sheffield, Hewitt of Rochdale, and Obery of Halifax, took part in the services of the day.

In the afternoon, the ministers and deacons of the Leeds Independent churches, with friends from a distance, to the number of eighty, dined together, on the invitation of the newly-ordained minister and his people, when the noblest sentiments of Christian unity were warmly reciprocated.

On Wednesday, October the 10th, the Rev. James Spong, of Newport Pagnel College, was ordained pastor over the Congregational church assembling at Yardly Hastings Chapel, Northamptonshire. On the evening previous, a preparatory sermon was delivered by the excellent and highly esteemed minister of Bedford, the Rev. Samuel Hillyard. The Rev. Mr. Davis, of Wellingborough, commenced the solemn services of the day by reading the Scriptures and prayer; the Rev. Josiah Bull, M.A., Classical Tutor of Newport Pagnel College, in an introductory address of peculiar interest, explained the principles of dissent and the nature of church government, as recognised in the Scriptures; the Rev. J. B. Phillips, of Harrold, proposed the usual questions; the Rev. T. P. Bull, Theological Tutor of the above College, offered the ordination prayer; and the Rev. Edward Mannering, of London, delivered a most valuable, affectionate, and impressive charge, founded on 1 Chron. xxii. 16, "Arise, and be doing, and the Lord be with thee."

In the evening, after the Rev. Joseph Johnson, of Farnham, Surrey, had conducted the devotional services, the Rev. James Hill, of Oxford, preached an excellent discourse, distinguished equally for its faithfulness and simplicity.

About thirty ministers from the surrounding towns were present. The congregations attending both services were very numerous, and a delightful, and, it is to be hoped, permanent impression was pro-

lished in a cheap form, being well adapted to counteract the tendency of the errors contained in a Sermon recently published, as preached before the Queen, from the same text, by the Rev. Dr. Hook, Vicar of Leeds.

* At the unanimous request of the ministers and friends then present, the discourse has been pub-

duced by the hallowed and deeply solemn exercises of the day.

On Wednesday, the 3rd ult., the Rev. Jno. Poole, late of the Western Academy, was ordained to the pastoral office over the independent church at Dulverton, in the county of Somerset. The Rev. M. Hodge, of Wiveliscombe, commenced the services of the day by reading the Scriptures, and prayer; the Rev. F. W. Meadows, of South Molton, stated the nature of a Gospel church, and asked the usual questions; the Rev. W. Heudebourck, of Tiverton, offered up the ordination prayer; the Rev. Dr. Payne, Theological Tutor of the Western Academy, delivered a most impressive charge from the 20th chapter of the Acts of the Apostles, and the 28th verse; and in the evening the church and congregation were addressed by the Rev. J. H. Cuff, of Wellington, from the 1st chapter of Deuteronomy, and the 38th verse. The services of the day were deeply interesting, and we trust the impressions then produced will not be easily effaced.

The Rev. W. Orme Burgess, formerly Home Missionary at Keswick, Cumberland, has removed to Middlesboro' in the North Riding of Yorkshire, where he commenced his labours on Sunday, Oct. 14th. There is now being erected at Middlesboro' an Independent chapel, capable of seating between three and four hundred worshippers, which is expected to be opened in December. The cost, including land and all other expenses, will be not much less than 700*l.*; towards which 400*l.* has been subscribed by the liberality of friends in the Riding, and the adjacent county of Durham. Middlesboro' is rising into a town of considerable importance, with a population already of between three and four thousand. It is hoped, that when the case is known, other friends of the Redeemer will aid this spirited effort to increase the means of grace in a place of great religious destitution.

On Tuesday, Oct. 16th, the Rev. John Boyd was ordained to the pastoral office, over the church recently formed at Appleton Wisk, near Yarm, North Riding, Yorkshire. The Rev. G. Swan, of Stokesley, introduced the service by reading appropriate portions of Scripture, and by prayer; the Rev. J. C. Potter, of Whitby, briefly described the nature of the service, the principles of scriptural churches, and proposed to the minister suitable questions; the Rev. Wm. Hinners, of Ayton, offered the ordination prayer; the Rev. G. Croft, of Pickering, gave a very affectionate and

solemn charge; and the Rev. J. C. Potter addressed the church and congregation on the mutual relations and responsibilities of a pastor and his people.

In the evening, the Rev. John Thornton, of Darlington, addressed the congregation with great force and effect, on the importance of prayer for their newly ordained pastor; the Rev. John Knox, of Stockton, and the Rev. Wm. Orme Burgess, of Middlesboro', assisted in the devotional services. The services of the day excited a deep interest, and left on the minds of all present very pleasing and hallowed impressions.

On Tuesday, the 27th of November, 1838, the Rev. William Jackson, of Highbury College, was ordained pastor over the Independent church in Epsom, Surrey. The morning and evening services were numerous attended. The Rev. George Clayton, of Walworth, delivered the introductory address, on the Nature and Discipline of the Christian Church; the Rev. George Browne, of Clapham, proposed the usual questions; the Rev. Thomas Lewis, of Islington, offered the ordination prayer; the charge to the minister was given by his father, the Rev. Thomas Jackson, of Stockwell; and the sermon to the church and congregation was preached by the Rev. Dr. Harris, Theological Tutor at Cheshunt College, who took leave of his late charge, and urged them to co-operate with their minister in works of Christian benevolence and zeal.

On Wednesday, the 12th of December, 1838, the Rev. D. Adkin, late of Tideswell, Derbyshire, was ordained to the pastoral office over the church and congregation of the Independent chapel, Leigh, near Bolton, Lancashire. The Rev. John Langridge, of Tyldsley, commenced the service by reading suitable portions of the Scriptures and prayer; the Rev. Samuel Ellis, of Bolton, delivered an appropriate and judicious discourse on the nature of a Gospel church, and asked the questions; the Rev. J. Langridge offered the ordination prayer; the Rev. W. Alexander, of Churchtown, (formerly minister of the place, and by whose instrumentality the chapel was erected,) delivered a very able and affectionate charge to the minister, from 1 Tim. iv. 16; the Rev. Dr. Raffles, of Liverpool, preached an impressive and faithful sermon to the people, from 1 Cor. iv. 1; and the Rev. W. Vint, of St. Helen's, concluded the solemn service by prayer.

ORDINATION OF A DEACON.

On Tuesday, Nov. 27, an interesting service was held at Zion Chapel, Whit-

stable, when Mr. James Holden, who had been previously elected by the unanimous voice of the church, was set apart to the office of deacon. The service was commenced with reading the Scriptures and prayer, by the Rev. D. Harrison, the pastor of the church; the Rev. H. J. Rook, of Faversham, addressed the deacons on the nature, &c. of the deacon's office, observing, "That a deacon should be the helper of the minister, the servant of the church, and the friend of the poor." After this address, Mr. R. offered up an appropriate prayer on behalf of the recently-elected deacon; the Rev. H. Cresswell, of Canterbury, addressed the members of the church, on the duty and advantages of serving in the work of the Lord; Mr. C. concluded with solemn prayer. Both of the addresses were faithful, appropriate, and affectionate; a good impression was produced, which, it is hoped, the Divine blessing will perpetuate in the minds of the officers and members of the church.

RESIGNATION.

The Rev. John Orange, minister of St. James's Chapel, Newcastle-on-Tyne, has resigned his pastoral charge, on account of the long-continued indisposition of Mrs. Orange, which requires her removal to a warmer climate. The pulpit became vacant in November.

Mr. Orange's resignation having been read at a special meeting of the church, a resolution was unanimously adopted, expressing the warmest attachment to their pastor, and the tenderest sympathy with his domestic affliction. The congregation, which was comparatively small, when Mr. Orange commenced his ministry at St. James's, has, by the Divine blessing upon his labours, been so augmented as to render additional accommodation necessary. This was provided, so far as it could be obtained, on the same site.

In 1833, a Church was formed on Congregational principles, by the Rev. Thomas Scales of Leeds, comprising thirty-eight members. This number has, by subsequent additions, been raised to a hundred and thirty-five. The peace of the church has been uninterrupted.

A valuable piece of plate, bearing an appropriate inscription, has been purchased and transmitted to the Isle of Wight, where their late pastor is sojourning with his family, as a *memento* of the affectionate regard cherished for him by his late flock, and of their appreciation of his services.

RECOGNITION.

On Monday, November the 19th, the

Rev. Thomas E. Thoresby was publicly recognised as pastor of the church assembling in Kingsland chapel, Dings, Bristol. The Rev. Robert Taylor Hunt, of London, commenced the service by reading the Scriptures and prayer; the Rev. Thomas S. Crisp, President of the Baptist Academy, Bristol, delivered the introductory discourse; the church, through Mr. Frederick Wills, one of its members, stated the circumstances which had led to the settlement of Mr. Thoresby among them; the Rev. Henry Isaac Roper, of Bridge-street chapel, asked the usual questions, and received "a good confession among many witnesses." The Rev. James Taylor, of Anvil-street chapel, offered special prayer for the Divine blessing on the newly recognised minister; the Rev. William Lucy, of Lodge-street chapel, delivered the charge in a faithful and affectionate manner, from John xx. 21, "As my Father hath sent me, even so send I you;" and the Rev. David Wassell, of Thrissell-street chapel, concluded with prayer. The Rev. John Glanville, of the Tabernacle, Kingswood, near Bristol, preached the Sermon to the people on the succeeding Sabbath evening.

REMOVALS.

The Rev. Thomas Atkin, late of Wigan, has accepted a unanimous invitation to become pastor of the church assembling for worship in Littlemoor Chapel, Glossop, Derbyshire, and has entered upon his stated labours.

The Rev. Thomas Kennerly, late of Burton-on-Trent, has accepted a unanimous call from the Congregational church, at Mitcham, Surrey, and has entered on his pastoral labours. May the Saviour's smile rest on his ministry!

JOHN HAMPDEN.

On no character in our history have the enemies of the parliamentarians been accustomed to look with a more evil eye than upon John Hampden. His good points stand out so beautifully, and his too short career was so singularly cautious and faultless, as to render him a most unwelcome object to the eye of parties hostile to the cause which he espoused. It is, indeed, a rare thing to meet with a patriotism so bold and determined, in alliance with so much reflection, self-possession, and urbanity. The several parts of his character might be found in different men in many countries; but where to look for them all combined in such admirable proportions we hardly know. — *Dr. Vaughan's Protectorate of Cromwell.*

IRELAND.

LONG NEGLECTED IRELAND!

It has rejoiced the hearts of many of the readers of the Evangelical Magazine, that this part of the United Kingdom has been frequently referred to in the course of the past year. The friend of Ireland, who now addresses the Editor, begs most earnestly to recommend that all ministers, and leaders of prayer meetings, do plead with God for this lovely island in all their public prayers; and he is sure, if this be done, poor Ireland will not be forgotten in the closet, nor at family prayer.

He remembers being present at an Anti-slavery Meeting, many years ago, when a Christian advocate had been speaking of the wrongs done to Africa, in a way which had

caused many an aching heart; the late Richard Watson was among the hearers, and, at the close of the address, that good man asked the gentleman aloud, what he would recommend to be done? His answer was, "I would recommend prayer to God; and especially would I submit to all ministers, the importance of public intercession on behalf of our oppressed fellow-creatures." It was responded to; we all pleaded for the slaves in the West Indies, and the Lord has granted our requests. Let us all, all, supplicate for Ireland. This will bring the oppressed Irish (interesting people!) before God and man at the same time; and it will be as honourably successful in the latter case, as it has been in the former.

AN ENGLISHMAN.

General Chronicle.

MISSIONS.

To the Editor of the Evangelical Magazine.

DEAR SIR,—I have been deeply interested and impressed by the statements contained in the letter of Mr. Knill, which appeared in the last number of the Evangelical Magazine. Surely when it is known by our churches that so many devoted youths are desirous to enter upon the Missionary work, funds will not be wanting to enable the society to accept of their services. I have for a considerable time been intimately connected with one of the oldest of the country auxiliaries, and whatever I can do to stir up among those who are connected with that society such liberality as the present crisis demands, shall be cheerfully and promptly done. Having, however, been led from the circumstances in which I am placed in connexion with another most valuable institution to take much interest in the evangelization of our own country, and knowing that there now exists very great difficulty in finding Home Missionaries, I am induced to suggest to some of those who are so anxious to labour in the vineyard of the Lord, but who are at present prevented from entering on that department of labour which they have chosen, the importance of turning their attention, in the meantime, at least, to the claims of Home. To my certain knowledge various associations, aiming at the diffusion of the Gospel in different parts of England, are greatly embarrassed and impeded in their operations for the want of suitable men. We need men who are willing to undergo the

same kind of self-denial, and to manifest the same zeal and perseverance in this country, as the Missionary must exemplify in foreign climes. Why are not such men readily obtained? It is only, I conceive, because the work to which they are called is entirely overlooked or greatly undervalued. Many important stations, commanding extensive spheres of usefulness, among people almost as much in need of instruction as the deluded idolaters of India, or any other heathen land, might be immediately entered upon, were humble, pious, and zealous youths, deeply imbued with the Missionary spirit, ready to consecrate themselves to this great work. I need scarcely add, that I would not on any account seek to abstract a single Missionary from foreign service, where a desire for that service exists, and it seems to be the will of God, ascertained from the course of his providence, that it should be embarked in; but I would have our youth to seek to catch the spirit of the great apostle of the Gentiles, who could say, "I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise; so as much as in me is, I am willing to preach the Gospel to you that are in Britain also."

Trusting that the subject of Home Missions will awaken general attention throughout our churches; and that such Missions, furnished with suitable agents, will soon be vigorously prosecuted in every county in England. I am, dear Sir,

Yours sincerely,

A. R.

Newcastle-upon-Tyne,
Jan. 7, 1839.

MELANCHOLY SHIPWRECK OF THE COLUMBINE, AND DEATH OF A WESLEYAN MISSIONARY AND HIS WIFE.

[We deeply sympathise with our Wesleyan brethren in the melancholy bereavement which they have sustained by the wreck of the *Columbine*, and lay before our readers the following particulars from the postscript of the Missionary Notices of last month.]

Wesleyan Mission-House, 77, Hatton-garden, London, Dec. 18, 1838.

It is with deeply-chastened feelings that we have to announce the death, by shipwreck, of the Rev. Edward Peard, and Mrs. Peard, who had been recently appointed to the Mission at St. Mary's, on the river Gambia. The *Columbine*, in which they had embarked, was lost on the Pebble-beach, off Wyke, near Weymouth, on the 28th of November. The particulars of this afflictive event will be best learned from the following letter, addressed to the parents of Mr. and Mrs. Peard, by one of the General Secretaries, who proceeded to the place where it occurred, in order to collect any information which might be possessed by those who had witnessed it, and to pay due respect to the remains of the deceased, should they be found.

MR. ALDER'S LETTER.

"MY DEAR SIR,—It is my painful duty to communicate to you intelligence which will deeply wound your spirit and that of your excellent wife, as it has distressed and grieved our own.

"The great Head of the church, as you are aware, had put it into the heart of your son Edward to offer himself as a Missionary to Western Africa; and for that important work he was, after due examination, found to be well qualified. He possessed a truly devoted spirit, and 'counted not his life dear unto himself, so that he might fulfil the ministry which he had received of the Lord Jesus to testify the Gospel of the grace of God.' We fondly hoped that he and his excellent wife would be spared to labour for many years for the benefit of their fellow-creatures in Africa; but He who knows what is best for us, and who chastens us for our profit, has seen fit to frustrate our expectations. I accompanied Mr. and Mrs. Peard to Gravesend last Thursday fortnight; and they sailed from thence on the following day in the ship *Columbine*, on board of which were four passengers of very respectable character. You will doubtless recollect the terrible gales of wind that blew along the coast on Wednesday and Thursday, the 27th and 28th of the last month. On the morning of the latter day, about eight o'clock, a vessel was seen near the shore in Weymouth-bay, and standing

in for the land; the man at the helm was, as is believed, forced from it by the violence of the sea, in consequence of which the vessel swung round, and being caught between two tremendous seas, was dashed to pieces, and all on board perished. That vessel was the *Columbine*; and our dear friends, your son and daughter-in-law, there found a watery grave. 'How unsearchable are thy judgments, O Lord, and thy ways past finding out!' But, my dear Sir, it is not for you nor for us to sorrow as those that have no hope. Your son and daughter sleep in Jesus; and though it is painful, very painful, to us to lose them, and especially in such a way, they have found that for them it was better far to die. And if we who remain follow them as they followed the Lord Jesus, we shall meet in that better world to which they have been just mysteriously removed.

"As our departed friends resided at my house for some time before they sailed, and their persons were known to me, I lost no time in proceeding to Weymouth, to ascertain whether their bodies had been cast on shore, in order that, if so, all proper attention might be paid to their remains. As nine vessels, with their crews and passengers, were lost during the same gales, and near the same place; and as the violence of the waves had greatly disfigured many of the bodies, I was afraid that my inquiries would be fruitless; but I was determined nothing should be left undone on my part in order to accomplish my object. I learned, on my arrival, that no female body had been seen, but that a body answering to the description which I gave of Mr. Peard, had been picked up, and interred in the same grave with thirteen others. I at once caused the grave in which they were deposited to be opened, and, after some time, the shell which contained what was supposed to be the body of your beloved son was brought out, and on opening it, I found, after a careful examination, that it was even so. His countenance was as placid as if he had died on his bed, and afforded cheering evidence of the joyful hope that cheered him amidst the stormy wind and the tempest, and the horrors of shipwreck. I ordered the body to be removed and washed, and wrapped in a suitable shroud, and gave directions for preparing every thing necessary for his funeral on the following day. On the morning of Thursday last his remains were conveyed in a respectable coffin to the house of our minister at Portland, near Weymouth, where we have an excellent burial-ground. At eleven o'clock in the forenoon, five hundred persons were assembled to attend the funeral; and after a hymn had been sung in the garden behind the chapel, the coffin was carried by six men

into the chapel, and I there preached a sermon on the mournful occasion to a deeply-affected congregation; after which the body was committed to the ground, and I read the usual funeral service. I have left directions with persons on the spot to look out for the body of Mrs. Peard; and if it should be found, that it may be placed in the same grave. All the outfit of clothes and books that we gave to Mr. and Mrs. Peard have been lost. The only articles that I could find were a stocking with his name upon it, and a small plane, both of which are now in my possession, and shall be sent to you as a memorial of him.

You have much to console you under this painful bereavement. Your son and his wife have fallen in a glorious cause. They were ready for their great change; and they are now in the bosom of their Lord. It is a loud call to us to be also ready. May God, in his infinite mercy, prepare us for his presence and glory!

"Any information that you may desire, and that we can furnish, shall be readily supplied.

"I cannot comfort you, and there is but One who can. That He may sustain and bless you in this hour of trial, is the prayer of,

"My dear Sir,

"Your sympathizing Friend,

"R. ALDER.

"London, Dec. 8, 1838."

SUMMARY OF THE WESLEYAN MISSIONS.

[The following summary view of the Christian Missions connected with our Wesleyan brethren's operations, will be gratifying to many of our readers. We shall furnish similar views, as we can obtain them, of other Missionary Societies.] *Ed.*

EUROPE.

Ireland.—Eighteen principal stations; twenty-four Missionaries; eight Scripture Readers; thirty-one daily schools, conducted by salaried Teachers; in which, and in the Sunday-schools connected with the Missions, there are upwards of four thousand seven hundred and seventy children. Some of the Missionaries, Readers, and Teachers, afford instruction to the native Irish in their own language.

Stockholm, in Sweden.—One station; one Missionary, who preaches in Swedish and in English; there are a number of native Swedes and others under his pastoral care.

Winnenden, in Germany.—One principal station; one Missionary Agent, who is assisted by upwards of forty coadjutors; he visits more than thirty different towns and

villages; there are upwards of five hundred members in society.

France.—Seven principal stations; having connected with them many large towns and extensive districts: thirteen Missionaries, and four Assistant Missionaries: three of the Missionaries minister chiefly in the English language; the remainder almost exclusively in French. Number in society, six hundred and five; in the schools, six hundred and forty-six children.

Spain.—Two principal stations; three Missionaries, two for the Spanish, and the other for the British, population; three other salaried Teachers; eighty-six members of society; in the English and Spanish schools, one hundred and fifty-six children.

Malta.—One Missionary; sixty members of society; in the school, sixty-five children.

ASIA.

Continental India.—Nine principal stations, each embracing an extensive district; twelve Missionaries, and six Assistant Missionaries. The Gospel is preached in English, Tamul, Canarese, and Portuguese; and religious instruction has occasionally been given in Teloo-goo. In society, three hundred and forty-six members; in the schools, one thousand three hundred and seventy-five children, chiefly native Hindoos.

Ceylon.—Eleven principal stations, seven in the south, and four in the north, of the island; eight Missionaries, fourteen Assistant Missionaries, and ninety-nine salaried Catechists and Teachers. A printing-press is established at Colombo. The word of God is ministered in English, Singalese, Tamul, and Portuguese. The Pali and Dutch languages have also been used to convey instruction. In society, seven hundred and ninety-five members; in the schools, five thousand nine hundred and fifty-one children.

SOUTH SEAS.

New South Wales.—Four principal stations; five Missionaries; in society, two hundred and fifty-four; in the schools, four hundred and eighty-nine.

Van-Diemen's Land.—Five principal stations; nine Missionaries, and one Assistant Missionary; in society, four hundred and eighty-seven; in the schools, eight hundred and ninety-five.

New-Zealand.—Three principal stations; nine Missionaries, and one Assistant Missionary. A printing press is in full and useful operation. Six hundred members of society; five hundred under school instruction. The Gospel is preached in English, and in the language of New-Zealand.

Tonga.—Two Missionaries; the Gospel is preached in the Tonga language, and the Scriptures are in the course of translation; in society, one thousand and fifty; in the schools, one thousand and sixty-seven.

Haabai Islands.—Three Missionaries; the Gospel is ministered to the natives in their own language; in society, three thousand twenty-six; in the schools, two thousand nine hundred and eighty-nine.

Vavou Islands.—Three Missionaries; the word of God is preached to the people in their own tongue; in society, three thousand six hundred and forty; in the schools, three thousand four hundred and ninety-nine.

Fejee Islands.—Two principal stations; four Missionaries; one hundred and fifty in society.

A printing-press is at work in the Friendly Islands; and another printing-press has been sent to the Fejee Islands.

AFRICA.—SOUTHERN AFRICA.

Cape of Good Hope and Namacqualand.—Four principal stations; six Missionaries, who preach in English, Dutch, and Namacqua; in society, two hundred and thirty-three; in the schools, eight hundred and ninety-seven.

Albany and Kafferland, &c.—Thirteen principal stations; eleven Missionaries; one printing-press; the Gospel is preached in English, Dutch, and Kaffer; translations of the Scriptures, Catechisms, &c., into the Kaffer language have been effected; in society, eight hundred and sixty-eight; in the schools, one thousand and eighty-four.

Bechuana.—Four Stations; four Missionaries; in society, one hundred and eight; in the schools, five hundred and thirteen. The Missionaries use the Sichuana and Dutch languages: several translations have been effected in the Sichuana, and many elementary books have been printed at the Mission press.

WESTERN AFRICA.

Sierra-Leone.—Four Missionaries; one thousand three hundred and thirty-seven members in society; in the schools, about nine hundred.

The River Gambia.—Two principal stations; four Missionaries, and four Assistant Missionaries; the languages used are the English, Jolloof, and Mandingo; in society, five hundred and fifty-nine; in the schools, two hundred and fifty-six.

Cape-Coast.—One Missionary; four hundred and twenty-eight members of society; in the schools, one hundred and five.

AMERICA.—WEST INDIES.

Antigua.—Five Missionaries; in society, two thousand seven hundred and forty-five;

in the schools, two thousand three hundred and fifty-four children and adults.

Dominica.—Three Missionaries; in society, nine hundred and ninety-one; in the schools, six hundred and sixty-five children and adults.

Montserrat.—Two Missionaries; in society, three hundred and nineteen; in the schools, three hundred and forty-seven children and adults.

Nevis.—Three Missionaries; in society, fifteen hundred and forty-one; in the schools, eight hundred and twenty-nine children and adults.

St. Christopher's.—Four Missionaries; in society, two thousand six hundred and sixty; in the schools, one thousand seven hundred and ninety-five children and adults.

St. Eustatius.—(Dutch.) One Missionary; in society, four hundred and twenty; in the schools, two hundred.

St. Bartholomew's.—(Swedish.) One Missionary; in society, one hundred and eighty-one; in the schools, sixty-eight.

St. Martin's.—(French and Dutch.) One Missionary; in society, four hundred and thirty-six; in the schools, one hundred and fifty-six.

Anguilla.—In society, two hundred and ninety.

Tortola and the Virgin Islands.—Three Missionaries; in society, one thousand nine hundred and fifteen; in the schools, five hundred and sixty-four children.

Bermuda.—Two Missionaries; in society, four hundred and twenty-six; in the schools, seven hundred and eight.

St. Vincent's.—Two principal stations; five Missionaries; three thousand eight hundred and ninety-eight members of society; in the schools, nine hundred and fifty-four.

Grenada.—Two Missionaries; three hundred and fifty-nine in society; in the schools, three hundred and forty.

Trinidad.—Three Missionaries; four hundred and sixty-seven members in society; in the schools, one hundred and thirty-one.

Tobago.—Two Missionaries; three hundred and fifteen in society; in the schools, one hundred and fifty-four.

Demerara.—Three principal stations; four Missionaries; one thousand eight hundred and thirty-nine members in society; in the schools, nine hundred and ninety-three.

Barbadoes.—Three Missionaries; one thousand and fifty-six members in society; in the schools, one thousand eight hundred and nine.

Jamaica.—Seventeen principal stations; twenty-nine Missionaries, and one General Superintendent of Schools; eighteen thou-

sand one hundred members in society; in the schools, two thousand three hundred and eighty.

Honduras-Bay.—Two Missionaries; one hundred and sixty-five in society; in the schools, ninety children.

New-Providence.—Two Missionaries; five hundred and thirteen in society; in the schools, five hundred and two.

Eleuthera.—One Missionary; four hundred members of society; in the schools, three hundred and seventy-three.

Harbour-Island.—One Missionary; five hundred and thirty-one members of society; in the schools, three hundred and seventy-eight.

Abaco.—One Missionary; two hundred and sixty-two members of society; in the schools, three hundred and five.

Exuma.—Four members in society.

Hayti, formerly called *St. Domingo.*—Four principal stations; three Missionaries, and two Assistant Missionaries; the languages used are English, French, and Spanish; members in society, one hundred and fifty-six; in the schools, fifty-three.

Turk's-Islands.—One Missionary; one hundred and seventy-five members in society; in the schools, one hundred and thirty-four.

BRITISH DOMINIONS IN NORTH AMERICA.

Upper Canada.—Thirteen principal stations among the Chippewa and other Indians, to whom the Gospel is preached in their own language; seventeen Missionaries, and one Assistant Missionary; one thousand five hundred and sixty-seven in society; in the schools, two thousand.

Lower Canada.—Fourteen principal stations; eleven Missionaries, and five Assistant Missionaries; two thousand seven hundred and eighty-four members of society; in the schools, one thousand and ninety.

Nova-Scotia.—Twelve principal stations; nine Missionaries, and three Assistant Missionaries; two thousand and twenty in society; in the schools, five hundred and eighty-five.

Island of Cape-Breton.—Two principal stations; two Missionaries; one hundred and fifty-six in society; in the schools, eighty-five children.

Prince Edward's Island.—Three principal stations; three Missionaries, and one Assistant Missionary; six hundred and twenty-eight members in society; in the schools, three hundred and sixteen.

New-Brunswick.—Thirteen principal stations; nineteen Missionaries, and four Assistant Missionaries; in society, two thousand four hundred and ninety; in the

schools, one thousand five hundred and thirty-one.

Newfoundland.—Eleven principal stations; eleven Missionaries; one thousand eight hundred and forty-nine members in society; in the schools, one thousand four hundred and twenty-eight.

RECAPITULATION.

The society occupies about two hundred and twenty-four principal stations; its Missionaries are about three hundred and forty; its Catechists and salaried Schoolmasters, &c., are about three hundred; the Assistants and Teachers, not salaried, are upwards of four thousand. Six printing establishments are supported on the foreign stations.

The members of the society, or communicants under the spiritual care of the Missionaries, are upwards of sixty-six thousand eight hundred. The total number attending their ministry may be reckoned at about two hundred thousand. In the schools there are upwards of forty-nine thousand adults and children.

Upwards of twenty different languages are used by the Missionaries; and into several of them the translation of the Scriptures, and of other useful and instructive books, is in progress.

THE MISSIONARY'S FAREWELL.

FAREWELL, thou favoured land,
Where Jesu's name is known;
Where many a chosen band
The Lord their Saviour own;
Far, far from thee we go,
In distant climes to dwell,
Land of our fathers! lo,
We bid thy shores—Farewell!

As o'er the boundless sea,
To stranger-lands we roam,
Fond thoughts will stray to thee,
Our native land, our home!
Thy name will still be dear,
Though waves between us roll,
Affection claims a tear,
As now we breathe—Farewell!

Oh! may the God of Love,
Our guardian and our guide,
With blessings from above,
With thee, our land, abide!
In his dear name we go,
In distant climes to dwell,—
Home of our fathers, lo!
We bid thy shores—Farewell!

A. S. H.

THE
MISSIONARY MAGAZINE
AND
CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF
The London Missionary Society.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankey, the Society's Bankers 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

MISSION CHAPEL, COIMBATOOR.



THE Province of Coimbatore, in the Peninsula of India, lies between $10^{\circ} 45'$ and $11^{\circ} 48'$ N. lat. ; $76^{\circ} 50'$ and $78^{\circ} 10'$ E. long. On the north it is bounded by the Mysore country and the river Cauvery; on the south by the province of Dindigul; on the east by the Collectorates of Salem and Trichinopoly; on the west by the Ghauts, Neelgherry, and Vellangherry ranges of mountains. It is divided into 14 Talooks.* Its extent from north to south is about 110 English

* Divisions or shires.

miles ; east to west, 115. The superficial extent of the province is estimated at 8,000 square geographical miles, and the average height of the plain above the level of the sea is computed to be about 900 feet. The distance of its eastern boundary from the Coromandel coast is 150 miles, and the distance of its western boundary from the Malabar coast, 80 miles. It is for the most part an open country, with a few jungles, which contain a variety of timber trees, the principal of which are the teak, black-wood, and sandal-wood. The other produce consists chiefly of grain, tobacco, cotton, and indigo.

The population is nearly a million, of which the Hindoos, who are divided into a great number of castes, form the majority ; the remainder consists chiefly of Mohammedans and Romanists, with a few Protestant Christians. There are about 16,000 Brahmins, 500 of whom officiate as priests in the large endowed pagodas, and to these idolatrous establishments 2,000 dancing girls are attached. Of the large pagodas there are 100, with innumerable smaller ones, every village containing several.

The capital of the province is the town of Coimbatoor, which is situated in lat. $10^{\circ} 59' 41''$ N. ; long. $76^{\circ} 59' 46''$ E. Its height above the level of the sea is 1,483 feet. By the last census, the town contained nearly 4,000 houses, and on the low calculation of five individuals to each house, the population would be 20,000 ; but as this estimate excludes a large portion of the suburbs, the resident inhabitants must considerably exceed this number. To these may be added the occasional residents and visitors, who are very numerous, as Coimbatoor is a place of extensive trade, and a great thoroughfare to other places. The inhabitants are mostly Hindoos, but there are considerable numbers of Mohammedans, &c., consisting of 48 different classes. The town is without walls ; the streets are clean, regularly laid out, and of considerable width. The houses being nearly all tiled, the town appears much neater than the generality of Indian towns, and the health of the inhabitants is, no doubt, by this circumstance much promoted. Its distance from Madras is 315 miles (English) ; from Bangalore, 178 ; from Quilon, 229 ; from Nagercoil, 309 ; and from Salem about 100.

The Mission at Coimbatoor was commenced in October, 1830, through the instrumentality of the Rev. W. B. Addis, who had previously laboured for about two years at Trevandrum and Nagercoil, and has been continued with augmenting encouragement to the present time. In addition to the regular preaching at the station, Tamil and English, the Gospel is communicated to multitudes of people at the numerous out-posts connected with it. These, extending in various directions over the province, are ten in number. There are twelve native assistants, two at the principal station, and one at each of the out-stations ; the whole under the superintendence of Mr. Addis, who is much encouraged by the diligence and devotedness manifested by them in the prosecution of their work. The Mission church has 13 members, principally natives.

From the most recent communications of Mr. Addis, it is gratifying to learn that a spirit of religious inquiry extensively prevails amongst the native population throughout the province, and that the bearing of the people towards those engaged in propagating the truth, is marked by increasing courtesy and kindness. They are found generally disposed to listen to the preaching of the Gospel. Numbers have renounced idolatry, and desire to be instructed in Christian doctrine. Others profess Christianity, but fear to renounce Hinduism lest they should incur the displeasure of their relatives and friends. Many declare that the dread of losing caste alone prevents them from coming forward and avowing themselves as disciples of Christ. But there is reason to hope that even the restraints of caste are gradually wearing away. In July last, Mr. Addis states, a considerable excite-

ment was produced in the town in consequence of the principal pandaram* of the weavers, (a numerous and respectable body there,) having refused to officiate any longer in their temple ; he relinquished its emoluments, threw off his robes, and placed himself under the instruction of the Missionary. He evinces a humble and teachable spirit at present, and I have every reason, says Mr. Addis, to think him sincere, especially as his worldly prospects have materially suffered by this change ; his family have forsaken him, and he has voluntarily given up the honours usually paid to such "sacred personages" as the pandarams, for no ostensible worldly good. May he prove, indeed, a subject of Divine grace!

With respect to the progress of the schools, and of the Mission generally, since its commencement, the following comparative statement furnished last year by our brother, Mr. Addis, will afford the most complete and accurate view which can be given :—

"When the Mission was commenced, there were two native assistants employed ; the number is now increased to 12, and the majority of these have been raised up at Coimbatore. There is also a class of promising young men preparing for the work of native teachers. At the commencement no schoolmasters could be found who would teach Christian books, and for some time only one ventured to do so. Now there are 12 boys' schools established on decidedly Christian principles, in an efficient state, and well attended ; and the advantage of Christian instruction is openly acknowledged. The prejudices against female education were then so strong that the mere mention of it produced offence ; but now we have a female boarding-school on the Mission premises which only requires the necessary funds to be greatly increased in number, and a girls' day-school in a populous part of Coimbatore has recently been commenced with a fair prospect of success. The schools, collectively, contain from 600 to 700 scholars. Tracts, which on our arrival were, when distributed one day, frequently brought back through ignorance or fear the next, are now sought for by people from all parts ; when it is known that a new supply has been received, great numbers eagerly apply for them, and scarcely a day passes without persons coming to the Mission-house for tracts and portions of Scripture. The number of respectable people who have applied during the past year has been greater than at any previous time ; and a single copy of the New Testament has been joyfully received for the use of a whole village, the head man pledging his word for its careful preservation. In this respect prejudice and timidity have surprisingly declined, and the distribution of books could now be carried to almost any extent."

Prefixed to this article is a sketch of the Mission-chapel. It was built entirely by public subscriptions, affords accommodation for about 300 persons, and is considered an ornament to the town.

MALACCA MISSION.

ALTHOUGH the empire of China has not yet been opened to the continuous labours of the Missionaries of Christ, and the faith and patience of the churches in relation to this land of idolatry, superstition, and atheism, still remain in a state of deep and anxious trial, the kingdom of our Divine Lord is gradually extending its peaceful dominion among the multitudes of Chinese inhabiting the Malayan Peninsula and its neighbouring islands. In the frontier stations the light of hope for China has arisen ; here have been gathered the first-fruits of China unto Christ, and from hence the finger of the Lord is distinctly seen pointing

* Priest.

to that now benighted empire which shall at length stand among the nations of the earth, one of the most signal monuments of redeeming love. Among the latest communications from this part of the world, the following has been received by the Foreign Secretary, in a letter dated April 2nd, from the devoted Missionaries at Malacca, conveying a delightful and most encouraging view of the progress of their work. Writing at that period, Messrs. Evans and Dyer thus advert to the increase of the numbers united in the fellowship of the church from among the Chinese :—

In our last half-yearly communication, we informed the Directors that there were several candidates for baptism, whom we hoped soon to admit into the visible church. We have now the satisfaction and pleasure of communicating the pleasing intelligence.

On the last Sabbath and the last day of 1837, eighteen individuals, men, women, and children, (all Chinese,) were admitted into the church militant of our Lord and Saviour Jesus Christ. The adults answered the questions put to them in a manner which affected all present, and proved that they were earnestly seeking the salvation of their souls. We hope and pray that the Holy Spirit will guide them into all truth, and make them examples and blessings to their idolatrous countrymen. It was peculiarly pleasing to witness those who, together with their wives, had been baptised on a former occasion, bringing their new-born infants to dedicate them to the service of the only living and true God. Instead of being taken to the idol's temple, as is commonly done at the same tender age, they are brought to the temple of Jehovah, and the blessing of God the Father, God the Son, and God the Holy Ghost is implored that it may rest on them for ever.

Yesterday being the first Sabbath in the month, the ordinance of the Lord's Supper was administered to a part of the adult converts. This was a most affecting season : a day never to be forgotten.

Twenty-nine Chinese, male and female, together with the members of the mission families, united in commemorating the sufferings and death of our once crucified but now exalted Saviour and Redeemer. Many of the heathen part of the congregation remained as spectators, and to these an appropriate address was delivered by one of the native members of this little church : it appeared as though his whole soul was filled with this one thought, "Come with us, and we will do you good."

The distribution of the Scriptures and tracts has been continued as usual. We have been enabled to make several tours into the interior, among the tin mines, pepper plantations, &c. &c. ; and on every successive visit, we distributed a great number of books to men eager to receive them. We have also been enabled to meet the demands of our brethren at other stations,

and to supply their wants. The total number of volumes, Scriptures, and tracts distributed during the last six months, is 16,824.

We are anxiously looking forward to the period when we shall have the typographic press at command for Chinese books. In point of quantity of type, by far the larger portion of a complete fount has long been quite ready for use ; but, when it is remembered that Chinese characters are complete words, and not component parts, it will be readily perceived that so long as our vocabulary of types, if the expression may be used, is incomplete, we cannot work with much facility : there is yet a considerable variety wanted to render the fount complete. Although the quantity of type of each variety is extremely small, there is the same labour required to prepare the original punch where the quantity of type required is small as where the quantity is large. The work has been and still is going on without interruption, each day adds new varieties to the fount ; and there is every prospect of this daily increase of quantity until the work is finished, and, when once the matrices are complete, a few months' notice would set any typographic press at work in behalf of China.

The system of education in the schools is much the same as has been heretofore reported. Chinese education admits of but little variety, except in the number of schools and children. The Chinese language is a task of many years, to boys of the very best capacity. Our hearts are cheered by the encouragement which this department of the Mission affords.

The present number of children receiving education is as follows :—Chinese, boys, 205, girls 115 ; Malays, boys 70, girls 20 ; total, 410. In the Malay department we could treble the number of children, had we time to visit the schools and attend to the education of the children. But our avocations among the Chinese are so numerous and pressing, that they leave us very little time at command for the Malays.

The Chinese services, both weekly and on the Sabbath-day, are exceedingly well attended. The seriousness and decorum of our congregation would well become any Christian assembly in England ; and, pleasing to say, it is our almost daily privilege to

exclaim, "Believe on the Lord Jesus Christ, and thou shalt be saved."

From the present aspect of the Mission, the Directors will perceive that the cause of our Divine Saviour is, although slowly, gaining ground among the Chinese. What the Lord has already accomplished through our instrumentality, feeble as it is, encourages us to persevere, and to anticipate the day when the whole of China shall be brought to the obedience of faith. Indeed

we never had the shadow of a doubt that China shall be converted, and from one end of that vast empire to the other, every knee shall bow to Jesus. It would be to us a source of the greatest joy to see a nation born at once; but although we see not as yet so happy a result of our labours, it is not a little encouraging that men come one by one, renouncing the idolatries of their ancestors and countrymen, and embracing the religion of Jesus.

INFANTICIDE IN CHINA.

NOTWITHSTANDING the testimony of several writers on China in relation to the prevalence of this unnatural crime, doubts respecting its existence, excepting in very rare cases, have been repeatedly expressed. The following official edict, which appeared in the *Chinese Repository* for May last, is painfully conclusive evidence that these doubts can be no longer entertained. Distressing as the fact is, and fearful as is the confirmation it supplies of the veracity of the inspired description of the dark places of the earth, it will but strengthen the claims of the millions of China on the sympathy, prayers, and efforts of all who desire that the time may be near when they shall experience all the benevolent influence of the Gospel on their present state of existence, and be cheered by its hopes in relation to that which is to come. The edict, which was made public in Canton at the commencement of last year, is as follows:—

Lieut.-Governor Ke hereby promulgates his instructions. Whereas heaven and earth display their benevolent power in giving existence, and fathers and mothers exhibit their tender affection in loving their offspring, it is therefore incumbent on you, inhabitants of the land, to nurse and rear all your little infants, whether male or female. On inquiry, I find that in the province of Canton the drowning of female children is common, and that both rich and poor run into this practice. The causes of infanticide are manifestly these: the poor suppose, that, because they have not the means of support, it is unfitting they should nourish a commodity (female infants) which will become only an increasing source of expenditure; while the rich affirm, that such slender tenants of the nursery can never be raised to any important posts in the household. Surely you forget, that your mothers and wives about you were once female children. Had there been no mothers, whence would you have obtained your own bodies? If you have no wives, where will be your posterity? Being yourselves the offspring of those who were once female children, why cast your own into the field of death? Reflect! Consider what you are doing! The destruction of female infants is nothing less than the slaughter of human beings. That those who kill, shall themselves be killed, is the sure retribution or omniscient Heaven.

Should the widowed mother ever be left

without a son, on whom she can be dependent for maintenance, the husband of a daughter may become the support and solace of her old age: is this a benefit lightly to be esteemed? Moreover, that just conduct ensures happiness, and that its opposite leads to misery, are two principles of retribution most firmly supported by reason. The crying, weeping babe, the moment it comes into being, is entangled in the net of death! To do this, requires the disposition of a pirate—the utter extinction of every generous feeling! To such the hope of a numerous posterity, a long line of descendants, celestial reason will never grant.

Recently an essay on infanticide has been written by Hwang Wan, a literary gentleman belonging to the district of Yingti. Therein I perceive that the reciprocal influences between Heaven and man, the basis of success and misfortune, of weal and woe, are delineated with force and light sufficient to unstop the ears of the deaf and to open the eyes of the blind. Copies of this essay I have caused to be sent into all the departments and districts of the province, with admonitions and instructions, that the practice of infanticide may everywhere be examined into and forbidden. I also issue this proclamation for the instruction of all the inhabitants of the province, both civil and military. Henceforth it becomes the duty of each and all of you to revere the benevolent power of heaven and earth; to exercise in their fullest extent those kind feelings

which fathers and mothers owe their offspring; and when you have sons and daughters born to you, and your hearts are inclined to this most foul and cruel practice of infanticide, then break from your slumbers, repent and turn from your former misdeeds. And you, elders and gentry, chief among the people, ought likewise continually to endeavour by your exhortations, your support, and your kind-

ness, to prevent the destruction of human life. Hereafter if any dare to oppose and act in opposition to these instructions, it shall be the duty of the elders and gentry to report them to the local magistrates, that they may be seized, examined, and punished. Assuredly no clemency will be shown to such offenders. Therefore give good heed to these instructions. A special proclamation.

BRIEF MEMOIR OF MRS. DREW.

THE afflictive intelligence of the death of Mrs. Drew, which, in the dispensations of Divine Providence, occurred at Madras, on the 20th of February last, was communicated in the *Missionary Magazine* for July. A number of the *Madras Missionary Register*, which has been since received, contains the following brief notice of this devoted woman, including further particulars in relation to the closing hours of her short but valuable life.

Mrs. Drew was born at Chicacole* on the 18th of March, 1813. Through the pious care of an affectionate mother, she went from this country to England, at about the age of seven years, with her mind stored with Scripture truth and religious hymns. She was greatly indebted to the excellent family with whom she was placed for her education, and she ever remembered their affectionate care with gratitude and love. She became the decided subject of religious impressions in the year 1827, and in 1830 she was admitted a member of the church of Christ under the pastoral care of the Rev. Dr. Cox, by whose ministry she had long benefited. She came to this country in the year 1831, though not in the character, yet with the full desire of living the life, of a Missionary. Shortly after her arrival, as she was expecting to reside at Vizagapatam, she began the study of the Teloo-goo language, which she pursued at Palmanair, when, together with her mother, she visited, and endeavoured to impart instruction to an interesting school of Teloo-goo boys. She still thirsted to consecrate her whole time to the work she loved, and when on her arrival at Madras, in 1833, she became the wife of a Missionary, the desires of her heart were fulfilled, and she gave herself unreservedly to her new duties. Her absorbing desire was that she might glorify God, by a course of conduct becoming a Missionary's wife. She earnestly and perseveringly pursued the study of the Tamil language, often in the midst of weakness and of suffering, and when encumbered by the cares of a quickly growing family. Wherever she was, she sought to gather together a school of native girls. After her arrival from Bangalore, in October last, she had collected twenty-one girls, had

placed them in a large and airy room in her own house, and was delighting in their progress, and in the further improvements she was meditating in the school, when her Divine Master called her from her short but cheerful services on earth to her reward in heaven. It was in her heart to do much for God. Her desires knew no bounds but her means. She would most gladly have borne any sufferings and endured any privations in her Saviour's cause. She latterly met once in a week a few of the members of the Native Congregation, of her own sex, and endeavoured to impart to them religious instruction, and was most thankful when she had been able to speak to them with tolerable freedom. She earnestly sought the welfare of the inhabitants of this country, and greatly rejoiced when her husband was wholly given up to labour among them.

Her religion was thorough. It was her life. She delighted in all its exercises. They were at all times welcome to her. The great truths of the Gospel were the stay of her mind. When she was depressed, the simple mention of these truths was sufficient immediately to revive her. They were as cordials to her mind. Naturally weak, and desponding, she was strong in the Lord to endure much affliction. She thus writes concerning a peculiar trial:—

"On September the 12th, last year, in the midst of my bodily weakness, and while separated from my beloved husband, who with Anna, on account of the ill-health of both, was obliged to go to Bangalore, our heavenly Father saw fit to take from us our darling boy, who had just completed a twelve-month of his earthly career. O, my Father, I have great cause to praise

* Madras Presidency.

thee when I remember thy great goodness to me in that season of trial; I was enabled to sit near my darling boy, and watch his gentle departure from this world of sin and woe. But not till I had pleaded with thee thy promises, 'When thou passest through the waters I will be with thee;' and, 'As thy days, so shall thy strength be,' did I feel this composure of mind. Thou wert indeed with me in these waters of affliction, thou didst enable me, at the very moment of our dear boy's death, to say, 'not my will, but thine be done.' I would record it to thy glory, either for my dear children's comfort when I am gone, or for my own future consolation, that thou wert a faithful God; though thou didst afflict us, thou didst abundantly strengthen and comfort us; and didst enable us to bow to thy rod. O fit us more to glorify thee, our God, on earth; and in thine own good time, take us to thyself, and our dear boy, in heaven."

Thus also was she sustained in the death of another sweet child, four days before her own; but though she was upheld in mind, it is very probable that the exhaustion of animal spirits, under that trying loss, was one great cause of her death. Her religion showed itself in conscientiousness, especially as a mother, a mistress and a friend. She sought the highest welfare of all with whom she associated. Her sincerity led her faithfully to point out every fault she observed. What she thought she spoke. Guileless, and sincerely desirous of the good of others, she scrupled not to state her opinions without considering how unwelcome they might sometimes be. Single in all her aims, and simple in all her views, she exemplified this especially in her dress and manners; but above all in her views for her children, for whom she had no other desire than that they might be prepared to engage in Missionary duties.

She often anticipated an early death, but

especially of late. In the contemplation of it her language was:—"This does not distress me: I have been enabled hitherto to leave *that* with the Lord. Only let me know I am the Lord's, and life or death I would leave with him."

As the hour drew near, the impression became still deeper; and when it came, she said, "I shall sink,—O pray for me that I may be patient, that I may be sustained: pray much for me." When her strength was exhausted, she said, "I am dying, call my husband." Her kind medical attendant, who saw her extreme weakness, but yet hoped she might recover, fearing that this would be injurious to her, objected; when she said, "Then tell him I die happily,—tell him I am going to my Saviour." At one time it was hoped she was falling asleep, and it was whispered, "She is going to sleep." She overheard it, and said, "No, I shall never sleep, till I sleep in Jesus." Expiring nature was kept up for a time by powerful stimulants; but when these were given to her, she said, "It is of no use, I am dying." At length it was agreed that her husband should be called. She heard his voice, and sufficient strength was left her to utter two words,—two full, precious, and inexpressibly consoling words, — "*quite happy*." She shortly after fell sweetly asleep in Jesus.

She often, in her lifetime, thought of death with alarm, but the sting of death was taken away from her. Her life and her death were a seal to the truth of the religion of Christ, and beautifully prove that,—

"Tis religion that can give
Sweetest pleasures while we live;
'Tis religion can supply
Solid comfort when we die."

Like her may we live!—like her may we die!

LATTAKOO MISSION, SOUTH AFRICA.

THE accounts received within a recent period of the progress of the work of God in the stations beyond the colony have been of a peculiarly encouraging character. The tokens of the Divine blessing on the labours of the brethren among the Bechuanas, appear, in an eminent degree, distinct and numerous. At Griqua Town, Philippolis, and Lattakoo, augmenting numbers from among this extensive tribe are now gathering into the fellowship of the church, and the hearts of the Missionaries are increasingly cheered by the conviction that a most abundant harvest unto the Lord will at no distant period be the gracious reward of the long and arduous toils of which the Bechuana nation has been the object. The extent to which the Lattakoo Mission has thus been recently favoured, with some brief notices of the general progress of the labours of the brethren at that station, is contained in the subjoined extracts of a letter from Messrs. Moffat,

Hamilton, and Edwards, addressed to the Foreign Secretary under date, Lattakoo, July 2, 1838.

About the time we last wrote, viz., in June, 1837, we were promising ourselves the happiness of soon being able to receive additions to our church. This took place in the following month, when four men and one woman were baptised. The increase of candidates, which had been gradual, continued till they reached sixty or seventy in number. Of these, twelve were selected, nine women and three men, and after having satisfied the church as to their fitness to become members, they were baptised on the first Sabbath of November. Most of them were from the villages of Hamhana, and had in the course of their new profession suffered some persecution for the Gospel's sake. Molehabangue, his wife, and four men, with twelve others, belonging to this station and Hamhana, were baptised on the 31st of December.

In the month of January of the present year, our friends Mosheu and Anderis, with a large party, visited us, just when a number of Bechuanas were on the eve of being received into the church. On the 11th of March, seven of their number were baptised, and at the same time twenty Bechuanas and one Hottentot. The season was to us interesting from a variety of circumstances.—Bechuanas and Coranas standing up in the midst of a crowded congregation bearing their united testimony to the truth of the Gospel, and its blessed effects on their souls.

You will see that sixty-three adults have been baptised (and added to the church) during the year, twenty-nine males and thirty-four females. Two females were also re-admitted, who had been separated for misconduct. Also upwards of fifty children have been baptised this year. Thus you see that very considerable additions have been made to our number, which, while it makes us rejoice in the trophies won to the Redeemer, necessarily increases our cares and anxieties that they may all war a good warfare, and finish their course with joy.

Since the above was written we have had the happiness of adding eight more to the church, six men and two women; three of whom, a widow and her two sons, were of the Baharutse tribe. When they were finally examined on Friday last, we were truly delighted to see their minds so well stored with scripture knowledge, which, with their walk and conversation, gave us the fullest satisfaction. They were baptised yesterday, when the congregation was so great that many were obliged to remain out of doors.

The candidates, or rather inquirers, who

continue to attend the weekly meetings, are still numerous, and among them are some very hopeful, who will, we think, ere long be received. So far as we know, those who have made a public profession of discipleship, continue to walk worthy. With some, especially among the aged, knowledge is small, but they have a blessed hope, in a simple but firm reliance on the death of Christ. Our church is composed of people of ten different tribes, and it is always an animating sight to see them all uniting in ascribing praise and glory to the Lamb who redeemed them with his blood, and gathered them to the fold of God.

The public services continue to be well and regularly attended, and the weekly prayer-meetings among the people themselves are encouraging. These are kept in different parts of the village, affording opportunity for all to attend.

The outward appearance of the people improves wonderfully, considering their limited means, for there are not many mighty, not many noble among them. They are all anxious to obtain decent clothes, and many have purchased when opportunities have offered; but as these have been very seldom, the supply has been scanty, and we have often been importuned by people wishing to purchase handkerchiefs, gowns, &c., which could not be obtained. The poor females have had partial supplies through the kind friends of Grosvenor-street, Manchester. Could the donors see the objects of their benevolence, (more needy ones can scarcely be,) and observe how carefully they keep their little clothing for holidays, on which they appear clean and decent, we are sure they would think their charity well applied.

During the year the school has fluctuated from fifty to one hundred, or more, and it must continue to fluctuate, so long as the people are obliged to labour as they do. At certain seasons the gardens, some of which are at a distance, require from the nature of the grain, constant attendance. The progress of the scholars, considering every circumstance, has been very satisfactory. The number of readers in the school at present is about forty, and there are about thirty in the Sabbath school. It is not now in our power to give the precise number of readers on the station, but if we calculate the number who have lately received and purchased copies of the new hymn-book, they must be about 150. Mrs. Edwards still continues her attention to the infant-school department, which promises well. The sewing school, conducted by Mrs. Moffat, has an average attendance of 30. Those who

attend continue to improve in the very needful and now essential knowledge of needle-work.

During the year we have printed only hymn-books and spelling-books. Of the small spelling-book, upwards of 4000; of the larger, considerably altered and improved, 2000; and of hymns, now one hundred in number, also 2000 copies.

Brother Moffat is proceeding with copying and revising a translation of the New Testament, to which there are very many interruptions.

Out-station.

Our congregations at Hamhana, where one of us preaches generally five times every Sabbath are encouraging, except at one small village where we have experienced occasional oppositions and rebuffs, but we persevere. Generally twenty or thirty of

those who wish to hear more than one sermon, follow the teacher from one village to another, to hear all that can be heard. This is very different from former times, when we were wont to exercise long patience, with much pleading, to get only a few hearers. Moroe, a chief of one of these villages is, with a few others, violently opposed to the Gospel. They have said and threatened much, but all to no purpose; the cause prospers in his own town, and will prevail.

The past year has been particularly fruitful. The rains were unusually abundant. The native gardens and fields yielded much grain, &c. A few such seasons would alter the face of the natives as well as the face of the country.

We are glad to be able to report that our Auxiliary Missionary Society continues to prosper.

WEST INDIES.—EXTINCTION OF COLONIAL SLAVERY.

In addition to the pleasing accounts contained in the *Missionary Magazine* for November, of the celebration of the first of August, 1838, at several of the Society's stations in the West Indies, we are grateful to have it in our power to present the following, which have been since received from brethren in British Guiana.

DEMERARA.

The Rev. Charles Rattray, at the station, Canal No. 1, whose letter to the Foreign Secretary is dated, Aug. 31, thus refers to the auspicious and heart-cheering event.

I have now the pleasure of addressing you from "a land of liberty." The name of slavery has, in the annals of British Guiana, at length been consigned to the records of the past; and as you may be desirous of hearing how the evening of slavery closed, and with what prospects the morning of freedom has dawned upon us, I shall now briefly advert to that subject.

The 1st of August was appointed to be held as a day of thanksgiving throughout the colony. On that occasion I saw a greater number of people than ever I did on any one day since I have lived among them; but neither on the 1st of August nor on any of the subsequent days of the week did I perceive a single instance of disorderly conduct or the least appearance of intoxication. This is rather unusual on holidays.

Long before the hour of meeting the chapel was crowded to excess, and numbers thronged around the outside of the building. As the state of the weather prevented our conducting the service in the open air, we adjourned to the larger building in which

we usually met before the chapel was erected.

On the morning of the 1st, I believe every negro in the district, not absolutely prevented by sickness, united in rendering thanks to God that the "long-expected time" had at last come. We met again in the afternoon, when the chapel was well filled, and a little after sunset we closed the public services of the memorable 1st of August, 1838.

In the evening I went round the upper part of the canal, and though the buildings are quite close by the public road, not a sound was to be heard in the least inconsistent with the delightful exercises of the day. I was going to say it was like a Sabbath-evening in England, but that comparison would be unjust to the negroes. The only exception to the universal quiet was on one estate, where, as I returned home, a few of the young people were dancing before the manager's house. I could not but wish that both the friends and opponents of the negro's freedom could have witnessed with me the peaceful close of the birth-day of liberty.

BERBICE.

THE communications from Berbice, in relation to the first of August, are of a deeply interesting character, and such as cannot fail to excite feelings of sacred gratitude and delight. From New Amsterdam, the Rev. H. S. Seaborn writes as follows:—

The 1st of August was a day long to be remembered in this country and throughout the world. On the previous Sabbath I preached from "Let your moderation be known to all men," as preparatory to the celebration of the coming auspicious day. The night before the 1st, we had a special meeting, which commenced at half-past eleven and continued till half-past one o'clock. Its object was to watch out the last night of slavery, and hail the dawning day of liberty. It was a meeting such as I never beheld before—the occasion—the time—the people—the prospects—all made it an era in our history. At nine o'clock in the evening the chapel was crowded with serious and well-dressed hearers. I gave two addresses, the first before the clock struck twelve, the second after that hour; one from Exod. xv. 2, the other from Exod. xiv. part of 15th verse, "Go forward."

At ten minutes before twelve the congregation fell upon their knees in silent prayer. Not a whisper—not a breath till the clock which announced their liberty, had struck. But it became too much; the audible petition began to ascend, and the tear of joy to fall. I was overwhelmed, and so were all present, and so would you and the people of England have been. I said, Let us sing, "Praise God from whom all blessings flow;" and more than a thousand voices joined in the chorus of praise. Persons, most of whom had been in bondage a quarter of an hour before, employed their enfranchised voices in thanksgivings to the God of heaven. It was a night long to be remembered; such as will make a lasting impression on my mind, and tend to cheer many of the sad and solemn hours through which I may be called to pass. The congregation broke up at half-past one, and separated in a way which would have done honour to the best in England.

At seven in the morning we met again, and I addressed them from Psalm xcvi. ver. 1—4; but the principal service was half-past eleven, Wednesday, August 1. The feeling of the preceding evening rapidly increased. At eleven the chapel was literally crammed, and about 400 persons were compelled to go into the school-room underneath. Altogether there must have been 1,400 persons in the spacious chapel and adjoining school-room. The congregation was com-

posed of many white, many coloured, and the rest newly enfranchised negroes. It was a sight which angels must have witnessed with delight, which heaven was moved to behold, and which made our joy almost too much to bear. We had but one wish further, that you and all our brethren and fathers had seen it—yea, that all the earth could have witnessed the sight. It was a beautiful day, and every thing conduced to make the scene—the moral scene—enchanting. We commenced by singing Montgomery's hymn, in the Congregational Collection, "Far shines the morning-star." I then read, and we sung Doddridge's hymn, "Hark, for 'tis God's own Son that calls to life and liberty." The sermon was from Gal. iv. 15, "Brethren, ye have been called to liberty," after which we sung, "I'll praise my Maker while I've breath." A collection, for Missionary purposes, was then made, which amounted to 12*l.* sterling. The following Sabbath the occasion was further improved by a discourse from Rom. xii. 1.

These details may, I fear, be considered too minute, but my apology is, it was the glorious 1st of August, 1838, when so many thousands among whom your ministers labour, and whose souls they love, were called to liberty. The following three days were partly devoted to entertainments on the estates, which did credit to the people and all concerned. I was present by invitation on all the estates from whence our people come, and dined in a plain and friendly manner with the proprietors, managers, overseers, and labourers. I embraced the opportunity to give pastoral counsel to the people and friendly advice to the masters. It went off well, all appeared thankful and pleased. Since then the progress of affairs has been better than could have been expected, all things considered. God has done much, and his Gospel has been blessed to the people, but there is now a larger field opening for Missionary labour to train the mind and fit it for freedom; slavery was a wretched instructor. No part of the world requires attention more than the West Indies. It is a crisis. There is much to be done, now more than ever, though the Lord has done great things for us, whereof we are glad.

The Rev. S. Haywood, of the station at Blyendaal, Orange Chapel, thus adverts to the subject, under date, Sept. 28th:—

The transactions of the last three months in our colony being of no ordinary character I feel it my duty to show how they have, and to anticipate how they may, affect the society in its operations. It is well known in the colony, and I suppose in England too, that the negroes fully believe that the Missionaries have been the great means under God of obtaining their freedom. Hence it will excite no surprise that at a time like this they should rejoice in us, and cleave unto our God with full purpose of heart.

The month of July was one of peculiar excitement, hope and fear alternately prevailing; until at length the heart-cheering fact was announced and proclaimed, "The negro is free." When I made this known to my dear people their countenances beamed with delight: they spoke not; but the language of their hearts was, while pointing to heaven, "What hath God wrought?" They came for my advice as to how they should celebrate the approaching Jubilee. Knowing that they would rejoice, and ought to do so, I was desirous to make all tend to the glory of God. Wednesday, the 1st of August, was exclusively devoted to God; the three following days we were to breakfast or dine with the free people upon the estates around us, and the next Monday every man to his labour. This arrangement meeting with their approbation, they immediately set about making preparations. In these there was no noise nor any extraordinary excitement, and it is worthy of particular notice, that the negroes worked cheerfully and industriously until the expiration of the last hour of the apprenticeship. On the Tuesday evening a special prayer-meeting was held in the meeting-house upon each estate in the neighbourhood to prepare their minds for the coming "God's day," as they were pleased to call it. The long looked-for, wished-for morning came; and oh, what a morn-

ing to the negro! Never to him did the breezes blow so softly, the birds sing so sweetly, or the sun shine so gloriously; and, I may add, never did his admiring soul see such beauties in the God of truth, and righteousness, and love. At early morn awakes the aged sire, pours forth his soul in prayer, and then, with staff in hand, and followed by his wife, he leaves his humble habitation, and taking his stand in the midst of the plantation-village, calls aloud for its inhabitants to come forth and praise the living God. Lo, they come; his children, his grand-children, and his great-grand-children; he views them with silent delight, remembering the chains, and stripes, and miseries they have escaped; the liberty, and joys, and mercies to which they are introduced; and then breaks forth in praise: "Bless the Lord, O my soul," &c. &c. Mutual congratulations and embraces succeed, the villagers have all assembled, the voice of praise waxes louder and louder, until, led by the patriarch, they enter the house of prayer, and commence singing the hymn which they sung last on the former evening:

"I'll praise my Maker with my breath,
And when my voice is lost in death.
Praise shall employ my nobler powers.
My days of praise shall ne'er be past,
While life, or thought, or being last,
Or immortality endures."

Thus commenced the auspicious morn in many a negro village in British Guiana.

I had been sick for some time, and was unequal to the task devolved upon me; but I knew that all the people would come to speak to me. I sat down in the portico, and the people began to come about seven o'clock, and each one brought in his hand a small present for my wife. The scene which ensued was past all description. The young and the old smiled and wept alternately. The old people especially crowded around my chair on their knees, and washed my hands with their tears.

In consequence of the illness of Mr. Haywood, no special services were held at Orange chapel, and the Directors have been deeply concerned to hear that his indisposition subsequently increased so much as to render it necessary that he should seek a change of air. Mr. Haywood accordingly proceeded to Barbadoes, where he arrived about the 15th of October. In a letter forwarded thence at the close of the month he states:—

I can add nothing more to the former communication than that all things have gone on well since in Berbice. The negro is industrious, thankful, and happy. My dear people brought about 500 guilders as

the first-fruits of free labour an offering to God. Their monthly subscriptions have increased, and they have given me 600 guilders besides all our sea-stock to help me to regain my health.

The next communication is from the Rev. John Edwards, West Coast, Hanover Chapel, who writes as follows:—

It will afford you much pleasure to hear that the services at this Station on the

1st of August were well attended, and that the greatest interest and attention were

displayed. Although the people had spent nearly all the night of Tuesday in their different meeting-houses on the estates in prayer and thanksgiving to God, not separating till five o'clock on the morning of the 1st, they began to assemble as early as seven, only two hours after, and long before eleven, the time of service, the chapel was crowded to excess, and as many or more than the number inside, were obliged, for want of room, to remain outside the building. The scene would have gratified you could you have witnessed it; the appear-

ance of the people in white, an emblem of joy and gladness; the attention with which they listened to the word of everlasting life; the peculiar pleasure manifested in every countenance when addressed for the first time as free men and free women, would have given you an additional proof that they know how to value that which was their right, their freedom. I directed their attention to the 5th chapter of Galatians 13th verse, "For brethren ye have been called unto liberty."

MARQUESAS.

THE annexed particulars comprise the concluding portion of the account of this Mission as furnished in the letters and journals of the Rev. John Rodgereson, the former part of which appeared in our Number for December.

Visit of Mr. Stallworthy to Dominica.

For some time past, Mr. R. writes, "I have contemplated a visit to Dominica, having learned from the natives that a circuit of the island might be made by land; but as the people continue to be unsettled, I considered it improper to leave Mrs. R. and children for five or six weeks; Mr. S. therefore undertook the journey. He left us on the 31st of August, and landed at Hanatemanu, a small valley opposite to the northern end of Tahuata. At most of the valleys he met with a kind reception, and entertainment. At Hanapaoa, a large valley on the N.E. side, the people were at war among themselves, the party in-land with those toward the sea; two individuals were wounded on the day he arrived among them. Most probably they will never be settled in that valley till one party is conquered. Both parties obtain muskets and ammunition from Iotete, as well as from shipping that lie off and on the island for refreshments. At Taooa a war had just ceased, in which several were killed. Nearly all the Hapatonians reside at Taooa, and some are on one side of the contending parties, some on the other. The people said it was their intention to commence fighting as soon as a feast was ended, for which preparations were then making.

Their wars are frequently occasioned by encroachments made on each other's land; old grievances are scarcely ever forgotten, and every opportunity of revenge is sought and embraced. Two or three Missionaries with a small quantity of property about them might live without much fear of personal danger; and by moving from valley to valley might be the means in some instances of preventing war and bloodshed among the natives, if nothing greater was effected by them. The truths of the Gospel are treated

by most with perfect indifference. May the Lord arise and have mercy on this part of the heathen world, and make them to become a willing people in the day of his power!

Population.

The number of inhabitants of Dominica is about 7,000; Tahuata, (200 being expelled,) 1,130; Fatuiva, 2,995; making a population together of 11,125.

In a letter which we formerly received from our American brethren, the population of the leeward group is estimated at 7,000, upwards of 4,000 of which reside on the island of Nukuiva.

On the 8th of September, Her Majesty's ship the Imogene cast anchor in the Bay. As soon as the ship came in sight, I hastened on board and met with a kind reception from the captain and his officers. The information respecting the islands generally, state of the people, conduct of foreigners residing on the island, and the progress of the Mission, I was most happy to communicate. Captain Bruce manifested a lively interest on the latter subject, and was ready to help as far as it was in his power. Having received an invitation to dine with the captain, Mrs. R., myself, and children spent nearly half a day on board, and were respectfully treated by all. The affability and kindness of Captain Bruce was such as to insure our esteem and respect, and to endear him to our memory. When speaking of the Mission, he said, "Your efforts must be seconded by those who visit you from foreign shores, for if *they* act inconsistently they will undo more in a day than you can do in a year." Before leaving in the evening we were presented with a few axes, adzes, chisels, &c., useful articles to distribute among the natives, and some peculiarly acceptable articles for ourselves.

Mr. Rodgeron, having for some time past contemplated a removal with his family from the Marquesas, on account of the obscene manners of the natives rendering these islands unsuitable at present as a residence for females and children, availed himself of a favourable opportunity which presented itself, of carrying that measure into effect on the 21st of October, when, with Mrs. Rodgeron and family, he embarked on board an American ship, which touched at Santa Christina, direct for Tahiti. In a letter, dated 21st November, written subsequent to his arrival at the latter island, the passage to which occupied six days, Mr. Rodgeron remarks:—

I did not leave the poor Marquesans without pain of mind, being convinced how much they need even increased efforts to be made on their behalf to deliver them from the power of the Prince of darkness by whom they are led captive at his will. Nothing should ever have induced me to take such a step could I possibly have re-

mained with my family. May the expectations of the Directors be speedily realised, and may they soon be enabled to send out two suitable persons to unite with Mr. S. in active and zealous exertions to turn the islanders from darkness to light, and from the power of Satan to God.

On the 11th of April, the Rev. Robert Thomson sailed in the *Camden*, to succeed Mr. Rodgeron at the Marquesas. The Directors are desirous of appointing another Missionary to that field of labour, but have not yet succeeded in obtaining an individual suited to the undertaking. They trust the Great Head of the Church will guide them in their efforts to effect this important object.

Mr. Rodgeron proceeds from Tahiti to Borabora, to occupy the place at that station of Mr. Platt who has removed to Raiatea.

DEATH OF MRS. TAYLOR AT GEORGE TOWN, DEMERARA.

THE Directors are this month called to fulfil the mournful and solemn duty of recording the death of Mrs. Taylor, the wife of their devoted brother, the Rev. R. B. Taylor, after a long and painful illness, on the 7th of November last. She had been removed for change of air from Mr. Taylor's station, at Leguan Island, Essequibo, to George Town, Demerara. There a partial recovery ensued, and it was intended, under medical advice, to remove her thence to Barbadoes with a view to promote still further the favourable change which had appeared. But, immediately prior to the period fixed for her departure, the malady under which she suffered returned with greatly aggravated intensity; and after several days and nights of extreme bodily anguish, borne with unrepining submission to the Divine will, she

departed to her eternal rest. The prayers and sympathies of the people of God will not be asked in vain on behalf of our bereaved brother, who by this truly painful dispensation is left alone at his remote and solitary station, with a motherless babe, to mourn his exceeding loss. The Directors affectionately commiserate his trying circumstances, but rejoice in the assurance that his consolations in the midst of affliction are many and abundant. In referring to this afflictive event, our brother observes:—"The Lord hath done it, and He is too wise too err, too good to be unkind, and although the stroke has well nigh broken my heart, I can rejoice amidst all my sorrows, knowing that my loss is unspeakable gain to her."

RETURN OF MRS. SLATYER FROM JAMAICA.

ON the 19th of December, Mrs. Slatyer, who has been obliged to leave her station and her husband at Mandeville, Jamaica, on account of declining health, arrived at Falmouth, per the *Lord Melville* packet, and

on the 28th of the same month reached London. The health of Mrs. Slatyer has been considerably benefited by the voyage, and it is hoped will be entirely restored by a short stay in her native country.

MISSIONARY CONTRIBUTIONS,

From the 1st to 31st December, 1838, inclusive.

£ s. d.		£ s. d.		£ s. d.
S. S.	5 0 0	of Friends, by Mrs. Ellis 10 0 0	A Friend, per Rev. J. Freeman	75 0 0
A. Z.	10 0 0	Mr. Charles Piper, (dec.)		
A Member of the Society		per Rev. R. Knill	20 0 0	Albion Chapel & Society... 17 8 4

£ s d.			£ s d.			£ s d.		
Clapton, Friends, per Rev J. Mather, for Native Schools at Mirzapore...			Lancashire.			Somerton		
20 0 0			Lancaster, for Nat. Tea.			6 9 8		
Union Chapel, Islington			R. Bousfield, S. Bell,			Wiveliscombe		
Miss E. Crossley (L.s.)			and M. Ormandy.....			10 0 0		
10 10 0			Ashton, Miss Buckley, for			108 16 11		
Walworth, York-street,			Slates for Mauritius ...			Warwickshire.		
"A Marriage portion			2 11 6			Warwickshire and South		
from a Birmingham			West Aux. Soc. per J.			Staffordshire Aux. Soc.—		
Friend, through Mr. and			Job, Esq. <i>Particulars</i>			Per T. Lowe, Esq. on		
Mrs. F. W. Morgan" ...			of remittance acknow-			account		
10 0 0			ledged in November.			500 0 0		
Well-street, J. L. by Miss			Liverpool—			Walsall		
M. Eggbrecht, for an			Great George-st. Cols. 192			97 3 4		
Orphan at Benares, to			7 2			Atherstone		
be called Eliz. Sarah...			Juv. Soc. for Nat. Schs. 36			12 6 1		
3 0 0			14 0			Bedworth		
Bedfordshire.			For Nat. Tea. T. Spen-			8 10 6		
Cotton End, a Moiety ...			cer, and T. P. Bulley			617 19 11		
15 0 0			20 0 0			Wiltshire.		
Berkshire.			A Mother and 5 Child-			Avebury		
Windsor			ren, ¼d. per day.....			2 7 6		
92 18 2			2 5 6			Yorkshire.		
For Nat. Tea. A. Redford			A Mother and 6 Child-			York Central Aux. on		
10 0 0			ren, ¼d. per day.....			account		
For House for ditto ...			2 11 2			250 0 0		
5 0 0			First Year's proceeds of			Leeds Branch		
Chalvey, Col.			an appointment un-			106 0 0		
2 6 0			der the New Marriage			Bradford, Horton-lane and		
Less exps. 6l.			Act			Salem Chas. Juv. Soc.—		
104 4 2			6 14 6			For gen. pur.		
Cheshire.			Miss Burley's Mis. Box			100 5 1		
Middlewich, Queen-street			2 12 6			For Nat. Tea. T. R.		
Chapel			1 0 0			Taylor		
44 1 4			Rev. T. Sleigh and			10 0 0		
Cornwall.			Friends			2 14 1		
Aux. Soc. per J. Baynard, Esq.			5 1 0			112 19 2		
Bodmin, including 10l.			J. Job, Esq.			SCOTLAND.		
for Hobbs Chapel			25 0 0			Stirlingshire Aux. Soc. ...		
20 0 0			S. Job, Esq.			5 5 0		
Falmouth, gen. pur.			20 0 0			Leith		
52 1 1			T. Morecroft, Esq.			23 4 8		
For Schools in India ...			10 0 0			For the German Mis-		
11 5 6			L. P. Knowles, Esq.			sionaries in Penin-		
For School at Nagercoil			10 0 0			sular India		
5 0 0			W. Crosfield, Esq.			60 0 0		
For West India Schools			5 0 0			83 4 8		
2 14 6			Ladies' Branch.....			Greenock		
Launceston, including 1l.			52 10 6			7 5 6		
10s. for Schs. at Malacca			Crescent Chapel, Cols. 142			Per G. Yule, Esq.—		
43 3 6			13 5			Earlston B. and M. Soc.		
Penryn			For Fem. Education ...			4 0 0		
30 5 0			22 14 0			Stow, U. A. Cong. in		
Penzance, gen. pur.			Ladies' Branch			aid of Mr. Williams's		
66 16 3			38 1 0			Mission		
For Female Schools ...			L. Heyworth, Esq.			5 0 0		
1 11 0			10 0 0			Stirling Ladies' Soc. for		
For Chinese Mission ...			Toxteth Chapel			Nat. Tea. Stirling ...		
0 16 6			112 8 9			10 0 0		
For Foxell Chapel			For Chinese Schools ...			J. Young, Esq.		
10 0 0			3 5 0			1 1 0		
Portscatha			W. Kay, Esq.			Do., for South Sea Ship		
2 9 6			150 0 0			0 10 6		
St. Agnes			Newington Chapel.....			Collections by Rev. J.		
11 10 2			100 0 0			Scott—		
St. Ives			Gloucester-street Chap. 45			Argyle-square Chapel...		
5 3 6			10 9			15 0 0		
St. Columb, including 10l.			Claremont Ch. Kirkdale			Broughton-place Chur.		
for Oke Chapel.....			25 0 0			less exps. 12s.		
25 3 7			Hanover Chapel			3 18 5		
94 15 5			3 4 0			Albany-street Chapel,		
Fowey			Church Town			less exps. 3s. 6d.		
4 9 6			14 0 0			7 4 11		
Looe			Southport, including 6l.			Niddry-street School,		
3 14 0			for Ebenezer Chapel 63			per Mr. Young.....		
Polperro			16 0			3 3 0		
Mevagissey			Wigan			49 17 10		
4 0 0			27 0 0			Collections by Rev. J.		
St. Austel.....			West Houghton			Scott—		
3 5 0			11 5 0			Dundee, at Rev. Dr.		
Less exps. 20l. 9s. 3d.			Hindley			Russell's		
378 16 9			9 12 0			27 0 0		
Devonshire.			Golborne			Public Meeting at do... 8		
Plymouth, Devonport, &c.			Ashton cum Mackerfield			4 4		
Aux. on account			5 5 0			At Rev. Mr. M'Gavin's		
150 0 0			St. Helens.....			6 0 0		
Dartmouth			39 0 0			At Rev. Mr. Shoebot-		
42 6 3			Prescot			tom's.....		
Dorsetshire.			Annual Meetings.....			4 0 0		
Lyme, Rev. Mr. Smith			81 0 6			E. Baxter, Esq.		
and Friends			Interest			5 0 0		
5 1 5			2 16 7			Perth, at Rev. Mr. Mas-		
Mrs. Edwards, Jun. for			Less exps. 17l. 17s. 8d.			sie's		
an Orphan Girl at			1298 11 8			6 0 0		
Calcutta, to be called			Lincolnshire.			0 10 6		
Marion			Horncastle			Less exps. 17s. 6d.		
3 0 0			40 18 8			55 17 4		
Essex.			Alford			IRELAND.		
Chigwell-row			28 0 0			Hibernian Aux. Soc.		
13 15 4			Spilsby			180 0 0		
Gloucestershire.			15 7 6					
Gloucester, Legacy of late			Welton in the Marsh...					
J. Garn, Esq. moiety of			17 12 6					
balance paid by the next			For Welton Chapel.....					
of kin			10 0 0					
225 0 0			111 18 8					
Kent.			Middlesex.					
Ramsgate, Legacy of late			Uxbridge					
Miss M. Smith, less			66 5 4					
duty and exps.....			Somersetshire.					
17 10 0			Milborne Port					
			5 7 11					
			Per Rev. T. Golding—					
			Broadway					
			4 3 0					
			Bishop's Hull					
			2 11 9					
			Fulwood					
			61 14 6					
			Ilminster					
			6 17 0					
			Milverton					
			6 0 0					
			Norton Fitzwarren ..					
			11 1 0					



THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR MARCH, 1839.

MEMOIR
OF
THE LATE REV. JOSEPH SLATTERIE,

PASTOR OF THE CONGREGATIONAL CHURCH, CHATHAM.

AMONG the many localities in which the Congregational churches of England have recently been called to lament the loss of their beloved and devoted pastors, a conspicuous place has been assigned to the county of Kent. Repeatedly, and at no distant intervals, have the Christians of that district had occasion to propose the ancient inquiry: "Our fathers, where are they? and the prophets, do they live for ever?" Townsend, the venerable father of the County Association, and whose memory persons of all classes united to honour, is no more. Gurteen, for a number of years the esteemed pastor of the Congregational church at Canterbury, is no more. Prankard, whose obituary we recently inserted in our pages, and who was also long connected with the same county, is no more. And we now have to add to the list of the sainted dead, the name of the Rev. Joseph Slatterie, who sustained for forty-three years the pastorate of the Congregational church assembling in Ebenezer Chapel, Chatham, and whose "praise is in all the churches." The excellence of his character, the extent of his usefulness, and the estimation in which he was held, not only in Kent but in the metropolis, and in different parts of England

and Scotland, which were the scenes of his occasional labours, demand that in the Evangelical Magazine a tribute should be paid to his memory as a Christian and a Christian minister. Unfortunately, however, in the case of Mr. Slatterie, as of many other distinguished ministers, few materials remain to illustrate his character or perpetuate his memory. Of these the principal part has been succinctly but ably embodied by his esteemed friend, the Rev. John Ely, of Leeds, under the threefold division of biography, portraiture, and remains, in a little volume, which we recommend, not only for the sake of its subject and execution, but of the female members of his family, to whose benefit its profits are to be appropriated, and whose Christian and unwearied devotion to their father has laid his friends under a debt of obligation to them which can never be repaid. It is to these "Brief Memorials" that we are chiefly indebted for the records of his life and labours which we now present to our readers.

"O'Slattery," observes his biographer, "is the name of an ancient family, said to stand related to the noble house of Lisimore. From that family the subject of the following sketch derived his birth,—

the Irish prefix having been previously dropped, and the termination of the name slightly altered. So little, however, did he feel the pride of birth, that it is doubtful whether any one heard him advert to this fact; he would have smiled at the mere mention of his lofty ancestry, and would have regarded the vaunt of it as worse than weakness. As little will his friends be disposed to attach importance to his descent; they will consider him as having been rendered truly illustrious by the graces with which he was enriched; and the spiritual achievements of which he was the instrument. As a man of God, and a useful minister of Jesus Christ, he owed nothing to worldly rank; but lowly as the dignity may be in the world's estimate, the name of Joseph Slatterie might add lustre to the loftiest and most honoured line."

He was born in the city of Dublin, on the 14th of October, 1766. Of his parents, and of the circumstances of his early years, little is known, Mr. S. being accustomed to maintain concerning them, even in the presence of his own family, a studied silence. The writer's impressions are that his connexions were of the Romish communion, and that his juvenile advantages of education were of a slender kind. To his birth-place and youthful associations, however, he was certainly indebted for some of those characteristics by which his society was rendered so attractive, and which are so strongly marked in the natives of the sister island,—playfulness of humour, and quickness of repartee.

At eighteen years of age he removed to Manchester. Concerning his residence there, also, little is known, except that it was the scene of the most important event in his history, an event which formed the basis of his future character and usefulness,—his conversion to God. Prior to this change, though he resided in a family which attended the ministry of the Independents, and was invited to join them in their worship, he was accustomed to frequent the Roman Catholic chapel; but was so destitute of all pretensions to piety, that, as he subsequently deplored, he was "remarkably addicted to the abominable practice" of profane swearing, a habit which then extensively prevailed. The manner in which this change was effected illustrates the fact that God sometimes suspends the most

momentous events—events the issues of which involve the destinies of multitudes—upon circumstances apparently trivial and frivolous. It is also admirably adapted to encourage the ministers of Christ, by the assurance it conveys that when they discover no visible fruit of their labours they may yet be blessed to those who may be instrumental in blessing hundreds more. The admirers of that distinguished divine, Dr. Owen, will remember, that while labouring under great spiritual distress, he obtained relief by accidentally hearing a minister from the country whose name he never learned. That minister never knew in the present world the influence which that discourse exerted upon a youthful auditor, who was subsequently by his writings to form the minds, and enrich the experience not only of his own, but of coming generations. A similar incident occurred in the history of Joseph Slatterie. In company with a young associate, he was led, when about twenty years of age, to stray into the chapel which his friends attended. The text of this, the first evangelical sermon to which he ever listened, was the solemn asseveration of our Lord, "Ye must be born again." The preacher, whose name he never ascertained, was a stranger in Manchester, who was about to embark in some foreign chaplaincy: but his sermon produced, by the agency of the Holy Spirit, an effect most important and permanent on the character of the youthful Hibernian. Not only did he discern the nature and necessity of the new-birth; but from that hour he became "a new creature." To use his own expressive language, he saw that religion was "altogether different from any thing he had heretofore imagined." "A mutual recognition," Mr. Ely beautifully observes, "must surely now have taken place in the world of glory; both have surely been seen prostrated together before the throne, ascribing glory, and offering praise to God and the Lamb."

For some time our young convert was undecided as to the religious community with which to unite. The zeal and fervour of the Wesleyan Methodists attracted his attention; but he was in hesitation concerning their distinguishing tenets. After examination of the word of God, accompanied with fervent prayer for Divine illumination, he embraced the Calvinistic doctrines, and associated himself with the Independents,

to whose views of doctrine and discipline he continued warmly attached during the remainder of his days. For five or six years after his conversion he remained in Manchester, enjoying the esteem of his Christian friends, and encouraged by them to preach the Gospel in the neighbourhood. The fervour and fluency of the young evangelist must have afforded promise of his future eminence, for he received invitations to settle among different congregations in Lancashire; among others, it is believed, from the second Congregational church at Manchester, which was formed about this period.

Feeling, however, the importance of mental cultivation as a preliminary to the Christian ministry, he wisely declined their calls, and sought admission into the evangelical academy at Hoxton, under the presidency of Dr. Simpson. His letter of application is dated May 27th, 1792, and he was fully admitted on the 12th of October in that year. The course of study at that time was far more limited in extent and duration than it afterwards became, and the early and frequent engagements of the students in preaching were unfavourable to those habits of thought, and that proficiency in knowledge which it is so desirable for the young preacher to attain. This was especially the case with the subject of this memoir. Possessing an extensive acquaintance with Scripture, a retentive memory, great fluency of address, and much vivacity and warmth of manner, he acquired considerable popularity in the metropolis and its vicinity, and his pulpit services were in constant requisition. His acceptableness as a preacher, however, with his fascinating social habits, prevented him from the concentration of his mind upon his studies with that attention and perseverance which they deserved;—a fact to which in future years he adverted with much regret, and against which he was accustomed to admonish others who were exposed to similar temptations. Mr. Slatterie appears never to have acquired the habit of preparing written discourses for the pulpit. His facilities for the acquisition of knowledge, and his promptitude in using it, were great; and had he adopted a different method of preparation he could not have engaged so frequently and extensively in public labours as he afterwards did.

So early as the close of the year 1794,

the subject of this memoir entered on the pastorate at Chatham. The place in which he commenced his ministry was a wooden building called the Great Meeting, capable of accommodating six or seven hundred hearers. Such, however, was the interest awakened by his ministry, that after every accommodation had been made that ingenuity could devise, in the year 1810, the present commodious structure, capable of containing upwards of a thousand, was reared and filled; and the church, which at his ordination consisted of thirty, increased till it numbered four hundred members.

The ministry of Mr. Slatterie was eminently blessed in the conversion of sinners: many survive who acknowledge him as their spiritual father, and probably a still greater number mingle with him before the throne, who will be "his joy and crown of rejoicing in the day of the Lord Jesus."

Nor were his labours confined to his own church and congregation. He was instrumental in introducing the Gospel into several of the villages and hamlets of the vicinity: his occasional ministrations were enjoyed throughout the county, in every part of which his name is known and revered. He was successful in communicating his zeal to his flock; for not only has the church at Chatham been distinguished for the liberal support of the different religious and benevolent societies of the day, but from it an agency has from time to time been raised up to carry on the various departments of local zeal. Of that agency ten or twelve young men devoted themselves to the Christian ministry, some of whom now occupy stations of influence and usefulness in the church.

This devoted minister of Christ was called to endure at different times numerous and severe trials. Death snatched from him some of his dear children. His beloved partner was for some months before her death the melancholy subject of mental debility and depression. In his pastorate, especially towards the decline of life, events occurred to try his faith and desolate his heart. In his own person he experienced repeated strokes of affliction. For nearly thirty years before his death he became subject to violent spasmodic attacks. Inflammatory disease ensued. At different times he was compelled to suspend his labours for a season, or to limit the frequency of his public ministrations; and at such periods

he was consoled by the sympathy and consideration of an attached people. For some time prior to 1834, he and his flock felt the necessity of obtaining a coadjutor and successor. Such a one he hoped to have found in the Rev. Adam Neven, a youthful student of Highbury College, who occasionally assisted him, and whose ministrations attracted considerable attention, and were followed by evident tokens of the Divine blessing. It pleased Divine Providence, however, to summon this devoted youth to the eternal world before he entered on his ministerial career. In the summer of 1834, the Rev. P. Thomson, A.M., was chosen co-pastor with him; an arrangement which, through the Divine blessing, dispersed his anxieties respecting the prosperity of the church, and which proved satisfactory alike to him and to his church. The manner in which both Mr. Ely and Mr. Thomson speak of his feelings on this occasion, of the harmony and affection subsisting between the pastors, and of the satisfaction with which he witnessed the acceptance and usefulness of his colleague, are honourable to Mr. Slatterie as a man and as a Christian.

Such was the progress of his physical and mental infirmity, and his consciousness of his own insufficiency, that after Mr. Thomson's settlement he rarely consented to occupy the pulpit.

"Decay now proceeded," observes his biographer, "through stages the most painful and distressing. His steps refused to sustain him, and he could only take the air in a garden chair. For two years he was confined to his house, and for twelve months to his chamber. In the mean time the fettered mind became enfeebled: he lost his self-possession: the tears of second childhood began to flow. A most painful stage was still to be passed; the mind became diseased as well as enfeebled; dearest friends were unknown; holy recollections were clouded; and delirious shrieks were heard proceeding from his chamber. Yet amid all these decays, evidence was amply given that the Gospel retained its hold in his shattered mind. When dead to every worldly recognition, he could still respond to holy appeals, and even delirium was quelled and soothed by the revelation of promise."

At last death released him from his long and distressing affliction. On the 6th of July, 1838, he appeared to sink in utter unconsciousness: relieved by a

momentary gleam, during which he recognised his medical attendant and one of his deacons; to the latter of whom he acknowledged the preciousness of his Saviour. At nine o'clock on the following morning his imprisoned spirit took its flight for immortality.

For a portraiture of his intellectual and Christian character, we refer our readers to the "Brief Memorial." His attachment to the evangelical system was fervent and abiding, and its doctrines occupied a prominent place in all his ministrations. He was also a decided Calvinist, and was accustomed frequently to exhibit the sovereignty of Divine grace. His Calvinism, however was accompanied, like that of his contemporary and friend, Rowland Hill, with a loathing of the Antinomian heresy, and of all its decided evils. To the unconverted a large mass of his ministry was directed. To them his appeals and ministrations were often of the most tender and touching kind. Upon the professors of the Gospel he uniformly inculcated the necessity of departure from iniquity, and the inseparable connexion of holiness with grace. That connexion he not only asserted in his ministry, but illustrated by his example. Truly does Mr. Ely declare, "He passed through the successive stages of youth, manhood, maturity, and old age, without a blot upon his reputation; not even slander could fasten a stigma upon him. He came to his grave with an honoured name; 'blameless' may be sculptured on his tomb."

He was eminent for the habit of private devotion; and while this gave richness and variety to his public prayer, it was continued amidst the infirmities of body and the decay of mind.

Among the peculiarities of his mental character we may enumerate a strong memory of the textual kind. This faculty remained with considerable vigour when others decayed, and led him to enrich his discourses with ample and appropriate quotations from Scripture and sacred verse. He was a remarkable textuary: let the passage be quoted, and he could at once tell the chapter and verse where it might be found; or at the mention of the miracles he could recite the passage. His intellect was sound and vigorous, more prompt than profound in its views, more prone to dwell on what was obvious and practical in truth, than to perplex himself with doubts and difficulties.

His temperament was ardent, and his system practical; thence the characteristics of his ministry were animation in its spirit, and utility in its aim and results.

His character was marked by ingenuousness, generosity, and kindness. His habits were social, and his correspondences ever attractive. In the various religious and benevolent societies of the age, at the formation of some of which he was present, he took a lively and abiding interest; and seldom did his talents as a speaker appear to greater advantage than on the platform in advocating them; for then he gave clear license to his wit and talent for the recitation of anecdotes, qualities which in the pulpit were kept in abeyance. There the great secret of his success was his fervour of spirit. Every hearer felt that he was in earnest; and as they listened to his scriptural and affectionate representations, the graces of believers were quickened, and many sinners were converted to Christ.

The decease of a minister of Christ of Mr. Slatterie's reputation and standing might naturally be expected to excite a considerable sensation in the town and neighbourhood. Multitudes came to his residence to view his mortal remains, and testified that to him as an instrument they were indebted for their conversion, for progress in the Divine life, or for consolation afforded in the season of trial.

On Tuesday, July 17th, his funeral solemnities were performed in the chapel which had so often been the scene of his ministrations. A large procession accompanied the body to the tomb, situated below the spot where his pulpit formerly stood, and in which his children and their mother were formerly deposited. The neighbouring ministers attended as pallbearers. The place was hung with black, and a large assembly was arrayed in mourning. The Rev. P. Thomson commenced the service by reading appropriate portions of Scripture, and by offering solemn prayer. The Rev. Ed-

ward Jenkins, of Maidstone, delivered an oration, distinguished by its appropriateness and pathos. While the corpse was committed to the grave, Mr. Thomson addressed a few words to the people; and Mr. Jenkins closed the service with prayer. On the Friday evening following the Rev. John Ely, of Leeds, according to an arrangement long made with his venerable friend, preached the funeral sermon. His text was 2 Cor. i. 14, "We are your rejoicing, even as ye also are ours in the day of the Lord Jesus;" and after an eloquent and masterly exposition of the passage, he furnished a brief but interesting sketch of the life and character of the deceased. The devotional services were conducted by the Wesleyan and Baptist ministers. On the following Sabbath evening the event was further improved in the presence of a crowded congregation by his successor, in a sermon founded on Luke ii. 29, 30, which was published along with Mr. Ely's memorial, and which contains a gratifying testimonial to the affection and harmony subsisting between the senior and junior ministers of Ebenezer chapel.

The remains of Mr. Slatterie consist chiefly of pastoral letters and extracts from his sayings during his afflictions, preserved by his pious and devoted daughters. The latter are interesting as containing an illustration of the power of the simple truths of the Gospel to sustain and console the mind, even when evincing in every thing else the imbecility of childhood. They bear witness to the strength of his attachment to evangelical sentiments, to his delight in prayer, his deep humility, his love to Christ, and his ardent desire for the heavenly world. It was originally intended to forward some specimens of these, but our limits forbid; and we close with the expression of our desire that "the mantle of Elijah may fall upon Elisha, yea, that a double portion of his spirit may be upon him."

REMARKS ON "BETA'S" THOUGHTS ON GEOLOGY.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—It will not be unkind, nor will it appear disrespectful, to offer a remark upon the letter of *Beta*, in this

month's Magazine, entitled "Thoughts on Geology." I honour the apparent motives of the writer, but am of opinion

that he is in the condition of many persons, who pronounce decisively upon subjects of which they have a very imperfect knowledge.

Suppose an infidel were to say, "I acknowledge that I do not know much" [about the Bible and Christianity;] "but I could tell those who know more, that they know next to nothing, that is, of the true system; for in facts I acknowledge that they are rich." (Beta's own words; page 63.) What answer would *Beta* return to such a person?—No doubt he would advise him to study the history, evidences, doctrines, and precepts of Christianity, before he rejected that of which he confesses that he *does not know much*: and he might add, "If you have not a sufficient acquaintance with the original languages of the Bible, with the antiquities of the nations and times to which it relates, and with the fair methods of interpretation, so as to bring out the proper sense; you may safely rest upon the testimony of scholars, and critics, and divines, who have devoted many years to these studies, whose characters protect them from the suspicion of dishonesty, and whose number and diversity of circumstances render any fraudulent combination impossible."

Let a similar course be pursued with regard to Geology. The skimming over one or a few books, without the requisite previous qualifications, is not likely to lead to sound knowledge. The supposition that such men as Agassiz, Babbage, Buckland, Conybeare, Cuvier, Darwin, De la Beche, Fitton, Fleming, Forbes, Greenough, Griffiths, Henslow, Herschell, Hibbert, Hitchcock, Hopkins, Jameson, Lonsdale, Lyell, McCulloch, Murchison, Phillips, Portlock, Powell, Scouler, Sedgewick, Silliman, Turner, Whewell, Yates,—and *many, many* more, (for the difficulty is to know where to stop in the enumeration,) —are not to be confided in, upon *DEDUCTIONS from facts*, in which, whatever minor differences exist among them, *they all agree*, would be a monstrous supposition, and which, I humbly think, Beta himself would not admit in any parallel case. Let it be remembered that these men, of the finest minds and with the richest stores of mathematical and scientific preparation, have spent fortunes and many years of their lives in the most laborious investigations and studies.—It is remarkable that Beta writes, "I deny that it has been demonstrated, as Dr. Pond asserts, 'that the world has existed

much more than six thousand years. Cuvier, who appears to me the greatest and the wisest of Geologists, has produced in my mind the contrary conviction, by his *Discours sur les Revolutions de la surface du Globe, et sur les changemens qu'elles ont produit dans le Règne Animal*."

Beta has not, perhaps, considered that this admirable work of Cuvier was intended and constructed principally with a view to communicate, in a brief manner, his doctrines of Comparative Anatomy, and the principles upon which, from a small part of the animal, or even a print of its foot, he could construct, with the clearest satisfaction, the whole skeleton, and determine, not the class and order only, but the genus of the animal, and the specific name proper to be given to it; for, in every instance, below the remains merely interred in the present superficial soil of the globe, they are of *species* which the Baron shows we have abundant reason to think no longer exist in a living state. The work therefore relates chiefly to the newer tertiary strata, the exploring of which had conferred such lustre upon the great writer. Of the Chalk and all the secondary strata, he takes but brief and professedly very cursory notice; of the vast groups, from the lower Oolite to the Old Red Sandstone, he says extremely little; still less, or almost nothing at all, upon the series which were, in his time, loosely comprehended under the very vague and insignificant term of Grauwacke, but which, since the lamented death of Baron Cuvier, have been so admirably illustrated by different geologists, but above all by Professor Sedgewick and Mr. Murchison. These are distributed into the Silurian, the Cambrian, and the Cumbrian systems; comprehending a united thickness of not less than thirty thousand feet. Let not Beta take it amiss, that I recommend him, before he next writes upon Geology, to study Murchison's grand work, just published,* "*The Silurian System*," the result of many years' hard labour over South Wales and several English counties, combined with the author's previous knowledge and experience, and elaborated by many months of close study. No man can duly appreciate geological reasonings who contents himself with lightly reading a popular compendium, however ably written. He ought to study all the

* In two large quarto volumes, with the magnificent map separate; price eight guineas.

parts of the field, over their vast extent, carefully and minutely.

Cuvier's transcendent excellence lay in his application of Comparative Anatomy to the remains of extinct races of animals, particularly the Vertebrated: but, though in the beautiful Treatise referred to, he restrains himself from expatiating on the wide field, he gives various intimations which, one would think, were sufficient to have warned Beta against supposing him to have a "contrary conviction" to Dr. Pond's assertion. It astonishes me that Beta has not been struck with the language of the illustrious man upon the succession of events which preceded the birth of the human race; upon the state of preservation of fossil shells, and their disposition in beds, the circumstances of which prove that they had been produced, and lived, and died, in vast ranges, where we find them imbedded at immense depths from the recent formations; the expiring of species, and even of whole genera; the proofs of the occupation of the same geographical districts, in succession, by rocks formed by deposit on the floor of the salt ocean, by others on the bottom of fresh-water lakes, and with the alternating surfaces of dry land, clothed with vegetation, and inhabited by animals; his striking sketches of lamination, stratification, elevation, disruption, and the characters of strata: that he even glances favourably upon Laplace's hypothesis of the globe's having originally consisted of elastic vapours, condensed into liquidity, and then solidified; which is only an important representation of the supposition of a nebulous origin, for which the reader may consult Nichol's *Architecture of the Universe*, and Mantell's *Wonders of Geology*;—his extended induction of facts, to show that *no human bones have ever been discovered in a fossil state*; and that the animal remains upon which he chiefly treats, were not *varieties* of now existing species.

Beta must have read Cuvier in a manner which I do not wish to imitate, to have risen from the perusal with the impressions which he describes.

It is also worthy of remark that the Baron, in this very *discourse*, has, by his admirable sagacity of suggestion and query, anticipated the general tendency of the *characterism* of molluscons and conchiferous fossils, which *he evidently was not aware* that, at the very time, Dr. William Smith was establishing on a

firm foundation, by his labours of many years through the strata of England.

If you, Mr. Editor, will allow the insertion of a citation in your pages, it will not be without a good effect, from the justness and beauty of the sentiments, and from *their indirect bearing* as a corrective to Beta's notion about Cuvier's opinions, I mean a passage from Mr. Murchison's announcement of the death of Baron Cuvier, before the Geological Society, Feb. 15, 1833.

"The death of such a man has called forth deep lamentations from every land upon whose children the rays of science have shed their light, and the eulogies poured forth in his honour, are heard in almost every language of the civilized globe. How are we to limit our praise of one whose ample mind was matched only by the benevolence of his heart, and whose whole life was passed in unremitting exertions to enlarge the domain of science by blending it with civil polity, and by infusing it into the principles of education? With an almost incredible knowledge of the structure and functions of every part of organic nature, he possessed a power above that of every other man of emancipating himself from mere details, and of ascending to lofty generalizations, which were ever recommended by him with all the charms of eloquence, so that in his hands natural history became adorned for the first time, with the highest attributes of pure philosophy. To him we owe the most important of the laws which have regulated the distribution of the animal kingdom, and by the application of which we have been made to comprehend many of the mutations of the surface of our planet. He it was who, removing from geology the incumbrance of errors and conceits heaped on it by cosmogonists, contributed more than any individual of this country to raise it to the place which it is assuming amongst the exacter sciences. Unlike our precursors, we no longer have to wade through the doubts and perplexities which retarded their acquaintance with the lost types of creation; to his skill we are indebted for a knowledge of their analogies with existing races; and he it was who, from their scattered bones, remodelled the skeletons of those wondrous originals which have successively passed away from the surface of our planet."

Beta has been pleased to give what he represents as an instance of the "logic" of "these philosophers in stone;" and

certainly it is at once impious and exceedingly silly: but I beg to ask him, whether he could adduce any writer of respectability, Geologist or not, who has ever used such a style of prating; for it cannot be called arguing? If any pretender to science were to speak in this strain, he would stand rebuked by one of the most accomplished Geologists of our country, or any other; in the following passage:—"With equal justice might an astronomer be accused of asserting that the works of creation extended through *infinite* space, because he refuses to take for granted that the remotest stars now seen in the heavens are on the utmost verge of the material universe. Every improvement of the telescope has brought thousands of new worlds into view; and it would, therefore, be rash and unphilosophical to imagine that we already survey the whole extent of the vast scheme, or that it will ever be brought within the sphere of human observation.

"So if, in tracing back the earth's history, we arrive at the monuments of events which may have happened millions of ages before our times, and if we still find no decided evidence of a commencement, yet the arguments from analogy in support of the probability of a beginning remain unshaken; and if the past duration of the earth be finite, then the aggregate of Geological epochs, however numerous, must constitute a mere moment of the past, a mere infinitesimal portion of eternity.

"We aspire in vain to assign limits to the works of creation in *space*; whether we examine the starry heavens, or that world of minute animalcula which is revealed to us by the microscope. We are prepared, therefore, to find that in *time* also the confines of the universe lie beyond the reach of mortal ken. But in whatever direction we pursue our researches, whether in time or space, we discover every where the clear proofs of a *Creative Intelligence*, and of *His* foresight, wisdom, and power.

"As Geologists, we learn that it is not only the present condition of the globe which has been suited to the accommodation of myriads of living creatures, but that many former states also have been adapted to the organization and habits of prior races of beings. The disposition of the seas, continents, and islands, and the climates, have varied; the species likewise have been changed; and yet they have all been so modelled, on types ana-

logous to those of existing plants and animals, as to indicate throughout a perfect harmony of design, and unity of purpose. To assume that the evidence of the beginning or end of so vast a scheme lies within the reach of our philosophical inquiries, or even of our speculations, appears to be inconsistent with a just estimate of the relations which subsist between the finite powers of man and the attributes of an *Infinite and Eternal Being*."—*Lyell's Principles of Geology*, 5th ed. vol. iv. pp. 392—4.

The mention of Baron Cuvier is so associated with the name of his lovely daughter, that I cannot but entreat your readers to read the affecting account of her holy life and happy death, by the Rev. Mark Wilks.

P.S. Beta has written, p. 63, "It has unhappily been the characteristic vice of geologists, to be in a hurry to systematise. It is said, that there have been eighty of these systems created, each one upon the ruins of its predecessor; but the newest fashion always claims the merit of being the only true one."

Allow me to offer a word or two.

1. This observation is in the same spirit as the vulgar insult of infidels against Christianity. It has been with them a favourite stratagem, to rake up the names of ancient heresies, long-forgotten vagaries, and modern sects, and to throw the amount in the face of revealed religion, with the taunt, *There are all these parties among you fiercely contesting, and each boasting of victory: be agreed among yourselves before you ask our attention.* A similar objection might be brought against the study of political economy, medicine, chemistry, and almost every art of life, and every science that exalts and blesses human nature.

2. The exaggeration is extremely unjust and flippant. It would be, I apprehend, a severe punishment upon Beta to be compelled to prove his assertion by evidence.

3. He must have "read celebrated works on geology," as he says he has, with wonderful inattention, not to be aware that a great number of the *facts* upon which geological science (for so it has a right to be called, notwithstanding Beta's denial,) is founded, have been either first ascertained or minutely scrutinized, within the last twenty-five or thirty years; and that the writers who enjoy the pre-eminence in general estimation, are the most cautious in separating facts from theory, and in the proposing of hypotheses. If, in a single work by one of the best geologists, he would deign to learn abundant proofs of what I here affirm, he would do well to read *care-*

fully and with revisions and reflection, Mr. De la Beche's volume, (admirably written, and not a large one,) *Researches in Theoretical Geology*, London, 1834.

4. His assertion is far from being agreeable to truth, in the sense which he evidently intended, to convey the notion that all geological theories are vague and uncertain, mere inventions of fanciful ingenuity. I run no risk of being sanguine or dogmatical, when I advance the position, that by the indefatigable and cautiously philosophical labours of the most competent men, the principal questions which were agitated a few years ago, are completely settled in the judgment of all who are regarded by the scientific public as qualified to give an opinion, I may especially instance,—that the chrystalline, or unstratified

rocks have originated in the melting action of fire; that the stratified have been deposited from slow precipitation in water, with some intermixture of chemical action; that all the dry land (so far as investigation has proceeded, and that is abundantly far enough to warrant a general conclusion) has been more than once, even many times, the bottom of seas, and in some cases of freshwater lakes; and that those operations in the hand of the Almighty Creator and Former, have occupied immense periods of time, before it pleased HIM to construct the present system of the earth's surface, with man as its principal occupant, "unto the praise of his glory" above all preceding states of the globe.

Feb. 14th, 1839.

J. P. S.

COUNSELS TO A YOUNG MINISTER.

Extracted from Dr. Leifchild's Work, recently published, under that title.

[In laying these extracts before our readers, we beg to fix the special attention of young ministers on the concluding portion of them, on the subject of tameness in the pulpit. EDITOR.]

PIETY.

As to your piety; it must be manifestly real and genuine. The fire that burns on the altar of your heart must be of no questionable origin; but, by its fervency and constancy, attest its heavenly descent. Without piety, a man would stand excluded from the ministry by a moral unfitness. His acceptance of it, in such a case, would be an impious intrusion, which no human authority could adequately sanction or make valid. "If the blind lead the blind, they shall both fall into the ditch;" the one for his presumption, in attempting to lead without the qualification—the other for his negligence, in choosing such an one for his leader. An unconverted minister has much more ground to conclude that he will in no single instance be employed to effect any spiritual benefit, than otherwise. He will emphatically, "labour in vain, and spend his strength for nought;" he will have no share in the honour or the joy. But, even if he does succeed in some rare instances, what will such success be, but an aggravation of his misery at the last day? "What hadst thou to do, to declare my judgments, and to take my covenant into thy mouth?" will be the

confounding interrogative of the Judge. And then, while sinking amidst the shrieks and execrations of those who have perished by their dependence on his unhallowed ministry, how bitterly will he be reproached for his inconsistency by the few who have been strangely converted by it, and whose happy condition will present a most mortifying contrast to his own!

Be carefully on your guard against the benumbing effect to your own piety of the constancy and sameness of your official exercises. Whatever is of regular and frequent recurrence is apt to produce a listlessness in its performance. The mind, by familiarity and the force of habit, enters upon its engagements without taking any particular interest in them, or seeking to associate with them the proper emotions. A professional sort of piety, indeed, is cultivated to save appearances; but woe to you, if you be deceived by this, or rest contented with it. Your chief preservative from this state lies in the fervency of your private devotion. Yours must be a piety sustained by secret intercourse with the skies. Thence you must derive those resources that will recruit its impaired strength, its fainting spirit uphold. You must come forth from your closet, like Moses descending from the mount, or like the sun from the chamber of the east, to pursue his diurnal course with undiminished vigour and energy. Be vapid in

the closet—be content with a religion that lives only in public, but in private is listless and dull—and your ministry will soon become proportionably spiritless and inefficacious.

KNOWLEDGE.

Next to piety, the sound knowledge you should possess as a minister, so as to fulfil the ministry you have received, is that to which I proceed to direct your attention. He who is professedly a teacher of others ought unquestionably to be himself a man of knowledge. Who can impart what he does not possess? The master of oratory has well observed, that “no man can be eloquent on a subject of which he is ignorant.” Knowledge, however, is not the gift of nature; which furnishes us only with the faculties for obtaining it, but leaves the attainment to our own assiduity. It is the result of the mind’s exercise of its own powers in acquiring the ideas of others, and increasing and maturing its own. These operations of its powers must be untiring and incessant. A moderately gifted mind, that is yet continually augmenting its stores, and its power of using them to effect, is, in my view, to be preferred to one of larger acquisitions and more splendid endowments, that remains stationary.

“Take heed,” says an old minister to a young friend whom he was addressing, “of growing remiss in your work. Take pains while you live. Think not that after a while you may relax, and go over your old stock. The Scriptures still afford new things to those who search them. Continue searching. How can you expect God’s blessing, or your people’s observance, if you are careless? Be studious not to offer that which costs nothing. Take pains that you may find out acceptable words. Let all your performances smell of the lamp. This will engage the attention of your people. Feed the flock of God which is among you. Feed the ignorant with knowledge, the careless with admonition, the wandering with direction, and the mourning with comfort.”

CHARACTER.

This will have an imperceptible but considerable influence upon your ministry, and of course on your usefulness by it. Every thing in your behaviour will be referred to your ministry, and viewed in connexion with it; and this circum-

stance attaches importance to certain points in reference to yourself, which would be comparatively trivial in others. Such, for instance, are all infirmities of temper. These will be marked, and appear glaring in you, because of the elevation to which your office raises you, and the notice it causes to be taken of you; as flaws in objects exhibited to public gaze are familiar to every eye. The contrariety of such defects to the art of self-government which you inculcate, and are expected to exemplify, will negative the force of all your exhortations, as implying either the impracticability or the futility of your advices.

There are certain indiscretions, into which the very distinction that our office confers upon us, and the attention it causes to be paid us, if great care be not taken, will betray us. These arise naturally out of the weakness or vanity of the human mind. In some young ministers this vanity betrays itself in a fondness for show. They launch out into an expenditure, and adopt a style of living beyond their means, under the idea, that this will lead the men of the world to respect them the more in their ministerial character. Thus they fall into pecuniary embarrassments, which operate as a clog upon their ministry; fettering their minds with cares and anxieties, and bringing themselves into bondage to individuals, who may not always be generous or noble enough to forget it. The debtor is servant to the creditor, as well as the borrower to the lender. But mere outward show, especially when known to be deceptive, and incompatible with our circumstances, instead of attracting respect, leads to an unfavourable opinion of our prudence or our principle, that must be detrimental to the effect of our ministry. However narrow the income of a minister may be, he is bound so to circumscribe his expenditure within it, as to “owe no man any thing,” and to have something to spare for charity. Should the people among whom he labours be so poor that they cannot, or so parsimonious that they will not, afford him a competency, he is justified in leaving them, but nothing can justify him in running into debt.

PREACHING.

Your principal attention must be directed to that which is the main duty of the ministry, and to which its efficacy must be chiefly owing,—the *preaching*

of the word. Upon the style and character of your preaching, every thing will depend. Aim above all things to excel as a preacher. For this purpose, see that you are possessed of all the proper requisites; knowledge, utterance, liberty of speech, fervour of affection, self-possession, boldness. There is an indescribable something in a good preacher that takes hold of the attention of mankind, in the absence of which no efforts can raise us to the proper standard. But it is incredible what improvement may be made in the gift of preaching, by taking pains to excel, and being resolutely bent, in humble dependence upon God, on achieving it. You are aware of the feebleness of utterance, and impediment of speech under which he laboured at first, who afterwards became the most impassioned orator of Greece.

One great rule for attaining excellence is to be constantly shunning and avoiding defects. Some of these relate to matter, some to manner. Of the former may be enumerated, poverty of thought, little variation of ideas, superfluity of words: of the latter, the chief relate to utterance. The rapidity of some prevents any thing from resting on the mind to impress it, or remaining in the memory for subsequent reflection; the slow drawling tone of others is equally unfavourable to impression. Nothing, however, is more carefully to be guarded against than a monotony of cadences, a perpetual recurrence of similar tones throughout a discourse, whatever be the change of topics or variation of theme. This is the bane of oratory, and would render the addresses of an angel powerless. Observe the methods of different preachers. Look around you, and see what is most successful, and what is useless: shun the one, cultivate the other.

From manner, however, I proceed to offer a little friendly advice on the character of your previous preparation for the pulpit. Neither let the memory be overloaded with what is previously prepared, nor yet so little furnished as to overtask the powers of invention and combination at the time.

The style of composition for the pulpit should be equally free from pomposity of diction and colloquialisms, or vulgar forms of speech. Yet it should be racy and familiar. It should neither be crowded with ornaments, nor encumbered with pedantry. What is preaching,

but an ordained instrumentality for a specific end? That end is the conversion of sinners to God by the truth, and the edification, by the same truth, of those already converted. What has a preacher to do with culling flowers of rhetoric to please the fancy, or amassing stores of learning to gratify the curious and ingenious? Sufficient provision is made elsewhere for the entertainment of the imagination, and for communicating the stores of literary information. Let the pulpit be sacred to its grand object, the winning of souls to Christ, and the improvement of the character of those who are won.

Without intending the most distant reflection on any particular persons, I cannot forbear to express my conviction, that the general style of preaching in this country is characterised by a formal and tame correctness. Its greatest fault is, that it aims to avoid faults, rather than to aspire to the highest degrees of excellence. It points at too low a mark. Its blamelessness is its weakness. It were better to commit a thousand blunders in attempting something loftier and upon a wider scale. There is all the regularity and rigidity of art, but little of the freedom and spontaneity of nature. Natural sensibility, indeed, is repressed and subdued by an anxious solicitude to obtain the reputation of being chaste and correct speakers. Hence our most impassioned efforts are frequently but artificial bursts, previously elaborated, and, of course producing but little effect. "If thou wishest me to weep," says the orator, "thou must weep thyself." But never think of moving me by the stale and common tricks of an artificial oratory. I can no more be affected by superficial emotion than I can be warmed with painted fire. If, trammelled by a solicitude for the approbation of the critical and judicious, we are never able, at any time, to throw our whole soul into our subject—to let it take hold of us and carry us away with it,—we shall never powerfully seize upon others. Our auditors will be at leisure, because perfectly cool, to make observations on our manner, and to be amused or surprised at our seeming extravagance. The reason is obvious: we cannot carry them along with us by clamour, and we have no hold upon them by sympathy. Instead of hanging on our lips, with breathless expectation to the close,

they give no unintelligible signs of an agreeable sensation, on observing the approach of our labours to a termination. When that takes place, scarcely any change is visible in their countenances or attitudes, resulting from a cessation of what had interested and absorbed their minds. They have been suffered to remain in one settled and unbroken state of frigid tranquillity.

What shall be thought of such a method of stating Divine truth when compared with the following expressive pen of an inspired apostle, "We were willing to have imparted to you, even our own souls?" Ah, what is the exhaustion we complain of after preaching? What is it but that chiefly of the bodily strength or animal fervour? When is it that of the sublime energy of our

intellectual and immortal nature? But this was not what the apostles meant, when they spake of "spending and being spent for God," and "of travailling" as it were "in birth till Christ" was formed in the hearts of their hearers. There have been men in this country who have carried the art of preaching to its proper height, and shown us the power it is capable of exercising over the human mind when so exercised. And such we hope there will soon be again. Instances like these are sufficient to make us ashamed at having been intrusted with an instrument of such potent efficacy, and having by our unskilfulness and weakness, some of us for many years, wielded it to so little purpose. Would God that the whole power of the pulpit were again in force through all the land!

THE UNITY OF ROMAN CATHOLICISM.

[History of a book translated from the twelfth of a very interesting series of "Letters from Germany," in the "Archives du Christianisme." The translator would take this opportunity of recommending this periodical to the younger readers of the Evangelical Magazine. They would find it a pleasant way of retaining their knowledge of the French language, and, at the same time, informing themselves of the great progress which evangelical Christianity is making in France. Besides interesting articles of intelligence, every number contains admirable original articles, and the magazine is evidently under very able management. It appears twice a month, is not expensive, and may now be easily had at Seeley's, through any bookseller.]

There is no greater lie, but none that is more thoroughly believed by many, than what is called the Unity of the Catholic Church. "Order reigns at Warsaw!" This cruel irony of a minister in the Chamber of Deputies, after the extermination of the capital of Poland by the Russians, always recalls to me the nature of the catholic unity. The Church of Rome, from her extermination of the Albigenses, from her dragonades (under Louis XIV.); from her St. Bartholomew to the still darker works

of her Inquisition, which she has in all ages enforced against those of her own members who dared to think; the Church of Rome, I say, has endeavoured to destroy, as far as it was able, those who by opinions differing from her own, had made an evident breach in her unity; then, placing her feet on their bodies, drawing tighter her gags, and closing firmer her dungeons, lest a sound should escape, she repeats courageously, "See the divisions of the Heretics, and the unity of the Catholic Church!" May God preserve us from such unity! But, it will be replied, Since the Church of Rome has been deprived, if not of the will, at least of the power of working out her unity, by such charitable means, she still remains united. If you speak of the scaffolding which hides from the eyes the walls of the church, yes! she is still united. No one has broken through the bands which tie up this clumsy workmanship, but approach—enter—see those who are building, or who are plastering up the cracks, or, in short, those who preach and those who hear, and then judge! What similarity is there between the Catholicism of the *Quotidienne*, and that of Pascal; between the uneven Religieux, and Bishop Sailer; between the bigotry of the French schools, and the learned and bold speculations of the Ca-

tholic Professors of Rome and Tubingen ; between the archbishops of Cologne and Strasburg ; the one of whom condemns in Hermes, what the other maintains in Beaboutain, while the infallible Pope sanctions both the prelates thus frequently opposed to each other ; between the worship of France, where the people are content to listen to the Latin chaunting of a few priests, and the same worship in Germany, where all join heartily in beautiful German hymns ; between the priests, of whom some distribute the Bible to the people, while others commit it to the flames, calling the distribution the work of the devil ? We should never end, were we to search in the History of the Romish Church, for proofs of such unity as the contradictions of its councils and its popes might furnish : no ! not even with the splendid invention of sending to Rome, by substitute, every man's reason and conscience, have they been petrified into unity. The reason is simple : it is God—it is his Spirit—it is his word, which alone produce unity—the only possible unity—men will always attempt it in vain. And, in my opinion, were it possible by any means to produce this external union, resembling that of an army which marches in order, because the first duty of a soldier is to become a machine, it would be an incalculable evil to the Church of Christ : a certain proof that spirit had given way to form—life to death. Christ desired it as little for his spiritual kingdom, as for the natural, in which all is harmony, though with the greatest possible diversity of form. We have from his own mouth a striking proof of this :—One of his disciples, eager for his Master's honour, and for their external union, (we are all popes at heart,) came to him one day, saying in a tone of triumph, "Master, we saw one casting out devils in thy name, and he followeth not us, and we forbid him, because he followeth not us." What said the Lord, "Forbid him not ! for there is no man which shall do a miracle in my name, that can lightly speak evil of me," Mark ix. 38.

But the unity which Christ desired—that which he sought for his disciples in his last prayer, (John xvii. 22, 23,) is that of faith and love, that which must exist among the members of the body of Christ from their union with the head ; such as exists in the vine ; branches drawing from a common root sap, life,

fertility. This unity is found under the most different external forms ; under various creeds, and in various communions. The spirit which creates this unity between minds submitted to its influence, flourishes under all forms ; pervades them all, forces the life-giving sap under the dry bark of the most different plants. There is not the least external union between the different religious sects of Britain ; on the contrary, they are divided by minor points of doctrine, by different views of ecclesiastical government, by place and position. But ask the Episcopalian, the Baptist, the Wesleyan, the Independent, where rests their hope of safety ? and all—one hand on the Bible, the other raised to the cross of Christ, will give you the same answer, which will be confirmed by the preaching of the Gospel in their respective churches, and by their efforts to spread far and near the same saving truths. It is under this point of view, that it is most instructive, most delightful to look at the religious state of England. At first one is saddened by the want of external union ; afterwards, one is rejoiced to find every where the doctrine of Christ crucified. And whence this deep and lively sympathy for each other, which is instinctively shown by those who love the Saviour—a sympathy which leads them at once to recognize a love among each other—a brother, even when unlike themselves in every other respect, in habit, education, rank, language, and country ? This is the unity the Church confesses in the most ancient of her creeds : "I believe in the communion of saints," a sweet and comforting union amidst the discord of earth—a foretaste of the joys reserved for those who are born of God, which they will possess in their fulness, when they are perfected in the bosom of the eternal Love, which will be their life.

But what have these reflections to do with the title "History of a Book," which I have placed at the head of this letter ? Much ; for the book to which I allude, is a new and delightful proof of the real unity of Protestant Christians. The title of the book is, "One Lord, One Faith," and no book ever more thoroughly justified its title by its contents. Your readers have doubtless not forgotten the interesting parish of Carls-huld, converted under the ministry of Lutz, from Catholicism to the evangeli-

cal faith ; nor its present devoted pastor, M. Palchner. They will remember also that two servants of God, Messrs. Fliedner and Leifoldt, deeply feeling for the poor and oppressed parish of Carlshuld, conceived the happy idea of publishing, for its benefit, a collection of sermons. The result of this enterprise has exceeded our boldest hopes ; in a few months seven thousand copies of the work were sold. But I wish to speak especially of the contents of the book, or rather of the unity of faith and principle of which it is so remarkable a monument. It consists of fifty-three sermons, produced by thirty-one different countries, of which sixteen are states where the German language is spoken ; four are Swiss cantons, and the eleven are other European nations. Here then we find a double unity—that of charity, coming eagerly from all the corners of Europe, to the aid of a poor fold of brethren, shut up in the marshes of the Danube, and that of principle, confessing openly, one Lord, one faith.

Here we have united, the voices of men who for the most part never have seen, never will see each other on earth ; men belonging to such differing creeds and forms of worship ; men whose characters, education, studies, talents, differ widely ; and yet all these voices form an harmonious concert

of truth, faith, and charity, as though they had been brought up in the same school, under one master. Yes, this supposition is true ; they have been brought up in the same school, that of the word and Spirit of God ; under one master, Jesus Christ. But this school, and this master suffice to lead them into all truth, according to the promise of Christ to his disciples. For the thousandth time this striking fact shows us, that the Bible speaks clearly enough to those who are willing to hear : and that neither the reproach of absurdity brought against it by infidels, nor the superstitious care of the Church of Rome, which does not allow it to speak without an interpreter, has any foundation in truth. But why, in the happy times in which we live, need we isolated proof, when, from Paris to Philadelphia ; from London to Calcutta ; in our old churches which have revived, and our new churches which have sprung up under the breathing of God's word, and under the voice of devoted Missionaries ;—all that is in motion in Christ's kingdom, all that has life, all that is engaged in defending the Gospel, has, like the author of this book, but *one Lord*, but *one faith* !

[The letter then enumerates the subjects of the various sermons, only one of which, a sermon by Dr. Chalmers, is the product of our country.]

DISSENTERS' BAPTISMS.

Extract of a Letter from the late Dr. Adam Clarke, to a Wesleyan Preacher.

SHOULD any tell you that your baptism is not sufficient or legal ; convince him of his mistake, if you can, and show him that his assertion is false. Your baptism is as legal and as effectual to Christian and civil purposes as that of the Archbishop of Canterbury. This was ever the sense of our law in reference to the baptisms performed by Dissenters ; but it had not fully expressed that sense till a few years back. I attended the arguings in the Court of Arches, before Sir John Nichol, in the case of *Kemp v. Wickes*, clerk, who refused to grant Christian burial to the child of the former, being a Dissenter ; because he alleged it had not Christian baptism, being baptized by a Dissenting minister. But

the learned Judge examining the practice and doctrine of the Christian church from the Apostles till the final revision of our Liturgy, proved that in all cases where water was used as the element, and the sacred name of Father, Son, and Holy Ghost, invoked in the act of sprinkling or immersion, then baptism was administered to all Christian ends and purposes, without any particular reference to the person who officiated ; that the church always abhorred the iteration or repetition of baptism even in cases where persons officiated who were deemed heretics, when it was fully proved that water was used, and the person was sprinkled or dipped in the name of the ever-blessed Trinity. He then gave it

as the judgment of the Court, that such a baptism, administered by any Dissenting minister or person in holy orders, pretended holy orders, or pretending to holy orders, was an efficient and legal baptism to all Christian and civil purposes.

This is therefore the doctrine of the Church and State relative to this point; and this ever was the doctrine of both, previously to this declaration; for the interpretations of Mr. James Wheatley, and the rubrics of King James in the Common Prayer, are of no legal authority, consequently worthy of no regard as to the subject in question. The opposite is both a false and dangerous doctrine, utterly unworthy of the charitable and dignified spirit of Christianity. It is dangerous, as it might involve one of the most important State questions that could come before the British public.

Mr. Thomas Secker, afterwards Archbishop of Canterbury, was the son of a Dissenting minister, born in 1693, was baptized after the form of that church, and studied at three Dissenting schools successively until he was nineteen years of age, when he went to the University of Oxford, and afterwards entered the communion of the Church of England. He was, in 1732, nominated one of the chaplains of the King; in 1733 was appointed Rector of St. James's; January 5th, 1734, he was elevated to the bishopric of Bristol; to that of Oxford, in 1737; in 1750, exchanged the prebend of Durham and rectory of St. James's for the deanery of St. Paul's; and in 1758, he was named and confirmed to the archbishopric of Canterbury. He

officiated at the funeral of King George II., and at the proclamation of King George III., whom he had baptized when Rector of St. James's; and whom, with his queen he married and crowned, on the 8th of September, 1761; and on the 8th of September, 1762, he baptized the Prince of Wales, and afterwards several of their Majesties' children. We hear nothing of his ever having been re-baptized. If his baptism were not a Christian, efficient, and legal baptism, consequently he could not baptize or confer orders; but he did both. Now were we to allow the antichristian and dangerous doctrine, that no baptism is either efficient or legal, but that which is conferred by a popish priest or a clergyman of the Church of England; then these monstrosities and abominations would follow:—King George III. was no Christian, for he was baptized by a person who was never himself baptized; and he was no rightful sovereign, for he was consecrated by a man who was no Christian! And added to all this, the *true succession in the Church is interrupted and broken*; for all the baptisms and ordinations of Archbishop Secker, not only while presiding in the see of Canterbury, but also while he was a country clergyman, and successively Bishop of Bristol and Bishop of Oxford, were invalid and antichristian; and all the ecclesiastics and high church dignitaries who have descended through that line are spurious; and the whole state of the English church is unsettled and corrupt. God save us from such antichristian, unholy, and unconstitutional doctrines!

POETRY.

LINES

On the Presentation of a Tea Service of Plate to the Rev. THOMAS SMITH, A.M., Minister of Nether Chapel, Sheffield, January 1st, 1839.

GRACIOUS Father! aid our voices,
While we seek thy praise to sing;
And for boundless mercies shown us,
Would our poor thank-offerings bring.

Yet what words shall speak our praises,
For the faithful fostering hand,
Thou so long hast spared to lead us
On our way to Canaan's land.

Twenty years our much-loved pastor,
Zealously hath taught thy name;
And in love and patience laboured,
Gospel mercy to proclaim.

Crown his work with special blessing,
By thy sanction from above ;
May thy Spirit richly own it,
Seal it with thy heavenly love !

While he feeds our souls with manna,
From thy boundless storehouse brought,
Feed his soul thyself unceasing ;
Teaching—may his soul be taught.

May the offering which we bring him,
Token of the love we feel,
Cheer his mind amidst his labours ;
Animate his constant zeal.

May the years which thou hast spared him,
Earnests prove of those to come ;
Spare him long to bless our number
Ere he gain his heavenly home.

Bless us all in this our meeting ;
When we part, be thou our guide ;
Let thy presence still be with us ;
Then whatever may betide,

Life—or death,—or pain—or pleasure,—
(All to thee, our Lord, is known,)
May we meet, to fear no parting,
With our Pastor, round thy throne.

REVIEW OF RELIGIOUS PUBLICATIONS.

The HISTORY of DISSENTERS, during the last Thirty Years, from 1808 to 1838.
By JAMES BENNETT, D.D. 8vo. pp. 604.

Hamilton, Adams, and Co.

It is now thirty years since Bogue and Bennett's *History of Dissenters* first issued from the press ; and although very different opinions have been expressed as to its real merits, we believe that sober and candid men of all parties recognise it as a standard work, highly creditable to the learning and piety of the revered authors. It is not much to be wondered if a "*History of Dissenters*," however carefully written, should have given offence to those who were unfriendly to their claims ; nor is it by any means remarkable if expressions, here and there, should have dropped from the pen of the authors not very palatable to some sections of the Dissenters themselves. Those who write the history of religious denominations, if they perform their task with integrity, must expect to be estimated by posterity rather than by their own generation. For our own part, moderate as we hold ourselves to be upon strictly party questions, we never sympathised, to any considerable extent, with the complaints of certain Churchmen, Methodists, and Nonconformists, as to the spirit displayed in Bogue and Bennett's "*History of Dissenters*." We always regarded the work as manly and straightforward in its details and opinions ; and we have lived long enough to know, that plain speakers and plain writers are, in general, quite as charitable and candid as those who are any thing and every thing, just as the current of popular opinion may dictate.

In the present volume of the *History of*

Dissenters we are no longer favoured with the name and assistance of the late venerable Tutor of the Missionary Seminary at Gosport, who has entered on his bright reward, and who rests "from his labours, and his works do follow him." We rejoice, however, to find that his faithful friend and fellow-labourer still retains the full vigour of his faculties, and that he has felt himself called upon to carry down the "*History of Dissenters*" to the present day. The thirty years over which the volume now published extends have been replete with incident, which even a less accomplished pen than that of Dr. Bennett could not fail to invest with peculiar interest. We have read the volume with the greater relish, perhaps, because we have lived in the times which it describes, and have been more or less conversant with the facts which it records. To the accuracy of the history given, we bear our most willing and grateful testimony ; and to the justice of very few, indeed, of the conclusions drawn by the author from the events narrated, have we found just reason to except.

The plan of the work is extremely simple, and well arranged for luminous effect. The volume consists of chapters on the following subjects, comprehending the *History of Dissenters for the last thirty years*. 1. New Sects of Dissenters.—2. History of Religious Liberty.—3. Seminaries among Dissenters.—4. Controversies.—5. The External State of Dissenters.—6. Their Internal or Religious State.—7. Biographical Sketches of Eminent Dissenters.—8. Conclusion.

In our April number we hope to present to our readers something like a fair digest of each of these chapters. In the mean time we shall conclude our present notice

by an extract from the author's preface, which will show the difficulty which he felt in selecting the materials of his history.

"The last period (referring to the earlier history of Dissenters) which brings down the history of Dissenters to the present day, is necessarily less recondite than the three former; but it has been scarcely less embarrassing by the redundancy, than they were by the paucity of materials; and though the present generation may not feel so much interest in that which many already know, every day will give additional value to the history of a people, that proves as it advances in years, the immortality of its principles, and the salutary extent of its influence on our country, on the Church of God, and on the world.

"If the following pages betray the mind of a Dissenter towards the Establishment, and of an Independent towards other denominations beyond its pale, the author alone is responsible to the public and the church, while he can reiterate the sentiments of the preface he wrote thirty years ago; that opposition to an ecclesiastical system, far from implying the condemnation of those who espouse it, may be combined with esteem, not only sincere, but ardent, for Christian excellence, wherever it may be found; and happy is he to see it often so eminent in those who are most remote from his own communion, that he cannot but say, 'Such they are, that I wish they were our own.'"

PRIMITIVE CHRISTIANITY, *illustrated in* *Thirty Sermons on various Doctrines and Duties taught and enjoined by our Lord Jesus Christ and his Apostles.* By WILLIAM JONES, Elder of a Christian Church, and Author of "The History of the Waldenses," "Biblical Cyclopædia," "Lectures on Ecclesiastical History," "Lectures on the Apocalypse," and Editor of the "Millennial Harbinger," &c., &c. 8vo.

Wightman.

If Mr. Jones's merits and peculiarities as a writer and a divine are not generally known, it is not because he has been sparing in his efforts to publish them to the world. The title-page of the present volume exhibits, as our readers have perceived, a goodly list of works from his very industrious and prolific pen; and they are of a sufficiently decided character to leave no doubt as to the views he entertains on all the subjects which have so often vexed the Christian Church with unprofitable controversy; as well as on others of great importance, on which, in our opinion, he has done good service to the cause of truth and righteousness. If he is not always as meek as Moses,

as patient as Job, and as humble as Paul, he does not drive quite so furiously as Jehu, nor is his spirit quite so censurable as that of the disciples when they were ready to invoke fire from heaven to destroy the Samaritans. With the exception of the preface, which we will not trust ourselves to characterise as it deserves, (for acrimony is sometimes infectious,) the thirty sermons contained in this volume are highly creditable to the talents and piety of the author. They indeed illustrate primitive Christianity in a style at once scriptural, simple, and forcible; and if we do not propose them as models to "the pulpit orators of the present day" he so uncourteously attacks, we think that there is no class of students or ministers who wish to attain and disseminate a pure theology that may not profitably consult them. We do not indeed pledge ourselves to every sentiment; there are some points in which we are known to differ from the writer, but to these, we are bound to acknowledge, he has given no undue prominence.

An enumeration of the subjects, after what we have said of the manner in which they are treated, will be in itself a recommendation of the work. The apostolic Gospel, and method of publishing it,—the death of Christ,—the attractive influence of the death of Christ,—the truth as it is in Jesus,—the vision of the holy mount,—the invitations of the Gospel,—the Christian name and character,—the constraining influence of the love of Christ,—Jesus Christ the foundation of his Church,—the believer's perfection in Christ,—Christ, all and in all,—the Christian's resource for righteousness and strength,—the law and the testimony,—Christians hear God speaking in his word,—the setting up of Christ's kingdom,—the nature, the grounds, and the advantages of Christian unity,—the churches of Christ and the means of their edification,—on brotherly love,—the transforming power of the Lord's reflected glory,—on self-denial, and taking up the cross,—Divine influence necessary to give the Gospel effect,—the apostolic warfare, and its weapons of aggression,—the Divine glory manifested in the building up of Zion,—the children of Zion rejoicing in their King,—the Christian's estimate of his Saviour,—on spirituality of mind,—the Lord's supper,—the word of life, and its exhibition in the churches of Christ,—the resurrection of Christ the ground of hope,—on regeneration.

We think we discover in all these discourses "the mind of Christ"—"the truth as it is in Jesus." We see in them how much clear statements of Divine truth, in the language which "the Holy Ghost teacheth," are to be preferred to the putting

down of error, by attacking its strong holds with the artillery of controversial argumentation.

Mr. Jones treads on hallowed ground with reverence, and the light from the bush on fire irradiates his path, and warms him into holy confidence. His remarks in the appendix, which are of a controversial character, unfold the pure scriptural source from which he derives his theology, and we are glad to admit that they are not written in an unchristian spirit. If our voice in favour of this volume can give it a wider circulation, we shall be happy to contribute to so desirable a result. The work of the Holy Spirit, and the invitations of the Gospel, the one exhibiting the sovereignty and necessity of Divine agency, in producing and maintaining spiritual life in the soul; and the other showing the obligations and responsibilities of sinners, are invaluable portions of the work. Our schools of divinity, much as they are contemned by Mr. Jones, may consult them with advantage, if they can overcome the repugnance which his repeated attacks upon them cannot fail to have produced, against whatever proceeds from his pen. We advise them to beat him with his own weapons. A ministry properly educated, and *thoroughly evangelical*, will not only leave him, where he is, in an insignificant minority, but constrain even him at last to acknowledge that he has brought a railing accusation against them which is unsupported by the shadow of evidence. When will he learn that crotchets are not principles, and that prejudice is a dangerous enemy to Christian unity? Fuller was a self-educated man, but he was too wise and too much alive to the interests of the universal church to despise "the schools of the prophets." He would not have counselled Josiah not to consult Huldah the prophetess, because her dwelling-place was a college.

SCRIPTURAL GLEANINGS, in a Chain of Doctrinal and Practical Principles. By ALEXANDER PRINGLE, D.D. 12mo. Perth.

Paterson, Glasgow; and Ward and Co., London.

It would be folly in the reviewer, and an injury to the reader, to introduce this volume by any other than its own touching preface.

"To the constituent members of my congregation, among whom I have been spared to labour above threescore years, I feel bound, primarily, to dedicate this work, as a parting pledge of unfeigned concern for their spiritual edification. Soon my lips will be silent in the grave; but standing in this solemn attitude, I feel greatly sustained and cheered by the consideration—first, that the great and good shepherd of the sheep ever lives, to gather,

guard, and feed his flock in the church on earth; and, secondly, that I have the prospect of leaving them under the pastoral care of my able and beloved colleague, who has for nearly seventeen years been my fellow-labourer, and both the staff and comfort of my old age. It has not been the lot of every minister to see his pulpit well filled ere he was called away from the stage of service in the church below. It was an honour conferred on Aaron, the saint of God, to be called up to Mount Hor, and see his son Eleazer invested with the robes of office ere he died. Our fathers, where are they? and the prophets, do they live for ever?"

These gleanings are—on the being of God—on the nature of God—on the Divine attributes—on the Holy Trinity—on man in a state of innocence—on the breach of the covenant of works—on the effects of the fall on our first parents themselves—on the effects of the fall on Adam's posterity—the holiness of God vindicated in the permission of sin—on the method of grace—on the peculiar glories of the plan of redemption—on the constitution of the Mediator—on the distinctive character of Christ's spiritual seed—general conclusions from the preceding view of the plan of grace—of the execution of the plan of grace in time—of the gradual opening of the plan of grace from the fall to the calling of Abraham—of the disclosure of the plan of grace under the Abrahamic covenant—of the dispensation of grace under the Mosaic economy—of the incarnation of Christ—of Christ's preparation for the commencement of his public ministry—of Christ's public ministry—of Christ's last sufferings, death, and burial—of Christ's resurrection and ascension—of the Divine establishment of the New Testament kingdom of our Lord Jesus Christ.

It will now be manifest to our readers, that these are no promiscuous gleanings, without order, but bound up in sheaves; in fact, to drop the figure, they are a body of divinity; ye not addressed *ad clerum*, but *ad populum*. They are specimens of the preaching of a Presbyterian divine of the old school; and they teach the good old way. The following passage, which is a fair specimen, will enable our readers to judge of the whole.

"Steadily pursue the path of holiness. Personal holiness is not the ground of our acceptance with God, either at first conversion, or in our future intercourse with him. It is the perfect righteousness of Christ alone, received by faith, which is the meritorious ground of the sinner's acceptance in justification. We are justified freely by grace, through the redemption of Christ Jesus. God, in justification, looks only at the righteousness of his Son; and, on this ground alone, clears the guilty sinner of all

future liability to legal punishment. With regard to actual fellowship with God, though personal holiness be not the ground of our access to his gracious presence, it is essentially necessary to our acceptance with him in all our approaches: 'Without holiness no man shall see God.' The perpetual merit of Christ's perfect sacrifice for sin keeps the way of access open to every believer; but then, in all our approaches to his holy presence, we can only expect to meet him when we draw near with true hearts in the full assurance of faith,—that is, depending entirely on the virtue of Christ's atoning blood and powerful intercession for our acceptance in every duty. This is the only channel in which divine communications can be received from God by us, and also the only way in which we are prepared for receiving them. If we would enjoy spiritual fellowship with God on earth, we must cleanse ourselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God. Perfect holiness is not attainable in the present state; but the soul that is panting after it will be daily putting off the old man with his deeds, and putting on the new man, which, after God, is renewed in righteousness and true holiness."

May the venerated author enjoy, in the evening of his days, the full benefit of what he has taught to others; and, in this, taste, by anticipation, the joys prepared by our Lord for those who love and serve him!

MEMOIR of Mrs. SARAH LOUISA TAYLOR. 12mo.

The transatlantic churches have furnished us with so many memoirs of our sainted sisters, that the readers of the Evangelical Magazine will not be surprised to learn that we now introduce to them another, worthy to be placed on the same shelf of their library that contains Mrs. Huntington's, or Mrs. Judson's Memoirs. As a Christian, a teacher, and a mother, she will instruct her sex, and, through them, *the rising generation* will find that, though dead, she still speaks. With just that degree of elevation which fitted her to take a useful lead without placing her among the idolaters of talent, she possessed that religious decision which consecrated all her powers to the service of the Redeemer and his Church. Like many, perhaps, we should say, most of those who shone brightly in the galaxy of heaven, she was a child of affliction, and we suspect she committed a kind of holy suicide by the intensity of her application to the labour of teaching, allowing herself no sabbath of rest, except that of the angels, who rest not day or night, praising God; but

forgetting that she was not yet "equal to the angels," not being among "the children of the resurrection." After passing through many trials, and being compelled to relinquish a school she had established, she married, and became such a mother as such a maiden might be expected to prove. But oh the depth of the mystery of God's government! How unsearchable are his judgments! and his ways past finding out! She was called away from the tender plants which she was so well qualified and disposed to rear for God. May the orphans' Parent repay to them their mother's care for others!

The latter part of the volume, which brings out to full view all the loveliness of mature religion, ripe for glory, becomes very touching, and will open the fountain of tears in many a *manly* breast, while the Christian *mothers* will indulge in the luxury of grief, and clasp their own children to their bosoms with new and more hallowed emotions, saying, "O that you had such a mother!"

By the effect which her early death will have on female teachers, we can see the wisdom that snatched her from her family; for had she lived longer, there could not have been so much of what is affecting and exciting in her Memoirs. She was the precious grain that "fell into the ground and died, that it might bring forth much fruit." Our schools and our families will become familiar with her name, and, enamoured of her spirit, will be imitating her example; so that many a female diary will contain records of the benefit derived from reading her Memoirs.

The following letter to her little boy will show the mother:—

"MY DEAR CORNELIUS,—Do you remember with how much interest and attention I listened to your little prattle? Do you remember how often you climbed the easy chair, in which I sat, an invalid, and clasping your arms around me, would say, 'Dear mamma, I do love you.' That your affection for me was fully returned, you cannot doubt; and now that he who loves you more than father or mother, and knows infinitely better than either of us what is for our good, seems about to take me from you, I wish to leave something which shall be to you convincing proof of the nature of my regard for you, I have chosen this little volume. Value it as the gift of your dying mother; as the word of God sent down from heaven. Esteem it above all price. Treasure in your mind, believe in your heart, and practise in your life, the truths this precious book contains, and the great end of your existence, to glorify God and secure the salvation of your immortal soul, will be attained. You will, if you live, be

surrounded by temptations of various kinds. Let the Gospel of Christ be your defence. Take it, my son, as a light to your feet, a lamp to your feet, and it will never fail you. You will be thoroughly furnished for every good work. Make it your daily study, and ever pray that the Spirit which taught holy men of old to write, may lead you to the knowledge of the truth as it is in Jesus. Remember, if you at last fail in the race of eternal life, your guilt will be great, and aggravated in proportion to the light and knowledge you have enjoyed. Oh, my son, make God your friend through Christ your Saviour. Even in your infancy you can love him. To him, as a covenant-keeping God, I commend you. May you be kept by his power, through faith! A brief period, then, and we shall be united for a blissful eternity. Farewell,

"Your affectionate mother,
"S. L. TAYLOR."

The CALL upon the CHURCH. Two Essays. By W. ROBERTS, Esq., M.A., and the Rev. W. NICHOLSON, M.A. To which the Prize of Two Hundred Guineas was awarded by the Christian Influence Society. 12mo.

Seeley and Co.

As these prize Essays are not, like others that we have noticed, designed to promote the interests of religion on the grand scale, but applied solely to one denomination, they scarcely come within our more catholic pale. Not, however, that they are, as some might surmise, sectarian in the worst sense; for, considering them as devoted to the interests of the Establishment, they are entitled to praise for their freedom from angry reflections on others.

Both essayists naturally attach much importance to the ministry, but seem to be insensible of the necessity for introducing into the Establishment the principle which has worked so happily among Dissenters; that of requiring evidence of regeneration, previously to admitting any one to study for the ministry. If all inquiries into personal religion be deferred till the time of ordination, the sums that have been expended at the Universities will operate to prevent the rejection of all but the most flagrant delinquents.

If these two writers present to their church nothing very striking or hopeful, it must be recollected, that they were iron-bound within the limits of the law; and, if they wrote for one party that wished to improve the Establishment, they were in danger of offending those who dread all change. Much benefit would, however, accrue from the adoption of those measures here recommended; and, who that reflects on the dishonour done to the Christian name, by

the state in which so large a part of the professed Church of Christ is found, would not bid God speed to all who labour to improve any section of it, by promoting a more scriptural style of preaching, and a more watchful care of souls?

OPINIONS of LEARNED and EMINENT MEN, on the TRUTH, STYLE, and IMPORTANCE of the HOLY BIBLE.

The design of this volume is excellent, and the *material* as handsome as good paper, gilt edges, and a pretty engraving can make it; but we cannot praise the authorship; for it is without method, and while the best sources are not employed, the best use is not made of the authors who are quoted. It is, however, catholic, in the best sense of that term; for writers of all communions are laid under contribution, and made to bear witness to the Bible. It may, therefore, be employed as a genteel present to one who either slights the Scriptures through carelessness, or despises them through a scepticism, which will find itself here confronted with the collective wisdom of all nations and ages.

SOCIALISM EXPOSED; or, "*The Book of the New Moral World*" examined, and brought to the Test of Fact and Experience. By JOSEPH MATHER. Second Edition. With an Appendix, containing Facts illustrative of the Working of the System. 12mo.

John Snow.

SOCIALISM, as a Religious Theory, irrational and absurd. *The First of Three Lectures on Socialism (as propounded by Robert Owen and others;) delivered in the Baptist Chapel, South Parade, Leeds.* By JOHN EUSTACE GILES, Minister. Second Thousand.

Ward & Co.

These are, strictly speaking, "Tracts for the Times" vastly more beneficial in their tendency than those now issuing from the pen of the Oxford divines. We are not alarmists; but facts, which have recently come under our notice, convince us that infidelity and atheism, in their most appalling forms, are spreading far and wide among the labouring classes of the community, more especially in the manufacturing districts of the country. The present metamorphosis of infidelity in Great Britain may be fairly pronounced to be "Socialism," or Owenism; which combines in itself, under a specious disguise, as large an amount of the horrible and the mischievous as ever disgraced the pages of Tom Paine. If the Bible be not abused by these Socialists, its grand doctrines and moral principles are trampled in the dust. God is not

a person, but *nature*; man is not accountable for his belief or his actions;—marriage is an unnatural restriction upon the liberty and happiness of mankind; and lawgivers and teachers of religion have been the sole curses of human nature. These are the doctrines of the Socialists.

The two tracts, by Messrs. Mather and Giles, are very able exposures, both of the fallacy of Socialism as an argument, and of its tendency as a system. In such hands the would-be philosophy of Mr. Owen and his friends cuts a very sorry figure.

THE MOSS ROSE TRANSPLANTED. *A Memoir of Sarah Anne Woodman, aged Seven Years.* By her FATHER. pp. 88.

Hamilton and Co.

This is a very interesting account of the Lord's dealings with one of those "tender lambs" of his flock, whom the good Shepherd has mysteriously, but wisely, removed from the wilderness of earth, to the green pastures of the celestial paradise.

We cordially recommend this narrative to the perusal of parents generally; but especially to those who are anxious to bring up their children in the nurture and admonition of the Lord, as the facts detailed are calculated to encourage them in their efforts to impart to infant minds "the truth as it is in Jesus."

In the event of a second edition, we suggest the omission of the Letters at the end of the volume; the place of which would be better supplied by further particulars of the departed little one.

WORKS RECENTLY PUBLISHED.

1. *I am a Christian*; why are you an Infidel? By the Working Man's Friend. pp. 28. 6d. Second Edition. Ward & Co.

2. *The Romish Apostacy*; a Sermon preached in Zion Chapel, King's Inn-street, on Sunday Evening, 9th December, 1838. By the Rev. W. HAWES COOPER, Minister of the place, in reply to the Rev. Dr. Todd's Observations, in the College Chapel, on 1 Tim. iv. 1—3. With an Appendix; giving a running Commentary on the Prophecies of Daniel, as far as they relate to the rise, progress, and ultimate

overthrow of the Man of Sin; and also, an Exposure of the Puseyite System. The profits will be devoted to the spread of the gospel through Ireland. 12mo. pp. 64. 1s. Groombridge, Paternoster-row.

3. *Ward's Library of Standard Divinity*. 1. Archbishop Leighton's Theological Lectures to Students. 1s. 4d. 2. The Redeemer's Tears wept over Lost Souls. By John Howe, A.M. Printed from the Edition of 1684. 9d. 3. Brooks's Unsearchable Riches of Christ. 4. Porter's Lectures on Preaching, to appear in the course of the present month. This cannot fail to be a most useful series, if the works already published may be regarded, as doubtless they may, as a fair sample of the rest. Both the print and paper are beautiful. We cannot but wish such an undertaking success.

4. *The Life and Times of the late Countess of Huntingdon*. The material furnished by a member of the Huntingdon family. Part I., 2s. 8vo. pp. 99. Simpkin, Marshall, & Co.

5. *Religious Parties in England*; their principles, history, and present duty. By ROBERT VAUGHAN, D.D., Professor of Ancient and Modern History, in University College, London. 8vo. pp. 186. Second Edition, much enlarged. Ward and Co. 6s.

6. *Journal of Three Voyages along the Coast of China in 1831, 1832, and 1833*, with Notices of Siam, Corea, and the Loo-Choo Islands. By CHARLES GUTZLAFF. To which is prefixed, an Introductory Essay on the policy, religion, &c. of China. By the Rev. W. ELLIS, Author of "Polynesian Researches," &c. &c. Third Edition. 8vo. pp. 312. Ward & Co. 7s. We are much gratified to see a new and improved edition of this deeply interesting narrative. All who take an interest in the evangelization of China ought to possess themselves of a document so vastly important.

PREPARING FOR PUBLICATION.

In Two thick Vols., 8vo, by JOHN MORISON, D.D., a work to be entitled, *The Fathers and Founders of the London Missionary Society*, consisting of three Parts.—Part I. The Influence of Methodism on the Spirit of Modern Missions.—Part II. Historical Notices of the several Protestant Missions.—Part III. An authentic account of the origin of the London Missionary Society; with memoirs of the several devoted men who gave birth to that noble enterprise of Christian benevolence.

The work will be embellished by highly-finished portraits of those who stood forward with greatest prominence in rearing this monument of Christian zeal; and will be published by Messrs. Fisher and Co., in ten monthly parts, three shillings each; the first part will appear on the 31st of the present month.

The Committee of the Congregational Union announce that the first volume of *Historical Memoirs* relating to the Independents, or Congregationalists, from their rise to the restoration of the Monarchy, A.D. 1660, by BENJAMIN HANBURY, Esq., is now completed, and will be published in a few days.

Home Chronicle.

LONDON.

THE HON. AND REV. B. W. NOEL AND THE CITY MISSION.

THE following letter, addressed by the Hon. and Rev. B. W. Noel to the editor of the *Record* newspaper, is so fine an exemplification of his Christian spirit, and, at the same time, so noble a stand for catholic unity among Christians, in the great work of doing good to the souls of men, that we cannot forbear giving it a place in the pages of our Magazine. May the God of love and mercy frus-

trate the councils, and bring to nought the devices of those who delight in contention and strife, and who would tear asunder and lacerate the *one body* of Christ!

"Sir,—Allow me to place before you the facts respecting the London City Mission.

"1. The only change which has occurred in its constitution since its commencement, when you approved it, has been to make it far less Dissenting, since now half the Committee must be Churchmen, then all might be Dissenters.

"2. Since its present constitution no

one clergyman, I believe, has withdrawn from it on account of its Dissenting tendency.

"3. It is unjust to associate pious and peaceable Dissenters with those who are violent, or to separate from some Christians in doing right, because others are doing wrong. Why ought we not, on this principle, to leave the Church, because some Churchmen are Puseyites?"

"4. If it is wrong to associate with Dissenters in the City Mission, it is equally so in other Societies. The greatness or usefulness of those Societies makes no difference in the principle.

"5. You cannot point out any means by which the poor may be visited except this. I know of many souls saved through this instrumentality. I know that the poor of London are famishing by thousands for lack of knowledge. The District Visiting Society cannot visit them, because you cannot get district visitors in those parishes in which the clergymen do not favour their efforts. The Pastoral-Aid Society cannot, because the rule forced upon them by circumstances has been, that they will send no agents except when invited by the clergyman. So that they are shut out from all the most populous parishes of London—St. George's, Marylebone, St. Pancras, St. Luke's, &c. &c. Nor can you even sketch, much less form, a Church Society which could send either lay-agents or curates to these perishing creatures, in these and similar parishes. Such a Society would be crushed from the day of its birth. The effect of your advice is to ruin thousands of immortal souls. If you would not leave the memory of having hindered the truth being addressed to thousands who might have heard it, from plain, pious, sensible, experienced Christian men, with no other object in view than to save their souls, I beseech you to strengthen the efforts which you have laboured to destroy. Every one of your premises is fallacious, as I could easily show; but I do not want to enter into controversy, my time being better occupied. But I do entreat you, for Christ's sake, if you have any love to him, do not oppose his cause; do not hinder the ignorant hearing of his love, in any way, till you can show a better way in which that knowledge may be imparted.

"I remain, dear Sir, yours truly,

"BAPTIST W. NOEL.

"*Walthamstow, Feb. 6.*

"P.S. I do not wish you to publish this, unless you like to do so. My great object is to induce you, as a Christian man, to look fairly and fully into the facts of the case. Most gladly shall I join any Church Society which you can form, to send lay-agents or clergymen to the poor throughout London; but if you find, upon inquiry, as you will, that it is impossible, and if you

find, too, as you may, that there is not, in the City Mission, the least sectarianism, then let me beg you, as becomes a Christian, to retrace your steps, and aid us in trying to save some of these poor creatures from eternal death."

CONGREGATIONAL SCHOOL, LEWISHAM.

The usual half-yearly examination of the pupils in this establishment took place on Thursday, December 20th, 1838; the Rev. Samuel Ransom, of the Hackney Theological Institution, in the chair. The following is the Report presented to the Committee:—

"The first and second classes read and parsed in 'Ballantyne's Introduction to Latin Reading.' The third class read and parsed in the Latin Delectus, the first 22 pages. The fourth class read and parsed, also, in the Latin Delectus, from page 85 to 114. The fifth class read, parsed, and scanned in the first book of the *Æneid* of Virgil. The sixth class read and parsed in the *Oration* of Cicero for Milo; and read, parsed, and scanned in the *Georgics* of Virgil; and in Greek, read and parsed in the *Anabasis* of Xenophon; and read, parsed, and scanned in the first book of the *Iliad* of Homer. The three junior classes also went through exercises in English grammar. And two boys from the senior classes, viz., George Corney and Thomas Scott, read essays of considerable merit on 'the advantages of a good character.'

"From the advanced period of the evening, and the length of time that had been occupied in the classics, it was found impracticable to go into arithmetic and mathematics. The whole of the classes together were then examined in their knowledge of the Patriarchal, Jewish, and Christian systems; after which they were suitably addressed by the secretary, the Rev. G. Rose; and the services of the day were concluded by an appropriate prayer, by the Rev. J. West, of Bethnal-green.

"When there are great variety of talents, and various degrees of application, it is to be expected that there will be great variety of attainment. I hesitate not, however, to affirm, that the boys of the Congregational School will bear a comparison with those of any other establishment of the same quality; and its constituents may be congratulated on the position which, both in a literary and religious point of view, it occupies among scholastic institutions.

(Signed) "SAMUEL RANSOM."

N.B. There are now forty boys in the school; and the Committee earnestly entreat the pecuniary assistance of the religious public, to enable them to sustain it, at least at the present number. Contributions thankfully received by the treasurer, W. A. Hankey, Esq., Fenchurch-street; or by the Rev. George Rose, secretary, Paradise-row, Rotherhithe.

DISTRIBUTION OF PROFITS TO THE WIDOWS OF EVANGELICAL MINISTERS.

Effected, January 22, 1839.

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C. G.	_____	— J. Arundel		5
M. G.	_____	— G. Collison	44	6
E. G.	_____	— Dr. Morison	61	8
E. H.	_____	— J. Arundel	46	6
A. H.	_____	— Dr. Redford	76	10
A. H.	_____	— W. Jay	84	10
J. J.	_____	— G. Collison	60	8
E. J.	_____	— G. Ewing	78	8
S. A. L. ..	_____	— Dr. Burder	56	7
S. L.	_____	— Dr. Morison	50	7
M. M.	_____	— J. Arundel	70	8
M. M.	_____	— T. Lewis	61	8
M. O.	_____	— J. Sherman	72	10
M. P.	_____	— J. Raban	69	8
E. W. P. ..	_____	— G. Collison	56	5
M. P.	_____	— T. Jackson	53	7
S. P.	_____	— Dr. Burder	66	8
E. R.	_____	— Dr. Smith	57	7
J. R.	_____	— Dr. Burder	74	10
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J. E.	Calvinistic Methodist.	— T. Morell	37	3
J. G.	Independent.	— Dr. Henderson ..	74	8
M. H.	_____	— Dr. Smith	32	3

Name.	Denomination.	By whom recommended.	Age of Widow.	Sum.
A. J.	Independent.	Rev. Dr. Henderson ..	64	6
A. J.	_____	— Dr. Morison	46	4
A. J.	_____	— T. Morell	65	6
H. J.	_____	— Dr. Burder	66	6
P. L.	_____	— A. Wells	85	8
E. R.	_____	— J. Arundel	79	8
M. P.	_____	— Dr. Reed	73	8
M. P.	_____	— Dr. Smith	73	8
J. R. R. ..	_____	— Dr. Raffles	95	8
J. R.	_____	— Dr. Raffles	43	4
M. T.	_____	— G. Collison	91	5
M. W.	_____	— Dr. Smith	71	8
H. L.	_____	— W. Ellis	58	5
L. D.	_____	— Dr. Henderson ..	46	4
SCOTCH.				
J. C.	Presbyterian.	— Dr. Wardlaw	34	4
M. D.	_____	— G. Ewing	52	5
R. G.	_____	— Dr. Morison	67	6
A. J.	_____	— J. Smart	65	6
M. L.	_____	— Dr. Burder	48	4
E. M.	Independent.	— Dr. Morison	64	6
H. P.	Presbyterian.	— Dr. Morison	72	8
J. W. R. ..	_____	— Dr. Wardlaw	54	5
M. S.	Independent.	— Dr. Morison	67	6
A. W.	Presbyterian.	— Dr. Heugh	65	6
A. W.	_____	— J. Hunt	42	4

MORAL INFLUENCE OF INCONSISTENCY IN RELIGION.

The inconsistent conduct of professing Christians is much to be deplored; not only on account of the mental uneasiness which it entails on themselves, but also because it affords worldly characters an excuse, which they eagerly catch at, for persisting in their disregard of religion. How often are the admonitions of pious persons repelled on this very ground; that those who profess to be influenced by religion, evince so little of its spirit in their conduct! But this is not the language they ought to hold, or the course they ought to pursue; for the inconsistent conduct of others, furnishes no excuse for their own indifference. Some such reflections as the following would be much more appropriate:—I see many around me who make hypocritical pretensions to religion; pretensions to which their conduct gives the lie. I am sorry for them, and hope God will forgive and restore them; but in my indignation against their deceitful behaviour, I must not forget my own interest. If they are pursuing the road to destruction, that is no reason for my doing so too. I must not make “the beam” in their eye an excuse for neglecting “the mote” in mine. Their wickedness makes me neither better nor worse. I must answer for myself; I must die by myself; I must be happy or misera-

ble for ever myself. I must not be disgusted with religion, because some who are hypocrites wear it as a cloak, because others who are not hypocrites are not free from imperfections; remembering that the best of men have daily to mourn over much that is wrong in their temper and conduct; and that my wisest plan is to avoid their failings, and to give them the silent reproof of a better example. To enable me to accomplish this, I must employ every means within my reach of acquiring sincere, heartfelt, genuine piety; being well assured, that those who have the most religion are the most happy. Should any be disposed to assist me in this great undertaking, I hope I shall never be so ungrateful as to repel their kind endeavours with asperity or rudeness; nor ever be induced to depreciate their characters, as if their being bad would make me any better; since they can have no motive for interesting themselves about me, and for exposing themselves to misrepresentation and obloquy, but a regard for my welfare. “If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his sin, he shall die in his iniquity, but thou hast delivered thy soul.”

N. ROGERS, M.D.

ADULT INSTRUCTION.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—If it be true that no man liveth to himself, and that no church composed of believers can be isolated or unconnected with the design of God in the conversion of the world, it certainly becomes a question of the highest moment how may the Christian live so as best to promote the end of his conversion, and how may the church act so as to accomplish the greatest amount of good to man and of glory to God. It is not my design to answer fully the momentous questions either in reference to the former or the latter, but to throw out one or two important suggestions which being taken up by each particular church, and followed by the prayers of the whole body of the faithful, may lead to the employment of a means at once simple in its character, not difficult to put into action, and beneficial in its results beyond calculation. The necessity for the employment of the means to be suggested exists every where in populous cities, in provincial towns, but especially in the rural parts of our highly favoured land.

It is not more lamentable than true, that there are even now hundreds of thousands, aye, of Britons, living in the nineteenth century in the midst of the churches of Christ, who are in a state of the grossest ignorance, not even acquainted with the first principles of the language of the country, and who consequently are not able to read any portion of the Scriptures, which, when properly and prayerfully read, are able to make men wise unto salvation through faith which is in Christ Jesus. The consequence of this prevalence of ignorance arising from the negligence and selfishness of the church, is the awful demoralization of this great portion of human beings, exhibiting itself in the indulgence of sensual pleasures, the increase of crime, the profanation of the Sabbath, and the neglect of all right things, social and divine. I speak not now of those who have been taught, and whose state in another point of view is equally as sinful, and as awful in the sight of God, and for whom another class of means must be employed, but of the untaught and adult population of the country at large, and to the churches of the Lord Jesus Christ, I would recommend this large mass of human beings.

Ye ministers of reconciliation, ye deacons of our churches, ye followers of God as dear children, I beseech you to survey them as they rise and pass before you. Each one has an immortal spirit, but he scarcely knows that it is so; there is a society which would put that volume into his hands which has brought life and im-

mortality to light, but he cannot read it; he remains in a state of ignorance among the ignorant and irreligious; and, alas! too often, and too truly, he may exclaim, "No man careth for my soul!"

Church of God, awake! Church of the living God, begin seriously to ask, What can be done? And is the question put? I answer, much can, much may, much ought, and much must be done. In addition to the preaching of the Gospel, and as a means of preparing the way for its more effectual exercise, the ignorance which is the great obstacle in the march of its triumphal progress must be cleared out of the way. It is true we have Sunday-schools, and day-schools, Bible classes, and classes for catechetical exercises; but still hundreds of thousands are to be found, if not altogether unacquainted with the alphabet, yet unable to read the simplest sentence you can lay before them: but there is a plan which only needs to be adopted and carried on by every church, and the evil would soon be remedied. Do you ask, what is it? Let every church look around the neighbourhood in which it is located, and the objects of this deep solicitude will be found. Let each church ask itself, Do we do all we can for Christ? Have we not some amongst us who are able and willing to labour if a sphere can be found for them?

Let some two or three persons of piety and perseverance—a place being appointed—call together the adults, and invite them to place themselves under their care for instruction. Let those persons who can read be taught to write and to perform the first and most useful rules in arithmetic, and let one half-hour at least, ere the school closes, be given to the reading and simple explanation of the Scriptures of truth. But to do this, it may be replied, much time will be required, and to secure this is more difficult than to obtain the labour of the labourers which are necessary to accomplish the end proposed. To such an inquiry, it is sufficient to reply, that these schools can only be conducted at the close of the day, when the labours of the husbandman, or of the artisan, are finished; and if only two evenings in the week, from six to eight o'clock, were to be devoted to this object, the instruction of this class of our own species, and the reformation of manners which invariably accompanies good instruction, would be most materially advanced. The writer of this appeal can vouch for the truth of the statements which he has made, both as it regards the number and the prevailing ignorance of the class of persons in question; the neglect of the church in reference to their instruction and improvement; and the

certain moral and spiritual results which either have accompanied or followed direct efforts to bring them together, and to communicate knowledge unto them wherever such efforts have been made. For many years past in those places in which Providence has cast his lot, he has directed his attention to this object; sometimes at much personal inconvenience and self-denial, but he has had his reward in his work. Many pleasing instances of reformation, of conversion, and of subsequent entire consecration to God, he has been permitted to witness; and if he might be allowed to appeal again to the church of God, he would ask, what virtue or what praise can there be in the sight of God, and at the period of the final reckoning, in those acts which have been put forth to convert the ends of the earth, whilst so large a class of immortal beings, living at our very door, aye, and in our own employ, have been neglected, suffered to live and to die in the grossest ignorance, whilst in our hands were the means of instructing, reforming, and saving their immortal souls?

B. B. T.

Dec. 10, 1838.

ARCHBISHOP LAUD.

Attempts are still sometimes made to hold up this person as a model of ecclesiastical wisdom and virtue. If we must indeed account him as a wise man, it is rather unfortunate that his wisdom should have been of so strange a complexion as to have led him to do much more than any other man of his age towards destroying what he meant to preserve, and setting up what he meant to put down. Certainly it is not a rare thing to meet with men whose faculties are thus at fault in adapting the means to the end, but we are not accustomed to number them among the wise of their generation. In fact, the genius of this "little great man," as Bishop Williams very properly called him, was of that narrow, restless, ardent description which could scarcely fail of leading to such consequences. If the object of pursuit selected by such a man be neither wise nor good, he will not find it difficult to persuade himself that it has both these recommendations; and then, by a further process of self-deception, and in the true spirit of the fanatic, will, perhaps, reconcile himself to almost any thing in the order of means for the sake of such an end. . . . As the primate of the English church, this misguided man diffused the spirit of his own restless intolerance from one end of the kingdom to the other, and even beyond it. *Dr. Vaughan's Protectorate of Cromwell.*

GEOLOGICAL LECTURES, BY JOHN PYE SMITH, D.D., F.G.S.

We are happy to find that the Congregational Lecture, which has hitherto been so ably conducted, is this year to be delivered by the venerable and highly esteemed Theological Tutor of Homerton College. The subject chosen by the Lecturer is, "Revelation and Geology; or, the Relation between the Holy Scriptures and some parts of Geological Science;" which he proposes to discuss in eight successive Lectures, at the Congregational Library, Blomfield-street, Finsbury, on the 12th, 14th, 19th, 21st, 26th, 28th of March, and on the 2nd and 4th of April.

Lecture to commence at Half-past Six o'Clock precisely.

N.B. The Congregational Library is designed to promote the interests of Biblical and Theological Literature among Protestant Dissenters. The Annual Lecture being intended for the advancement of the same important objects, any profits arising from subscriptions will be appropriated to the benefit of the Institution.

BAGSTER'S NEW ENGLISH BIBLE.

We regard every man to be a real benefactor to the human race who multiplies accurate, beautiful, and cheap editions of the word of God. We have on many occasions felt ourselves under deep obligations to Mr. Bagster for his enterprising labours in this department; but never more so than when first we cast our eyes upon his new Polyglott English Bible just published. It is a perfect gem in compactness and typographical beauty. Though less in size than the edition which has been so long and so justly a favourite with the public, the print is clearer and the paper is less transparent. The marginal references are the same as in the older edition. Of these references Mr. Hartwell Horne has said, in his Introduction to the Study of the Holy Scriptures, after saying that "the most elegant and useful of all the pocket editions of the entire English Bible is that published by Mr. Bagster," that they consist of a "new selection of upwards of sixty thousand references to passages that are *really* parallel." We are glad to find that this new edition is much reduced in price.

PROVINCIAL.

DORSET ASSOCIATION.

The Spring Dorset Association will (D.V.) be held at Weymouth, on the Wednesday of Easter week (i. e., on the 3rd day of April). At the same time will be ordained over the Independent church, Nicholas-street, the Rev. Mr. Bodwell, successor to

Mr. Crump, who is now Chaplain of Mill Hill Grammar School. The Sunday-school Union will breakfast together, and hold a public meeting on the morning of that day.

REMOVAL OF BLACKBURN INDEPENDENT ACADEMY TO MANCHESTER.

THE only Theological College in Lancashire, in connexion with Congregational Dissenters, has been, for the last twenty-two years, located at Blackburn. Its committee and subscribers have just concluded upon removing it to Manchester, where it is intended to be established upon a more liberal basis than hitherto, and to be conducted upon a more extensive plan. The improved position which most other Dissenting Colleges have attained during recent years; the unfitness of the domestic accommodations heretofore possessed for the purposes of a college; together with the increasing number of students, have compelled the consideration of new and better arrangements. The subject has been taken up by a considerable portion of the constituents, particularly by those in Manchester, with their wonted liberality and public spirit; and it is not doubted that their example will be followed throughout the county, and those in its vicinity.

At two meetings of the constituents, held in Manchester, on the 20th of December last and the 10th instant, the propriety of a removal to that town, and of the erection of a suitable building, was fully discussed; and both measures were resolved upon, with a most satisfactory degree of unanimity. The treasurer of the institution, George Hadfield, Esq., whose name is associated with all that is public-spirited and benevolent in enterprise, opened a subscription towards the object with the sum of 1000*l.*: 500*l.* were subscribed by Samuel Brooks, Esq.; 500*l.* by John Wood, Esq.; 300*l.* by William Kay, Esq., of Liverpool; and a similar sum by James Kershaw, Esq. With other donations from various gentlemen, the amount has now reached between 9000*l.* and 10,000*l.* The probable outlay for ground and building (which are to be in the immediate environs of Manchester,) is estimated at 10,000*l.* or 12,000*l.* It is proposed that the house shall be capable of accommodating twenty-five or thirty students; and whilst the practical character of a large portion of the constituency is a security against lavish expenditure, it is intended that the edifice shall not be unworthy of the body of Congregational Dissenters in Lancashire, or of the objects of a College adequate to the necessities of the county.

The friends of the measure hope that, under the Divine blessing, it will exert a

most favourable influence on the religious interests of Lancashire, in which alone exists a population of a million and a half; and also on those of the neighbouring counties of Derby and Chester; not excluding the districts to the north of Lancashire, to which travelling is about to be so greatly facilitated by railway conveyance. Whilst a wish is felt by many that Blackburn and its vicinity should not be left destitute of some compensating advantages, it is believed there is a nearly unanimous feeling throughout the county in favour of an enlarged institution in Manchester, whence the benefits of a theological seminary will be more widely diffused, and where the students will enjoy access to public lectures, valuable libraries, and many other sources of improvement, presented by scarcely any other locality in a superior degree.

It is hoped that the Congregational body at large will extend their favour and assistance to an undertaking so evidently calculated to diffuse the blessings of the Gospel, and to promote the establishment of new Christian congregations amongst the rapidly-increasing population of our manufacturing districts.

OPENING OF A CHAPEL AT ACCRINGTON, LANCASHIRE.

FOR several years it has been the wish of many friends, in the Blackburn district of the Lancashire Congregational Union, to establish the preaching of the Gospel, in connexion with that body, in the populous and rapidly-increasing village of Accrington; at which, notwithstanding the existing means of evangelical instruction, an ample field is presented for additional labour in the same good work. The use of a neat and convenient chapel, recently occupied by the Primitive Methodists, has been now secured.

The chapel was opened on Christmas-day, by public services in the forenoon and afternoon, at which excellent and impressive discourses were delivered; that in the morning by the Rev. William Jones, of Bolton, from Isa. xl. 31; that in the afternoon by the Rev. Thomas Greenall, of Burnley, from 1 John iii. 2. The devotional services were conducted by the respected minister of the Baptist congregation in Accrington, the Rev. T. Harbottle; the Rev. G. Wardlaw, theological tutor; and the Rev. D. B. Hayward, classical tutor, of Blackburn Academy.

On the following Lord's-day, Mr. Greenall again preached, morning and afternoon; and Mr. T. S. Harper, of Blackburn Academy, in the evening.

At several of the services the congrega-

tions were respectable and encouraging, and collections were made towards the expenses of the place. It is trusted that when a stated minister has been provided for the chapel, the Divine blessing, which was fervently implored at the commencement of the undertaking, will largely rest upon it.

ORDINATION.

On Wednesday, Dec. 26, 1838, the Rev. R. Brown, formerly in connexion with the Welsh Calvinistic Methodists, was set apart to the pastoral office, over the Congregational Church assembling at Penybryn, Wrexham, Denbyshire. The introductory discourse was delivered by the Rev. W. Roaf, of Ellesmere, in which the great prin-

ciples of Dissent were clearly and faithfully set forth. The usual questions were asked by the Rev. W. Williams, late of Wern. The charge was given by the Rev. T. W. Jenkyn, of Stafford, from Isa. vi. 8, which was full of affectionate counsels and heart-stirring truths. In the evening, the Rev. Dr. Raffles, of Liverpool, preached to the church and congregation a powerful and animated discourse, from Rom. xiii. 11. The devotional parts of the services were conducted by the Rev. Messrs. Luke, of Chester; Patison, of Wern; Davies, of Llangollen; Davies, of Ruabon; and Pearce and Sayce, of Wrexham. The services throughout were peculiarly interesting; and the language of all present seemed to have been, that it was good for them to be there.

General Chronicle.

CONTINENT.

FOREIGN INTELLIGENCE.

"The Rev. Dr. Christian Gottlieb Blumhardt, President (from its commencement) of the Missionary Institution at Basle, known and revered by the friends of Christian Missions throughout the world, died in that city, on the 19th of December, 1838, after a long and distressing illness, in the midst of his adopted children, who all loved him as a father. It is impossible to calculate the loss which, by this event, has been brought upon the Institution, the work of Missions, and the whole city of Basle itself. Dr. Blumhardt was a man of uncommon excellence, and such a Christian as there are few in the world. May God graciously provide the Institution with a successor adequate to the carrying on of the work which he has so well conducted during twenty-two years! Under his instruction, during that time, more than one hundred and fifty Missionaries have been trained to their difficult career."—*Archives du Christianisme*, Jan. 12, 1839.

"We learn with deep concern the new loss which our churches, and that of Mazères (in the department of the Arriege,) in particular, have sustained in the death of the venerable pastor, M. Gauchon. He was called to his rest but a few days ago by the Master whom he had faithfully served, during the whole course of his humble and valuable labours. If any friend of M. Gauchon can furnish us with a Memoir of the Life and Ministry of this pious and zealous servant of Christ, we shall gratefully receive it, and shall give it the earliest publication in our power."—*Id.*

"An interesting solemnity took place on the 1st of January, at the close of Divine

service, in the church of the Oratoire, at Paris. It was the reception into the church of Christ, of a grown person, son of one of the Mamelukes whom Buonaparte brought from Egypt. M. Juillerat, pastor, and president of the Consistory of Paris, administered the ordinance of baptism. The person who thus has professed himself a Christian, was brought up in the religion of Zoroaster," (the fire-worship, or that of the sun, either ultimately or as a pretended symbol.)—*Id.*

"The Rev. M. A. Goedkoop, Protestant pastor at Ghent, has just published a small work of 15 pages, entitled, 'Metaphysical Principles upon the Nature of the Soul, in application to Moral Science and to Revelation.' It is impossible to draw up an analysis of a composition of this kind, entirely consisting of aphorisms, studiously short, and forming a connected chain of close reasoning. M. Goedkoop brings out as the logical conclusion, the necessity of a Divine Revelation, to meet the moral wants of man. This little book (costing only 20 centimes, about twopence,) will supply materials for extensive and most important reflections, to those who are accustomed to metaphysical abstractions."—*Id.*

"The Pope is at present occupied in bringing into heaven and the almanac, four new saints and one saintess. These five personages are to be canonized according to rule, in the course of this year. The Pope and Cardinals, in a secret sitting, lately held at Rome, have decided that the miracles [alleged] are authentic."—*Id.*

The pious and intelligent among the Protestants of France are loudly professing, and expressing their strongest disapprobation, at the introduction into one of the

Theological Professorships at Montaubon, of M. Nicolas, who, in his inaugural address, did all but positively declare himself an antismaterialist. Two able articles have appeared in the *Archives* upon this grievance, which is one of the mischievous and miserable consequences of the connexion of the Reformed Church of France with the State. In the latter of those articles, the writer says: "We cannot conclude without lamenting the condition into which the indifference of some persons, and the enmity of others, have brought our churches. A man studies under a rationalist, or worse than rationalist professor. When his university-course is finished, he finds pastors easy enough to ordain him, without making any inquiry into his sentiments, without taking any pains to know whether they are in agreement with the doctrine of the church of which he seeks to become a minister. He becomes a pastor. Having plenty of leisure, he employs himself with Hebrew, church history, or philosophy. A few of his friends combine to raise him a reputation; and, upon the report of this, some fine day, a minister of state, himself a Roman Catholic, totally a stranger to our churches, to their wants, to their wishes, and to the discussions which take place among them; without informing himself in the least about the persons, faith, views, and principles, *nominates* him a professor of theology. And this is the man who is to train our future ministers to the knowledge of the Christian doctrine, just as he has himself been trained! such a state of things is *absurd and shameful*."

CHINA.

CHINA AS A FIELD FOR MISSIONARY ENTERPRISE.

"ALL power is given unto me in heaven and in earth: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Such was the last injunction of our Lord to his apostles; such is the charter which the Church has now to show in vindication of its missionary enterprises. The command is still equally binding; the assurance of support is equally strong.

In addition to this general commission, special orders were given to these primitive heralds of the gospel. The line of their procedure was marked out. While repentance and remission of sins in the name of Christ were to be preached among all nations, they were to begin at Jerusalem; and an examination of their history will con-

vince us, that not only were they instructed by the Spirit what they should speak in the day of difficulty and trial, but likewise that doors of usefulness were opened for them by the same Divine Agent, and a testimony given: "This is the way, walk ye in it." Their situation differed in this respect from that of the Church in the present day. No pillar moves along its path: its agents are not caught up by the Spirit, and set down in their several spheres of labour; no voice comes by night upon the ear, with an assurance that it is from heaven. It is left to the Church itself, in the use of prayer and the exercise of its own judgment, to determine when, and where, and how, to apply its energies to the accomplishment of the work which is given it to do.

In the present state of the world there is great room for the exercise of such discrimination. It is seen broken up into various communities and masses. Circumstances were different in apostolic times. The then known world, embracing the greatest part of Europe, and Western Asia, and the countries along the North of Africa, was mostly under one sway,—consolidated by the ambition and centralizing policy of Rome, into one massive empire. If the eternal city could have been moved, the whole world would have been turned upside down; and an excitement produced in the remotest province was felt, though to a less extent, in the metropolis. All constituted one body. Not so now. The whole globe is known. No one system of government regulates the outward condition; no general principles affect the moral state. From Greenland, from America, from Africa, from Polynesia, from Western Asia, from India, from China, the same request, but in different tones, is borne to the Christian Church, "Come over and help us." Strange it is, that the voice which is the loudest has been least regarded.

To unfold the causes of this is not our present business; assuredly they do not lie in the excessive attention which has been given to other claims, for I very much question whether the Church has aroused itself sufficiently to supply the exigencies of any one heathen country; our object is to bring together certain facts, and illustrate certain principles, which will bear out the assertion made by the Missionary Society in 1805, that the mission to China is of surpassing "magnitude and importance."

An intelligent observer of this empire is struck, first, by its *enormous population*. No country in the world can compare with it. Its inhabitants amount to more than three hundred and sixty millions. It is not surprising that such a multitude should be deemed incredible, but we see no solid reason to question its accuracy. No government is more interested in ascertaining

the number of its subjects, and in none is there a better arranged censorate. The Chinese may wish to delude foreigners, but they can have no motive to impose upon themselves. Were it physically impossible that the country should subsist so many millions, there would be reason in rejecting the estimate, but the researches of all who have seen and known the country and the people, prove that a much greater number of Chinamen than of Europeans can exist upon the same space of ground. A third part of the human race is here congregated. In the thought of this there is something which distresses and appals the mind. Could we, as is observed by Mr. Medhurst, give instruction to a thousand individuals every day, and only one day's teaching to each, it would take nearly a thousand years to embrace the whole population. A mighty work is here to do. While we are calculating, myriads are passing into eternity, and no voice is raised to tell them of a Saviour, and to call them to glory and virtue.

Connected with this immense population, another thing which strikes an observer is the unity and stability of the government. The will of one man wields the mass. The wisest of their sages has observed, that it is as easy for a virtuous prince to sway an empire as to turn the finger in the palm of the hand. And so it is in China. The vast machinery of its government moves on without interruption or disarrangement, subject it may be to perturbation, but not to change. No country, indeed, has been ruled by so many different dynasties; but the condition of the people has remained the same. One individual has only taken the place of another at the central wheel. What if "Heaven's Son"—for so the emperor designates himself—were brought to the knowledge of the truth! Such is the Utopian hope with which some indulge themselves in contemplation of this fact; and we would, with them, that prayers and intercessions were constantly presented on his behalf; but more likely advantages which it offers to Missions are in the unity which it produces in the Chinese character, and the great shaking which must happen when the Spirit of the Lord shall breathe upon the dry bones.

Another thing which cannot fail to strike in connexion with the former, is the unity of the written language. Being symbolic, it is understood over the length and breadth of the land. The characters may have different names in different provinces; but, speaking as they do, not to the ear but to the eye, they are equally understood in all. To the foreigner it is, indeed, difficult, but not impossible of acquisition; and when he has mastered it, he is furnished with a passport from the mouth of the Ganges to the Amoor. Surely this circumstance, when

considered along with the taciturn and reading habits of the Chinese, cannot be contemplated by the Christian without devout gratitude. It supersedes, in fact, the gift of tongues.

In considering China as a sphere for Missionary labour, a fourth fact which claims our notice is the extent of its dependencies and influence. It has a tributary dominion far beyond its own in magnitude—standing, indeed, to its colonies only as one to thirteen—and it has a dominion of mind and example over all the east of Asia. Its pretensions, which Europeans scout, are acknowledged by the nations beyond the Ganges. Could we move China to throw away its idols, Burmah, and Siam, and Tonquin, and the islands of the Indian Archipelago would soon follow its example, and an impulse would be given to the Christian cause in India, which would issue in the acknowledgment of the truth by nearly one half the human family.

Other circumstances deserving our notice, and which distinguish the Chinese from all other Asiatics, are their industrious habits, their common sense, and vigour of mind. The obstacles are few which can withstand their perseverance. The most unpromising soil under their labours rejoices and blossoms, and bears an abundant harvest. Had Central Asia been a heath instead of a desert, and had not the Himalah hemmed them in, long ere now great part of the West, and of Hindoostan, would have been colonized by Chinese. Thousands of them make their living off the supine indolence of the Malays, and other eastern nations. Wherever you find a dozen houses together, you may be sure one of them is a shop tenanted by a Chinaman. And in all their actions they pretend to reason. It is seldom that one of them does what he is not prepared to justify. His arguments may be sophistical, but grant his premises, and you will generally find the logic of a son of Han as severe as that of Aristotle.

The last thing to which we here allude is their very considerable civilization. They are not to be compared with Christian nations; but we are of opinion that they have advanced as far as human effort, unassisted by Revelation, can go. We are persuaded they will not lose on a comparison with any nation of antiquity. They have a literature of no mean pretensions—thousands of volumes issue annually from the press—a large proportion of the inhabitants can read and do read; these are not signs of a barbarous people. The stability and efficiency of the government put this beyond a doubt. Wherever right rules might, where laws are defined, and enforced, and obeyed, you have certain evidences of civilization. And in many of the discoveries to which we owe

our greatness they preceded us. It seems even to be established that to them we are indebted for the invention of the compass. It was communicated by them to the Arabs, from whom it passed into Europe during the time of the crusades. The art of printing, and the use of gunpowder, were known in China long before they were found out in Europe. That these various discoveries have not been attended with the same advantages to them as to us, is not to be attributed to the superiority of our mental faculties. The European who affirms so is on a level with the Chinaman, who pronounces him a barbarian. The sole cause of our advancement lies in the possession of the Gospel; the freedom of mind, and the tone of feeling, which it produces and fosters, even in those who will not bind it to their hearts: and that China does not now occupy a position in the mental and moral scale as elevated as that of Britain, is owing to its infelicity in wanting this precious boon.

This last consideration is pregnant with motives to Christian effort; but our limits will only permit us to refer to one of its bearings. In obedience to the commands of the Saviour, animated by love to Him, and touched with compassion for the wretchedness and ignorance of those whom God hath made of the same blood; the Christian Church sends forth its Missionaries to proclaim unto the Gentiles the unsearchable riches of Christ. It has received its commission from Him whose name is the only name whereby men can be saved, and before whose tribunal all must at last appear. Now, let us bear in mind the rule according to which the awards of judgment will be given, that "He that knew his Lord's will, and did it not, shall be beaten with many stripes; while he that knew it not, and did wrong, shall be beaten with few;" in other words, that privileges and performances will be weighed against each other: let us bear this in mind, and China becomes invested with a frightful interest. Its advantages are greater than those of any other heathen nation. With faculties more vigorous, and knowledge more extended, its people might know more of the nature, and character, and law of God; and not doing this, are exposed to heavier condemnation. Time would fail us did we attempt to describe the gloominess of their moral state, notwithstanding their superior civilization—their haughtiness, and worldliness, and sensuality, and infanticide. Loud as is the cry for help which now comes from its myriad population, hushing by its solitary greatness every other voice, louder far and more piercing will be its scream of cursing and despair, which on *that* day will sound through the abyss.

We cannot dwell longer upon the emphasis which is given to its claims upon

the Christian Church by peculiarities in its condition. Put together those which we have mentioned, and see whether they do not justify the assertion of the Society. Who can doubt that Paul, if he could have heard the cry of three hundred and sixty millions of civilized men, who had influence and control over a territory fifteen times as large as their own, and who all used one language; and who were no dreaming enthusiasts, nor fierce fanatics, but who were disposed to judge of the pretensions of men from the solidity of their reasonings, and of the worth of doctrines from the tendency of their practice,—who can doubt that he would willingly have turned from the Hill of Mars, and cast no lingering look upon the Capitol, though covered with listening thousands, and have bent his way to China, and not rested till he had testified, through its length and breadth, the Gospel of the grace of God?

We might here leave the subject, requesting your individual prayers for the labourers, few and far between, that are occupied in this vineyard, and that you would, as you can, press the claims which we have advocated, on the notice of the Church at large; but there is a very strong impression throughout the country, and there may be with some of you, that all which is said about China, as a field now to be occupied, is *vox et præterea nihil*—scheming enthusiasm, and baseless speculation. A few additional remarks, therefore, will not be out of place.

It may be objected to the manner in which we have argued its claims, that we have not adverted to certain peculiarities of the Chinese character, which are exceedingly adverse to the introduction of the Gospel. Of these may be specified their blind veneration of antiquity, and their contempt of foreigners. With regard to the former, it is true that the people are bound by old saws. The past is the mirror in which they dress themselves. Their ancient kings imbodied all the perfections of rulers; Confucius concentrated in himself all the wisdom of sages. "The good old way" is not to be departed from. Now, we purposely abstained from alluding to this. Our object was to point out some circumstances in the condition of China, which prompt to and encourage Missionary effort. This only necessitates it. The Chinese mind, as formed at present, and the Chinese heart, (though we confess our inadequacy minutely to analyze and exhibit them,) are strong-holds of Satan, which have to be pulled down. The more strongly the Church is impressed with the difficulty of such an enterprise the better; if her mind be not dark, and her heart be not diseased, it will only act as a motive to vigorous and corresponding exertion.

With regard to the second feature of character, a contempt of foreigners, we think that the contempt with which this people are regarded, in consequence of it, is equally unreasonable. A little acquaintance with their history would modify, to a great extent, the general opinion on this subject. When they first were introduced to the knowledge of Europeans by Marco Polo, they were decidedly superior to any western nation; and the terms in which he described them, and likewise some of the early Jesuit Missionaries, have never been surpassed by themselves. They saw, likewise, the European character reflected in the doings of the Dutch and Portuguese in India and Ceylon, and the Archipelago—doings which told only of fierce ambition, and insatiable avarice and fell cruelty. The only characters with whom they came into immediate contact were a few merchants and the Jesuit Missionaries; and during the 16th and 17th centuries, the mercantile character as displayed in Eastern Asia, was a hateful compound of the mean and sordid, the gross and rapacious passions; while we have every reason to believe, that, with many brilliant exceptions, the Roman Catholic Missionaries were remarkable only for ambition, ignorance, and selfish jealousy. These circumstances may, in some measure, account for the epithets “crafty, gainseeking, turbulent, dangerous, devils,” which were then stereotyped for the use of the empire, without our referring them entirely to Chinese superciliousness and pride. It is true, that during the eighteenth century the foreign character much improved; and we could show that the Chinese estimate improved along with it. Latterly, however, a fouler stain has been inflicted upon it by the trade in opium. “The vile dirt of other countries,” says the Chinese government, “is exchanged for the commodities and money of the celestial empire.” European character is thus once more estimated by a false standard, and the Chinese see “in the opium smuggler, the lineal descendant of the rapacious merchant and unholy priest of by-gone centuries.” Still they are not insensible to the advantages which may be derived from foreign intercourse. The contempt which they cherish does not blind their perception of the benefits they may reap. “In modern times,” say they, “there have come in from foreign countries three good things—vaccination, fire-engines, and a constant flow of rice.” To these the practice of the healing art will soon be added; and it depends upon the churches of Great Britain and America, whether the “glad tidings” shall be numbered in the same catalogue now, or not till centuries hence.

All this may be admitted, and our point be as far from being carried as

ever. There are four words which seem to operate like a magic spell upon the sympathies and energy of the Christian church. *China is not open.* The reasonableness of this may be tested by expressing the same sentiment in four different words: *the Chinese are heathens.* In fact, the argument is just this: We have a commission from Christ to preach the Gospel to every creature, but the Chinese refuse to hear our agents. Our Lord has, indeed, left us the promise of his own presence and the help of his Spirit; and God who hath the hearts of all men in his hands, and can turn them like water, has sworn that Jesus shall receive the uttermost parts of the earth for his possession: but all this is not enough. We must wait till the Chinese meet us half way of their own accord, or God rend the heavens and come down, or the Spirit furnish us with some *Sesame*, the mere utterance of which will open all doors, and throw down all barriers. We are reminded of Christian and Hopeful in the dungeon of doubting castle: and it is time that the Church should rouse itself like the former. “A little before day, good Christian, as one half amazed, brake out in this passionate speech:—What a fool (quoth he) am I thus to lie in a noisome dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise, that will open any lock in doubting castle. Then said Hopeful, That’s good news, good brother, pluck it out of thy bosom and try.” And so he did, and the dungeon door flew open with ease, and the outward door leading into the castle-yard was speedily opened also, and though the lock of the iron gate went very hard, yet the key did open it too. It is needless to expound the analogy.

But it will be objected that we do not state the case fairly. These four words should be condensed into three—*China is barred.* We grant it, and the bolts are two—the enmity of the human heart to God, and the outgoings of that enmity in edicts against foreign intercourse. As to the one, it is beyond our power; but we have the assurance of Him who cannot lie, that if we remove the second, his Spirit shall remove the first. And concerning those edicts we may learn a lesson from Luther. When he began to write against indulgences, Dr. Jerome Schurf said to him one day, “What are you about? They will never allow it.” “What,” replied the reformer, “what if they *must* allow it.” The bolts must and will be removed ere long, and in China there will be a highway for the nations. Now, there are three agencies which may remove them—war, commerce, and the Gospel. It will not be war, for though Russia and England both border on China, and it lies helpless between them, it is safe through their mutual jealousy. Were

either of these nations to spring upon it from the north or from the south, we should have a grand verification of the anecdote of the individual who was saved from the tiger by the alligator, into whose jaws the other leaped. It must be opened, then, either by commerce or by the Gospel. Both of these have power to do it: and the former is active in doing it. But let the Christian church be told, that if it wait till commerce shall have opened a path for its agents into China, they will then find the natives tenfold more the children of hell than now. Opium is the means which commerce will employ—debasement the minds, quenching the energies, deadening the hearts of the people. The Chinese rulers say, that if not early aroused to a sense of their danger from this drug, they will find themselves ere long on the brink of ruin. Such an opening will not prepare the hearts of the Chinese to receive the Gospel, and among all the voices in which its claims are urged upon us, this is not the least,—Save us from your countrymen.

The subject has grown upon us, and there are many other considerations, showing the necessity of immediate exertion, that press upon us, to which we cannot even allude. We cannot, however, draw to a conclusion without again adverting to the widely-extended influence of China, and the intimate connexion which subsists between all the Ultra-Gangetic nations. Millions of Chinese are to be found in Burmah, and Siam, and Malaya. These countries are open, and so are most of the islands of the Archipelago, which are in a great measure colonized from China. Many central stations may be established throughout these regions, from which the Chinese and China itself may be operated upon. China cannot be said to be barred till a line is drawn from the Ganges to Australia, and over it there is inscribed "Thus far, but no farther." Then let us imitate the host of Israel at Jericho; let the whole family of God in every place bow their knees unto the Father of our Lord Jesus Christ, that He would fulfil his promise, and let the priests and soldiers who are there bear the ark of the covenant, and proclaim its contents along the borders of China—let them do this perseveringly, notwithstanding seeming unsuccessfulness and jeering taunts, and as He who hath sworn it reigneth above the clouds, its walls will speedily fall down flat.

POSITION OF A MISSIONARY IN CHINA.

Extract of a Letter sent to a Medical Friend in London, from Dr. Parker, of Canton, Medical Missionary from America; dated July 10, 1838.

DEAR SIR,—Yours of January last, just received, has been with no ordinary plea-

sure. It seems but yesterday that I was in similar circumstances to yourself, searching for the great highway of duty upon which to travel through this brief but important life. Having the last week looked directly into the eternal world, and solemnly apprehended, that in a few moments more my connexions with China and all below might be dissolved, (from being exposed in a gale, in which some hundreds of souls were lost,) it will be my endeavour to answer your inquiries with candour, and as becoming one grateful for protracted opportunities of doing any thing that may be of service, either temporally or eternally, to this people. Upon the subject of your first inquiry, respecting the claims of the mission, allow me to refer you to my letter in the *Evangelical Magazine* for last year:—

"II. What system of means appears, to your mind, most eligible and needed, at the present juncture of China's civil and religious history, to accomplish the ends for which the Christian mission has been instituted; whether, in fact, medical or non-medical missionaries have the greatest access and are most required?"

The end of Christian missions is the honour of the Redeemer, in the highest happiness of heathen men for time and eternity. It does not contemplate either exclusively, except in a comparative sense. He who said, "Lo, I come to do thy will," went about doing good, even temporal good: he healed diseases, gave sight to the blind, and hearing to the deaf, and manifested a peculiar regard to the poor, and when he finished his mission, he commanded his apostles and disciples to imitate his example. The paramount object of the Christian missionary is to preach the Gospel, Isa. lxi. 1, 2, to teach the heathen the vanity of their idols, and to serve the living God. But, unhappily, in China there is something in the way of coming directly to this work as did the apostles. It is apprehended there was more knowledge of the true God, and much greater power of conscience, among the nations to whom they preached, than among the Chinese, and hence, by direct appeals to their consciences, and fearless declaration of the truth, (Acts iv. 8—12,) they had a great advantage over those who would bring the Chinese to a belief of the fact that there is "but one name given," &c. The influence of a martyr's death among a people like those of Ephesus, and the region round about Jerusalem to Illyricum, would be tenfold greater than among those who estimate life by a different standard, who believe in the transmigration of souls, and are accustomed to see human heads fall off by the knife of the executioner weekly, and, in some cases, by scores in a day—recently, about half a hun-

dred heads were severed by the executioner at Canton, in one day; and when, a little before, a man was strangled at Macao, an official attendant seemed delighted at those struggles, groans, and agonies, that turned the Christian pale. To say that the Chinese have no conscience would be false; but their ideas of a Creator and Disposer of all things are extremely obscure, and that their foolish minds have become exceedingly darkened none can doubt. Besides the obstacles directly resulting from deep depravity of heart, and long abandonment to idols, there are barriers of a conventional or national character, as haughtiness, self-conceit, complacency, jealousy, contempt of foreigners and suspiciousness of their designs. We must take China as it is, and not as we would have it; and adopt those means which we consider are best calculated to make it what it ought to be. The acquisition of the language; the preaching of the Gospel by precept and by life; the translation and distribution of the Scriptures and tracts; the diffusion of knowledge, human and divine, scientific, historical, and geographical; the gratuitous practice of medicine and surgery; and the founding of charitable institutions for the sick; are some of the principal details of that system of means which the church ought and will employ, if she wishes well to this people. Were there no impediments, it would be superfluous to insist upon more than the first two items, all the rest would follow harmoniously in the train of vital Christianity. Were a Chinese to call a meeting at Exeter Hall, and exhort the people of London to cease their adorations of an invisible and, as he might suppose an imaginary Deity, and urge them to set up colossal images, like his country's gods, in all the churches, he would scarcely be looked upon with more pity than is the foreigner who advises the renunciation of the religion of their ancestors, and attempts to convince them it is unnecessary to make remittances of money, clothes, &c., to their spirits long departed. They know not the excellence of the Gospel. It comes by suspicious hands, from nations distinguished by their warlike deeds, and thirst for power and conquest. If, perchance, they have known something of it by those who call themselves "the worshippers of the Lord of heaven," it is under circumstances which excite their suspicion or contempt; only recently a Chinese remarked with emphasis, "That the Romish priests were not almost the same, but precisely the same as the Buddhist." Whilst the Chinese might be startled, and their alarm excited, were a set of men from a distant country to announce that they had come to overthrow their false religions, they may come and exhibit the fruits of the Gospel, and demonstrate that they are the

worshippers of the one true God, and friends of all mankind, and no fears will be raised.

You inquire, whether, in fact, medical or non-medical missionaries have the greatest access, and are most required? Absolutely, there is no capacity in which the herald of the cross has so free welcome, and influential access to all ranks and conditions of the Chinese, as the pious, judicious, and skilful physician. Every prejudice seems forgotten in the prospect of rescue from disease and death of the beloved relative or friend. As to which are most required, we reply, each and both are urgently demanded, and are reciprocally serviceable to each other. The Medical Missionary Society in China has written to the London Missionary Society, the Church Missionary Society, and the American Board of Foreign Missions, requesting a Medical Missionary from each without delay, to meet the immediate and imperative claims of the Society. On the importance of the London Missionary Society establishing a Medical Mission at Canton and Macao, I wrote in January to my friend Dr. Reed, and need not repeat. You allude to existing doubts of the expediency and utility of sending out pious medical men: these doubts may exist on the other side of the world, they do not, and cannot here. Your friend Mr. S. writes, "It seems, that some friends in North America, who have experience in Medical Missions, do not highly value their adaptedness to the wants of China, so far as a Christian Missionary Society is mainly concerned." This is quite new to me. The Rev. Dr. Anderson writes me, that the Committee of the American Board had doubts whether the expense of supporting hospitals could with propriety be paid from missionary funds. But the plan has the unqualified approbation of some of the first men in America for piety and sound judgment, and men first in the confidence of the Christian public, whose letters are before me. There is an ocean to be passed before reaching the confidence and affections of the Chinese, after the missionary has planted his feet upon the "inner land;" and to all who understand the fact, there is but one sentiment concerning the peculiar adaptedness of medical and surgical practice to give a passage across this ocean of prejudice, exclusion, self-conceit, and jealousy. Call this practice a temporary thing, a mere raft to be shattered and lost presently, if it will serve us to pass over to the citadel, where and when we may employ those weapons of the Gospel, not of steel, but which are spiritual and mighty, why not employ it? We are willing to abandon it to other hands when that point is gained, and no longer serve tables, but bless God that we may give ourselves continually to prayer and the ministry of the word. We misinterpret

the Gospel, if it does not afford full authority to Missionary Societies to use this kind of instrumentality. To read the Gospels and the Epistles, with this subject in mind, one is astonished at the amount of authority, either by direct precept or by inference, in favour of it.

“III. What have been the results of your experience the last two years? Do you find that your professional influence avails you in imparting spiritual benefit?”

If by results is intended conversion of souls, I must reply with sorrow, there have been no such fruits, and the affecting reflection has often occurred, that were my mission to end, if admitted to heaven, there is no consoling evidence or hope that one, one solitary Chinese would there recognise me as the instrument of his salvation. My professional influence has availed to the removal of a larger amount of prejudice, to the gaining an intimate acquaintance with the Chinese, to the winning their confidence, esteem, and affection, and to the imparting a knowledge of the Gospel, in its spirit, precepts, doctrines, and obligations, than a long life could have effected in any other way. There have been access to the patients at all times, and opportunities of speaking a word in season, have constantly presented, and such are peculiarly seasonable, when the patient, relieved of his disease or blindness, wants language to express his gratitude. Then I have often pointed to the source of their blessings, and assured them, but for love to the Redeemer they had never known me, or received his mercies through my hands. It has secured for me and my countrymen, (*i. e.* all who speak my language,) an introduction and influence that otherwise might not have been enjoyed. The extent of spiritual benefits conferred, has been limited rather by my imperfect knowledge of the language, multiplicity of cares, and, shall I say it? dormant love for souls, than for lack of opportunities. Far greater results might have been realised, had there been some one to share my labours, as it would have left me more leisure to improve these opportunities.

“IV. What, in your opinion, are the kind of men required as Medical Missionaries; and the nature of the duties to be performed?”

The qualifications expected and required in all true Missionaries, and which are admirably expressed by the late Dr. Bogue of Gosport, in his “Lectures to Missionary Students,” are also necessary in Medical Missionaries, (I quote memoriter,) “Men of good constitutions, good address, acquaintance with human nature, aptness for acquiring languages, ardent love for souls, enlightened, untiring zeal, and, finally, a spirit of martyrdom.” Also, a liberal education, full acquaintance with his profession; energy of character, affability of

manner, an invariable command of one's temper, and an unruffled mind under provocation, &c. At present the practice will be confined to the hospitals at Canton and Macao; occasional voyages will be required sooner or later. Walks for air and exercise, after dining, may be improved in calling at the houses of patients, who will receive you with enthusiasm; the neighbourhood will soon gather round you, furnishing favourable opportunities for speaking on things of the highest importance. You will receive calls from persons of various ranks; some of whom are persuaded their government is under false impressions respecting you, and who are convinced of your disinterestedness, and are willing to be still more enlightened. When they leave you, you may say to them, Here are some Christian books, that contain the word of God, and explain the doctrines of our holy religion; would you like to peruse them? Very much, my heart desires it. Are you not afraid? No; I can put them in my large full sleeves. When you meet again, the subject of your books is an introduction to free conversation upon your respective religions. Before you are the precepts and the fruits of each. The contrast is apparent; the avarice, dishonesty, oppression, cruelty, and degradations of the one; the charity and purity of the other. The stupid, filthy, ragged, and mendicant priests of the one; the intelligence, respectability, and piety of the other. Mention is made, apparently accidentally, that your country has no “shinseang,” (idols.) The idolater starts, and inquires, What then do you worship? You have now only to follow where curiosity leads, to disclose to him the fundamental doctrines of the Bible; and, not being obtruded but sought, prejudice is disarmed. You return to your closet and pray, that the truth now opened to his mind, the eternal holy Spirit may be sent down to save and sanctify the soul. The above is suggested by what recently occurred in respect to the chief priest of the Buddhist temple in Ho-Nam, in which are three hundred priests.

“V. The hardships and difficulties to be expected and contended with. Do the authorities interfere and annoy you? If they knew your ultimate motives, would they sanction your continuance?”

The first and greatest hardship to the Missionary to China is the government restrictions. The Missionary to most other heathen countries introduces himself as the ambassador of Heaven—the preacher of the Gospel; and, whenever and wherever he is known, it is as “Jesus Christ's man;” and the people expect that, whenever they meet him, he will speak upon the subject dearest to his heart, and most important to them. Fuel is thus added to the flame that

inspired his bosom before he left his native land, and it increases and animates his own soul, and all within his influence. With the implements of moral cultivation, he breaks up the neglected soil, and is cheered as the desert begins to bud and blossom, and fruits of righteousness appear. Not so, dear brother, in China. The Missionary arrives at Canton; he is reported as a clerk of some commercial house, which is responsible for his good behaviour; or, perhaps an interpreter; or a "tae pan," (a merchant :) one wishes to sell him a cargo of tea, another a quantity of silks, or a third invites him to become (secretly) partner in a firm he is about to establish. If, waving all these, he goes forward in his true character, his conduct is full of enigmas to those who supposed the real minister was a merchant. Thus, much of the impetus to his own feelings, and of the first impressions upon the Chinese, is lost. The soldier must first throw away his armour and his weapons, and then fight his battles, or carry the sword of the Spirit sheathed. Let the Missionary be prepared for this trial, for it is great. The Church generally has no conception of the magnitude of the difficulties in the way of converting China. Every inch of ground has to be disputed with the prince of darkness. You will here have no weekly prayer-meetings of twenty or thirty fellow-students, whose hearts glow with youthful piety; no meetings, as in Exeter Hall; no religious anniversaries to attend; nor the sacred eloquence of such men as your worthy minister, Mr. James. Fifty or a hundred meet in the chapel on that day, but all around you, are those who know no Sabbath. The perpetual din of business is interrupted only by the harsher sounds of the gong, and crackers on an occasional festival; and, instead of finding yourself in an atmosphere of holiness, and borne along by the current of active benevolence and piety, you will experience the suffocations of an atmosphere of moral death, and the influence of the malstrom of idolatry, the arethusan, the subterranean current of heathenism. The romance of missions will presently be over, and you will feel in a manner only known by experience—words cannot express it—a life of hard and persevering labour is before you—dreams and visions will have passed away—and government, with all its jealousy, will bar you out; and the people, in all their blindness, and recklessness of immortality, will surround you; and thus, with all your armour, (Eph. vi.,) you are enlisted for a life of hard service. Then, by faith, you must stand upon the promises, and take hold of your heavenly Father's hand; not having access to those refreshing streams enjoyed in your native isle, you must apply

direct and daily to the upper fountain whence those are supplied. It is quite as well to have the mind prepared with a knowledge of these things, as to have it filled with expectations never to be realized. You make no inquiries after the joys to be experienced, these you will know when you have got your crown, having been faithful unto death. We will take up that subject when China has become Immanuel's, and we reflect upon the privilege that was ours, of bearing a humble instrumentality in so great and good a cause. Be assured, that these are foretastes of the banquet above and joys peculiar. The authorities do not interfere in the course at present pursued, though there is no doubt they keep a "compassionate watch" over me. The Linguist, and How Kwa, the senior Hong merchant, are very favourable to me and the institutions. The latter has subscribed two hundred dollars for medicines. Probably they both understand my motives. Were I openly to harangue assemblies and distribute books daily, no doubt my opportunities for usefulness and influence would speedily end.

Respecting your inquiry about the language, both extremes into which writers have fallen are false. Some who have a smattering of it, as if to magnify their wonderful ability in acquiring it, have represented it as almost unattainable to ordinary minds under a reasonable length of time; others, finding this not true, have adopted the opposite extreme, and have said it was as easy as Latin or Greek. The medium is probably the truth. No language taxes the memory more, and in none is a good ear more essential; many of the difficulties, for want of appropriate helps, will soon cease. The works of Premare, Morrison, Marshman, and Medhurst, have greatly facilitated the acquisition of it, and as the number of sinologues multiply, helps of this kind will greatly increase. The Chinese Chrestomathy, by my honoured brother, Mr. Bridgman, now going through the press, will be invaluable to the beginner. The Chinese is the most difficult language, but still persons of moderate abilities, *i. e.* the average of good talent, with good application and perseverance, can acquire it.

T. R. College, Esq., President of the Medical Missionary Society, has purchased at Macao a commodious and spacious building, in a convenient situation, and healthy locality, which, besides affording accommodation for patients, will afford a very desirable asylum for the Agents of the Society, when, by accident or disease, they need to avail themselves of it.

Desiring your prayers for myself and fellow-labourers, and for China,

I am, most affectionately, yours,

PETER PARKER.

THE
MISSIONARY MAGAZINE
AND
CHRONICLE.



MISSION PREMISES AT QUILON.

1. Assistant's House. 2. Printing Office. 3. Mission House. 4. Girls' School 5. Church. 6, 7. Readers' Houses. 8. Boys' School

QUILON MISSION.

QUILON is situated on the Malabar Coast, in N. lat. $8^{\circ} 49'$, and E. long. $76^{\circ} 40'$, at a distance of 88 miles north-west from Cape Comorin, and 80 miles from Nagercoil. About eight years ago the population of the town and neighbouring villages, consisting of Hindoos, Mohammedans, Syrians, Parsees, and a few Roman Catholics, was estimated at nearly 40,000; the number of Hindoos being supposed equal to all the rest taken together. The language chiefly spoken is Malayalim, but the Tamil, also, is spoken by many, and understood by most of the inhabitants.

The moral and religious destitution of the people having, for some time previously, excited the compassion and engaged the attention of the Missionaries at Nagercoil, one of their number, Mr. John Smith, proceeded to Quilon in February, 1821; and being liberally encouraged by the British Resident, commenced the Mission there, which has been continued to the present time. Mr. Smith persevered in the prosecution of his work until the beginning of 1824, when declining health obliged him to leave the station, and return to England. A few months previous to his departure he was joined by Mr. Crow, who having continued to fulfil his duties until 1826, was also obliged to return to England on the same account. The attention and energies of these Missionaries were chiefly devoted to the establishment and superintendence of native schools, and the efforts which they made in this department of labour were attended with an encouraging measure of success.

The Rev. J. C. Thompson, the present Missionary at Quilon, arrived there in November, 1827. As soon as he had acquired a competent knowledge of the Malayalim language, he commenced his devoted labours in communicating the Gospel to the Hindoos; and although at times much enfeebled by indisposition, and obliged at one period to visit the Neilgherries to recruit his health, he has zealously persevered in endeavouring, under Divine favour, to promote the great objects of his Mission. When he arrived at Quilon, the schools were 9 in number, containing 293 boys; and before the close of that year (1827) 2 native female schools were established, containing 46 girls. But in 1832, the number of the boys' schools had increased to 14, these for girls to 10; the number of scholars in the former to 380, in the latter to 190, making a total of 24 schools, and 570 native children and young persons receiving exclusively Christian instruction, no heathen books whatever being allowed in any of the schools. In the same year it was reported, that a more ample supply of school-books, and a more vigilant superintendence than formerly, had been followed by evident improvement in the scholars, who began to evince greater proficiency in reading, and better understood what they committed to memory; and that many of them were able to repeat considerable portions of the New Testament; such as the Gospel by John, the Epistle to the Romans, and the first Epistle to the Corinthians.

Although the frequent illness of the first Missionaries who laboured at Quilon prevented their acquisition of the vernacular tongue, and they were consequently unable to engage in the direct communication of the Gospel to the natives, exertions were made for this purpose by the brethren connected with the Nagercoil Mission; and also by the native evangelists and teachers belonging to the station itself. The latter also availed themselves of opportunities to converse with the natives in the bazaars, visited the schools, assisted in the examination of the scholars, and distributed the Scriptures and tracts. In 1831, there were only 5 native assistants, but in the course of that year, Mr. Thompson established a seminary at the station, whereby the number has been since increased to 14.

In 1826, a native congregation was first collected at Quilon, but the number assembling for Divine worship has never been large, although it has considerably fluctuated. Indeed the whole Mission has, from its commencement, exhibited considerable diversity of aspect, and has sometimes appeared rather to retrograde than advance. This is chiefly attributable to the great changes through which the native mind has passed on the subject of Christianity; at one time exhibiting a tendency to yield unto its claims, and embrace its blessings; at another to disregard and reject it, in favour of the ancient idolatries and superstitions of the country. During the past year there has been much opposition to the Gospel, in consequence of which the schools and congregation had partially declined. But our brother, Mr. Thompson, with whom the Rev. J. T. Pattison is now associated, has not been discouraged by these apparently adverse circumstances, being persuaded that the conflict between truth and error, by which the native mind is at present agitated, will eventually, under God, be productive of the best results. Meanwhile the brethren are thankful to find that there are some attending on their ministrations, who, with increasing knowledge in Divine things, manifest a decided and substantial growth in grace; that a greater number of persons appear seriously concerned for the salvation of their souls, and anxious to follow and obey the Saviour; and that an improved tone of thinking and feeling is apparent among the readers and teachers, which promises greatly to increase their efficiency and usefulness.

On the first Sabbath of September, 1837, four Hindoos, who had previously been baptised, were united into a Christian church, and at that period there were nine candidates for church fellowship. In the course of the past year 8000 Christian books were distributed over a large extent of country surrounding Quilon, and the people generally received them with avidity and thankfulness.

The preceding statements include the principal points of interest and importance in connexion with the establishment and progress of the Quilon station. It will be perceived, that although there has been a sufficiency of visible encouragement to sustain the hope of a future abundant harvest, the general character of the work in this part of Travancore has hitherto been such as to demand, in a peculiar degree, the exercise of faith and patience, and more than ordinarily to impress the mind with the necessity of earnest and unceasing supplication to the Lord of the harvest for an enlarged outpouring of his Divine and life-giving Spirit. It is hoped that the claims of our brethren at Quilon, and of the people among whom they are labouring, to an interest in the prayers of the disciples of Christ in this country, may be duly felt and answered, that soon the numbers of those who have been brought to the obedience of faith in this part of India may be greatly augmented, and that the day may be hastened when the kingdom of the Redeemer shall be established there, and throughout the eastern world, in the fulness of its blessing, and its glory.

A representation of the Mission-station at Quilon, accompanies the present notice.

THE ENGLISH CHURCH AND CONGREGATION AT MADRAS.

MANY appeals have been made to the zeal and devotedness of the Church of Christ, in behalf of the heathen world; and a voice may still be heard from almost every quarter, "Come over and help us." It is not for the work in general that we now plead; but for one church and congregation in particular, gathered to the Lord Jesus Christ in a distant land—the English church and congregation at Madras.

Christians of various denominations united in building the chapel in the year 1810, when there was a lamentable destitution of religious instruction at Madras; and soon after, a

church was formed under the pastoral care of our beloved friend and brother, the Rev. W. C. Loveless, who continued to minister there for 14 years, assisted at one time by the Rev. Richard Knill, and afterwards by various Missionaries who were successively resident at the station. The church has lately been under the pastoral care of the Rev. J. Smith; but the repeated failure of his health has obliged him several times to devolve the charge upon other brethren, who feel that, although it is an important sphere of labour, it is one which they cannot properly occupy, without being unduly drawn aside from their constant engagements, as Missionaries to the heathen. This has been felt also by the members of the English church; and while thankful for the valued services of the Missionaries of the Society, they have repeatedly expressed their desire to have a minister devoted to the work of God among themselves, and are willing to pledge themselves for his support. The attention of the ministers of Christ in England is earnestly invited to this important station. The acquisition of a foreign language not being required, as the services are entirely in English, a devoted minister of the Gospel may, on the day of his landing, enter upon his labours. He will find a congregation averaging about 200, and from among them a church of 70 members. He will have, as auxiliary to his ministerial labours, two flourishing schools under his superintendence on the same premises with the chapel; and in these schools, as well as among the younger members of the congregation who need very much to be gathered into Bible classes, he will find an inviting field for his more private labours, while he may "preach from house to house," among a considerable population of East Indians, and will meet with a kindly welcome in all his labours for their good. He will find also, in the public societies and institutions of the Presidency, an appropriate sphere for the exercise of his more enlarged sympathies and his energetic efforts, and will meet with many glad to welcome him as a fellow-labourer in every such good work. The Missionaries engaged among the heathen will hail his arrival with gladness, and welcome him with sincere affection.

His undertaking the specific charge of the English church and congregation will be a very important service rendered to the Missionary cause; he will be able, in various ways, to advance the cause of Missions in India, and promote the general interests of the London Missionary Society. I ask, then, can no one be found among our ministerial brethren qualified for such a post, and willing to occupy it? He should be a man full of zeal, and prepared for much self-denying labour. His general style of preaching, though adapted to intelligent hearers, should be simple; and though he may regard the pulpit as the chief point from which he is to attack the kingdom of Satan, he will find the work of private and familiar instruction highly advantageous; and will count it his joy to "gather the lambs," as well as "feed the sheep" of the Chief Shepherd. It is not a post for one who shrinks from any part of his ministerial duty in this land. He will have to do what is closely allied to the work of a Missionary, though not called by that name; and it is essential that he be a man of fervent simple piety, of holy devotedness, and intelligent activity, in the service of our Great Lord. He who knows the woes of the world, and the wants of the church, says, "Whom shall we send, and who will go for us?" I trust that some ardent and heaven-born spirit will respond, "Lord, here am I, send me!"

EDMUND CRISP.

The Directors invite the attention of their friends to this appeal, and will be happy to receive communications from any of their brethren in the ministry, who may be desirous of entering upon this important field of labour.

BENARES MISSION, NORTH OF INDIA.

IN March, 1838, about two months previously to the removal of Mr. Mather to Mirzapore, Mr. Lyon arrived with Mrs. Lyon, at Benares, from Calcutta, and im-

mediately entered upon his labours, in connexion with this important Mission. A detailed account of Mirzapore and its inhabitants, as furnished by Mr. Mather, including an impressive view of the peculiar obstacles and encouragements which it offers to Missionary exertion, was published in our number for January; and we now invite attention to some interesting statements lately received in communications from Messrs. Buyers and Shurman, of the Benares Mission, whose labours continue to be favoured with evident tokens of the Divine blessing. Under date, August 10, Mr. Buyers thus writes:—

On account of the extreme heat of the season, our labours in preaching have been much curtailed for the last three months. Six or seven services have, however, been generally kept up, and now we shall be able to enlarge our efforts considerably. We have not recently baptised any converts excepting one man, a native of China, and, as far as I know, the only Chinese in Benares. He is but imperfectly acquainted with Hindustani, and none of us could teach him in his own language, which formed a great obstacle to his being so well instructed as we could wish; but as he seemed sincere, and very anxious to be baptised, we thought it our duty to do so, as he at least understood, and appeared to believe in, the fundamental truths of the Gospel.

This year we have had a good many applicants for baptism, but not of a satisfactory kind. At present there are some, but I am not quite satisfied as yet with their state of mind.

Our Orphan Boarding-school is getting on very well. We lately had a considerable addition to it, and there are now twenty-one orphan boys entirely supported. These are brought up, you are aware, as Christians, and are all baptised, or will be so, with the exception of a few, whom we thought too old to come under the denomination of infants, and have left their baptism to take place when they may themselves make a profession. Being now well satisfied that this mode of carrying on schools is the most satisfactory, as none, or next to none, of the children can ever become heathen or

Mohammedan, and that in this way alone we can bring up a class of young men and women altogether free of the contamination of idolatry, we are going to enlarge the institution by receiving about 100 more boys. These have been collected in the districts where famine has been raging, in the neighbourhood of Agra, by a Society formed for the relief of the sufferers: we shall soon, therefore, have about 150 children, connected with, and adopted, as it were, by our Mission, who will form a nursery for our Hindustani church.

Our object is to give them a pure scriptural education, and to keep them entirely separate from the heathen. They learn Hindustani, Hindi, and English. Those that are most talented we shall educate in the higher branches of knowledge, both in their own and in the English language; hoping that among them some may be found who will be able ministers of Christ; while those who are not so promising will receive a good plain Christian education in their own language, and be put to such trades as may offer the best prospects of their being able to obtain a comfortable livelihood. The Native Girls' Boarding-school under charge of Mrs. Mather having been removed to Mirzapore, a new female branch has been begun by Mrs. Lyon. In so much enlarging our Orphan Schools we are, to a great extent, acting on faith, as our funds are doubtful. We shall do all we can on the spot to obtain support for them, and hope that our friends will also assist.

Mr. Shurman writes under date August 29. It will be observed that further interesting allusion is made by him to the Chinese convert mentioned by Mr. Buyers. The extract from his letter is as follows:—

Since the month of April, when I last wrote in conjunction with Mr. Buyers, I have been engaged, as usual, in preaching the Gospel to both Christians and Hindoos, in places set apart for that purpose, and in the markets and streets of Benares. Though the message of the Gospel is generally listened to with seriousness, and often with deep interest, still I cannot report any conversion having recently taken place by my preaching in the city. In Salem Chapel, where Mr. Buyers and myself preach alter-

nately, there have been two conversions. One of the individuals is a Roman Catholic, formerly an abandoned character; but since regularly attending Divine worship he has become a religious man. We hope that his conversion is genuine and deep. The other is a respectable young Chinese. When he first came to Benares he was neither a Hindoo nor a Mussulman; and as he found no temple of his own religion, he attended our chapel, at first simply because he felt not comfortable in living without

any religion whatever. After attending regularly for some time, he began to feel a deep interest in the subject of religion, and, at his earnest request, Mr. Buyers baptised him. There was nothing remarkable in his conversion; still we hope that his views and feelings have undergone an entire change, which, no doubt, is sufficiently remarkable.

Our church members are at present eighteen in number; so that although our progress, as it respects conversions, is small,

we have, in other respects, made some progress, for which we would offer up heartfelt thanks to the great Head of the Church. Brabhudin, the Brahmin, whom I formerly baptised, gives us great delight by his consistent Christian conduct.

On the 22nd of this month Mr. Lyon preached his first sermon in Hindustani to a meeting of Christians. I was present, to assist him in the service. We are truly thankful to the Directors for having sent Mr. and Mrs. Lyon to Benares.

BELLARY MISSION.—SOUTH OF INDIA.

THE progress of the extensive and diversified operations of this highly favoured Mission calls for the most grateful acknowledgments to Him under whose providential guidance it was commenced, and by whose aid and blessing it has been upheld to the present day. Every branch of labour, connected with it, is marked with evidence of the Divine favour. The native church, though not wholly exempt from trial, greatly prospers. The schools, fourteen in number, contain according to the latest report, from four to five hundred children, whose general advancement is eminently encouraging. The Mission-press, to whose operations the work of translation, in the hands of Mr. Reid, forms an essential preparative, is also proving a powerful instrument in the diffusion of Divine truth among the Hindoos. Besides the regular preaching in the Mission chapel, the direct communication of the Gospel by the living voice is sustained almost without intermission throughout a large extent of country surrounding the station. In this important division of the work, the brethren receive valuable assistance from some of the native teachers; and it is stated that the multitudes among whom they pursue their itinerant labours give increasing attention to the word of life. We also learn that Brahmins still occasionally come forward in public to defend the perishing fabric of Hindooism, and to combat the truths of Christianity; but the uniform defeat and exposure of their contemptible sophistries is rapidly enfeebling their once powerful and unresisted influence. These adversaries of the truth of God are humbled in the sight of the people, and the proofs of the weakness of their cause are in various ways becoming increasingly visible to all interested in the issue of the mighty conflict. It is therefore hoped that the invitations of the Gospel, speaking to the conscience and the heart, begin to be more distinctly and impressively heard by the people at large; and that a way more wide and free is gradually opening among them for the triumphs of the Prince of Peace. In illustration of these statements, we give the subjoined particulars, furnished by Mr. Reid, in an account of a Missionary tour which he undertook at the commencement of last year:—

Friendly intercourse with the people.—Opportunities for preaching the Gospel.

Jan. 17.—Spent three hours in the town of Ghooty this morning, during which time I addressed the people in Canarese and Teloo-goo. It is a high and sacred privilege to be able to make known, in the two languages, the wondrous deeds of a Saviour's love. In the evening we were employed in the Fort. We* sat down

under a tree, and collected a few people. There were many Brahmins about, but none of them would come near us. After a short time the Peshgar,† having heard that we were there, came, with a number of people, and politely asked us to pay them a visit at the Catcherry, with which we most cheerfully complied. We had thus a good opportunity of making known the great subject of our mission, Jesus Christ and him crucified.

* Mr. Reid was accompanied by the Rev. W. Thompson, and one of the native teachers.

† A native officer employed under the Collector.

Leaving them, we assembled a few people in the Pettah. Several Brahmins came in but said nothing.

Jan. 19.—Left Ghooty very early in the morning, and proceeded on the road to Anantapoor. Reached Pamidee at eight o'clock, where we spent the day in pleasant and encouraging labour. We were surprised to find so large a town. It contains 2000 people, or nearly so, the greater part of whom are manufacturers of chintz. They seem to have immense trade. The village was exceedingly neat and clean, with the exception of the market-place; and the people were very civil. We went among them at nine, and continued till past twelve. Our congregation was large and attentive. At half-past two we recommenced our labours; and Onesimus having gone with the servants and goods, I was employed in preaching to great numbers of people till past five. I had one disputant, but he was very civil and reasonable. His objection was against the trinity of persons in the Godhead. I ultimately succeeded, I trust, in convincing him of the absurdity or unreasonableness of his position, which was, that it was necessary that we should comprehend it in order to our acceptably serving God.

Labours on the Sabbath, &c.

Jan. 21.—Enjoyed excellent opportunities on Sabbath morning and evening, in the town of Anantapoor, of preaching the word. In the morning had one shrewd and crafty opponent (a Shastree of the place.) We disposed of his objections without any great difficulty; but as we were to remain some days at the place, we did not enter at large upon our aggressive labours, being desirous of spending as much of the Sabbath as possible in the plain, faithful, and affectionate setting forth of the doctrines of the cross, and its great practical bearings on the condition of the heathen. In the evening we had no interruption. Enjoyed a refreshing season of social worship with our dear Christian friends C.P.—, Esq., head assistant to the collector resident here, and Capt. L.—, civil engineer, on a visit to the former. It is peculiarly cheering to meet with Christian friends in a Missionary tour, and to retire with them a little from the active labours to which we are called among the heathen, to engage their sympathy, and to gain the benefit of their prayers.

Discussions with the Shastrees.

Every day for the four succeeding days we had excellent congregations. Our method was this: a tract being read, I addressed the assembly; having first required the people to give me a hearing, till I had delivered a discourse of about an hour's length.

The moment I brought my address to a close, discussions commenced, which were often taken up by several persons, and always carried on with great spirit, till we became fatigued, and retired for half an hour, to take a biscuit and a little water, and rest. We commenced the afternoon in a similar way, and were never without opponents till the last day, when they seemed to have become tired. Tuesday was the chief day for discussion. In the morning the Shastree, whom I had encountered on the Sabbath, came in first, and, as soon as he had seated himself, began to interrupt me. I prevailed upon him to allow me to finish my discourse, and then promised to give him a candid hearing. He was impatient; but, after two or three times requesting him to reserve his remarks till I had done, he was silent. He afterwards brought forward his objections; but they were of the most trivial kind, and had reference more to words than things. These having been disposed of, I began to set forth my objections to the alleged divine authority of their books. He soon began to express impatience, and wished to rise and leave. I begged him to remain, and let us come to some conclusion on the subject in hand before he left. He sat down for a minute or two, but again rising, determined to leave us, and would not be persuaded to seat himself again. We did not see him afterwards during our stay.

After a little, another Shastree was ushered in with great ceremony, all the people rising, and crying out, "This is a great Shastree, worthy of respect, and learned in the sacred books." We had with him a long discussion. A third was introduced in the afternoon, in a similar way, but was more easily put to silence than the other two; for this reason, that he gave us leave to say something, whereas the others knew that their strength consisted in talking, and were unwilling to hear what was said in reply to them. One of these men would not speak with Onesimus, but on his offering a remark, told him, "You Soodra man, why do you speak to me? I have nothing to say to you: it would be a shame and a sin to listen to anything you say."

Advantages of public Controversy.

These controversies were all on matters of very little importance, as far as they proceeded from the people; and when we tried to turn the subject to those of more serious interest, they invariably took up some of the minor relations of such subjects, and could not be kept to the main points. However, it gave us some opportunity of exposing the artifice of these false teachers, and the very low standard of their views of

morality, as well as of religious feeling towards God. They might also have a tendency to bring to light the motives of the disputants on either side: one would be seen to be actuated by a love of truth, and a desire to benefit his fellow-men; and the other by a vain desire to display his learned lore, in spite of the claims of truth;

and a wish to keep the minds of men in bondage and darkness. If there were no other good resulting from our labours here, this would not be a small object effected. I hope, however, the views of the character of God and the claims of the Gospel were impressively set forth, and told upon the consciences of many.

MANDEVILLE, JAMAICA.

IN July last, on the fourth Sabbath of the month, a new chapel and school-house were opened at Mandeville, Jamaica. Our brother, Mr. Slatyer, the Missionary at this station, has transmitted the following pleasing account of the services held on that day:—

Early in the morning we met to offer unto God thanksgiving and praise, that he had honoured us to prepare a house for his name; and also to implore him to fill it with his glory, and graciously bless the provisions thereof. In the next service, when I had read the Scriptures, the Rev. James Paterson, one of our Presbyterian brethren, preached an excellent sermon from Col. i. 18, to an overflowing congregation. In the afternoon we celebrated the Lord's Supper, having the pleasure of being joined in it by several members of other churches, whose Christian love and religious freedom led them thus to exemplify that essential oneness which exists in the midst of denominational differences. On this occasion we had the further joy of welcoming into our little church, six of those who, remembering their ways, can, I trust, with grateful hearts exclaim, "But we are washed, but we are sanctified, but we are justified in the name of the Lord Jesus, and by the Spirit of our God." Thus the Lord is adding to our number, and forming a people for his praise. On this occasion I presented to the church the communion service kindly sent us from England, for which I would, in the name of the church, thank the giver. Two of our Moravian brethren, Messrs. Zorn and Scholefield, were present and participated in the services of the day, which were most interesting to all who desire the spread of the Redeemer's kingdom. The collections, including a second donation of 20*l.* from our attached Mr. W. Davy, amounted to 54*l.* 10*s.* which, considering that it was

almost entirely an apprentice congregation, I think a good sum, and a satisfactory proof of the people's willingness to honour the Lord with their little substance.

In the chapel we have 12 pews furnishing 96 sittings, which are all taken at 3*s.* 4*d.* a quarter, and are paid for in advance; also 17 long back benches, on which several sittings are taken at 2*s.* 6*d.* each. I hope all who come will contribute in this way to the support of the cause at Mandeville, and relieve the Society of a part of the burden. I shall not feel content until the people fully understand their duty of providing adequately for continuing the means of grace amongst themselves, and share in the sacred pleasure of extending them to others.

Our chapel is well filled every Sabbath, and my only regret is, that it is so small; we shall soon have to erect galleries, of which the place is lofty enough to admit.

Progress of the School.

Our school is much increased; we have an average attendance of 150 children, and as the payments are made with remarkable regularity, we shall have no need, should the number continue, to apply to the Society for much, if any assistance, towards the support of our schoolmaster. Our schoolroom is quite too small, and as there is a prospect of our school continuing to increase, we have thought it best to enlarge it at once; and are now preparing to make it double the size, viz., 60 feet by 25 in the clear.

PORUS.

Mr. and Mrs. Hillyer, schoolmaster and schoolmistress, arrived at Jamaica, in June last. They have received the charge of the schools at Porus, of which station, Mr. Slatyer appends a brief notice, as follows:—

It is gratifying to me, as it will be to the Directors, that the station at Porus is also in a flourishing condition, and that we have there a Christian brother, as fellow-labourer, with whom there is every reason to believe we shall live in uninterrupted harmony,

The school averages about 90 in attendance. The congregation is too large for the place, not only now and then, but almost every Sabbath, so that it is desirable to provide further accommodation.

Anniversary Sermons in May.

NOTICES.

THE Directors have great pleasure in communicating to the Members of the Society and their numerous friends, that they have engaged the following Ministers to preach the ANNUAL SERMONS in May next:—

Rev. THOMAS BINNEY, of London.

Rev. DAVID KING, M.A., of Glasgow.

Rev. HENRY HUTTON, M.A., Incumbent of Woburn, and Chaplain to his Grace the Duke of Bedford.

TO AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies in London and its vicinity are respectfully requested to meet at the Mission House, Blomfield-street, Finsbury, on Thursday, the 28th instant, at twelve o'clock at noon, to pay their subscriptions, and the amount of their respective collections, &c.

The Rev. RICHARD KNILL is engaged to deliver an address on the occasion.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House on or before Saturday, the 30th instant, the day appointed for closing the accounts. The lists of contributions should be forwarded to the Mission House on or before that day, in order that they may be inserted in the Society's Annual Report for 1839.

TO AUXILIARY SOCIETIES IN THE COUNTRY.

The officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their contributions, so as to be received at the Mission House on or before Saturday, the 30th instant, together with correct lists of subscribers of ten shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

They are also requested to mention the number of Reports and Abstracts, respectively, that will be required for Subscribers, and how many of the *latter*, at seven shillings per hundred, will be wanted for circulation, to be stitched up with their own Local Society's Lists of Subscribers and Officers. The Abstracts are printed in an octavo form for that purpose, and the Directors recommend to the Auxiliaries the purchase and circulation of them on the principle of economy.

SOCIETY ISLANDS.—BORABORA.

WHEN Mr. Platt proceeded on his visit to the Navigators Islands, in July, 1835, he left his family at Borabora, where he had been labouring since 1824, with mingled discouragement and success, to diffuse the Gospel of Christ; but on returning to the Society Islands in August, 1836, he found that Mrs. Platt had, during his absence, removed with their children to Raiatea, in consequence of the tumults and dissensions which, for some time previous to his voyage, had existed among the natives of Borabora. This circumstance, combined with the pressing invitations of the people at Raiatea, induced Mr. Platt, not without considerable reluctance, to decide on remaining there instead of returning to Borabora; the state of which at that time excited the deepest regret in the minds of himself and his brethren, and led them to offer up earnest and united prayer that the internal discords under which it was suffering might speedily terminate, and the people be again united in the bonds of Christian peace and love. Besides

the special supplication thus offered, the brethren Barff and Platt also engaged in a plan of active effort with the view of promoting the desired change. They commenced visiting the island alternately, and having persevered for some time in admonishing the people of their evil ways, and affectionately entreating them to return unto Him whose mercies they had been so long neglecting, it was at length evident that the Lord had graciously vouchsafed his blessing, and sent a refreshing from his presence. The cheering results produced by the Divine efficacy accompanying the labours of our brethren, are described in a letter from Mr. Platt, dated Borabora, January 16, 1838, of which the following is an extract :—

In relation to these people, we are constrained to admire the ways of Providence, and adore. And in beholding the happy change wrought among them by the power of Divine grace, we are glad and would take courage. Viewing what God by the mighty energies of his Spirit is accomplishing, I feel abased to the very dust, and see my own utter insignificance in connexion with the great work which he is effecting, not only here, but throughout the world. Yet, if permitted to be a fellow-worker, I wish to persevere, to spend and be spent, in the promotion of this glorious cause. We have, indeed, been in great tribulation; at one time almost concluding our labour to be in vain; but now we are called to rejoice exceedingly. The enemy appeared to swallow us up, but he is now prostrate, though not dead; and it is our consolation to know that the power which has prostrated him can keep him in a state of subjection. Pray for us. The Gospel is again beginning to triumph here. May that triumph not be transitory, but long and glorious!

When the enemy was fiercest against us, I always felt consolation in the thought, that we were supported by the prayers of God's people, and that light would at length break forth out of darkness, although the change might not take place during my short remaining course on earth. But the triumph of the wicked has been shorter even than we expected. God has been pleased, of his infinite goodness and mercy, to show even to us, the perishing of their expectation. Yet while we rejoice exceedingly, we would do so with trembling. God is omnipotent, and can do all things; and we

can fully trust him. Yet we have seen and felt so much of the deceitfulness and depravity of the human heart, we cannot with confidence trust *that*, however specious the appearance.

The people are now very diligent in learning what so many of them neglected whilst they had opportunity, and are now becoming acquainted with the Gospel; may it, indeed, prove to them the power of God unto salvation! They have been eagerly striving during the past year to regain their connexion with the church. We have admitted and re-admitted 113 members to church-fellowship. Of these 43 had not been admitted before; and I am happy to say, this number included some from amongst the scholars on whom I had thought my labour entirely lost: 60 were re-admitted, besides 10 from Tahaa; 5 have removed to other stations, 15 have died in the faith, and 2 have been excluded. The number on the books at present is 162; the candidates for communion, now 7 in number, are fast increasing. There have been 7 marriages; 38 children and one adult have been baptised. Our prospects now are encouraging, and we hope to obtain assistance, while the zeal of the people is warm, in our endeavours to impart instruction to them. The field is extensive, the labourers few. I would earnestly urge our claim. May wisdom from above direct your energies into the right channels; and may the great Lord of the harvest fit and send forth many more able and willing labourers endowed with grace, to seek not their own but Jesus Christ's, and then a blessing will not be denied.

In October, 1837, Mr. Rodgersson arrived with his family from the Marquesas, at Tahiti, whence he has been instructed to proceed to Borabora. The Directors hope shortly to be enabled to state that this arrangement has been carried into effect, and that it has been followed by those multiplying tokens of the Divine favour, of which the preceding statements encourage the anticipation.

PHILIPPOLIS, SOUTH AFRICA.

At the period when Mr. Atkinson received the charge of this station, Aug. 1836, its interests were in a deeply depressed state, and his faith and fortitude were

for some time severely tried by the operation of various circumstances unfavourable to the progress of his work. Among these the public commotions in the country had the effect of producing, even on the part of the more serious natives, an irregular and unprofitable attendance on the means of grace. Against this evil Mr. Atkinson failed not to exert himself with much diligence and prayer; and in letters forwarded towards the close of 1837, he had the satisfaction to intimate a hope that a revived attention to religion would soon take place among the people. From a later communication, dated in June last, the chief portion of which is inserted below, it will be seen that the pleasing expectations he had indulged have, by the mercy of God, been largely realised, and that encouraging efforts are also in progress at the station to promote and extend the Christian instruction of the young, which had suffered in like manner with the other branches of the Mission. Mr. Atkinson writes:—

State of the Mission Church, &c.

I am thankful to be able to state that the decrease in the attendance at public worship and the schools was, as I hoped, very temporary. Early in the year a great number of the Griquas came with their families to reside on the station, and from that time to the present, with two or three exceptions, our place of worship has been filled and often crowded. Most of these people had been living for years in the neglect of the ordinances of the Gospel; some of them I visited on my journey last year, but so completely have the political changes affected the general state of things, that I should perhaps not find six families were I to take the same circuit again. It is encouraging to see so many of them brought once more under the sound of the Gospel, and I cannot but cherish the hope that this is a token that the Lord is about to manifest his purposes of mercy towards this people. There are some, formerly connected with the church under Mr. Anderson's care,* who have for a long period been wanderers from the fold, but who now seem desirous of returning to the shepherd and bishop of their souls. A few of these attend the weekly meetings which I hold with inquirers. It will, indeed, be a great privilege to be instrumental in gathering up some of the scattered remains of my venerable brother's labours in this land, and preparing them for that blessed world where both he that soweth and he that reapeth shall rejoice together.

Commencement of an Infant School.

In February an infant school was opened, which contains about 70 children. Mrs. Atkinson is assisted in it by a pious young woman, from Port Elizabeth, who now resides here. The building used for this school is the old mission-house, which,

though not very convenient, answers the purpose at present.

The day-school, under my own care, has been for some time well attended.

Increase of Church Members.

On February the 4th I had the privilege of baptising and receiving into the church four of the Bechuanas, the first fruits among that nation in this mission. I trust many more of them will, in due time, be added to the Lord. Among the other people, five have been received. There are two classes of candidates, one consisting of Griquas and others, who speak the Dutch language, of whom there are 18; and the other of Bechuanas, at present 29 in number; 27 who attend this class have left the place at different times, and have removed to other missionary stations. It would have been gratifying to have been allowed to watch the progress of these individuals who received their first serious impressions here, and I much regret the departure of some of them; but I trust they will go on well under the care of my esteemed brethren at the several places where they now reside.

Encouragements to extend the Mission.

From the favourable change lately manifested among the Griquas in this district, it does appear that now is the time to make a vigorous effort for their good by a system of well-directed operations. And this cannot be done where the missionary has to work single-handed in a field so widely extended. The encouragement already experienced among the Bechuanas is likewise a manifest call of Divine providence to do something more for the welfare of that people. I am aware of the difficulty of procuring suitable labourers; for during most of the time I was in the college, there were only 12 or 13 of us; and on looking over a list of 28, with whom I was more or

* Mr. Anderson, now at Pacaltsdorp, recommended is missionary labours in connexion with the Bushman mission.

less connected, I find but 10 now employed in the missionary field, all the rest having either been prevented from entering it, or subsequently removed from it. I have reason, therefore, for peculiar gratitude to God, who has thus favoured me above so many, and desire to devote all my energies to his service. It is not that I may have less work than I am anxious for a colleague, but that more may be done in this important field of exertion; and I trust, brethren, that you will not lose sight of the pressing wants of this mission.

Mr. Atkinson will probably be joined by Mr. Schreiner, who has recently arrived in South Africa. Mr. S. was at the Kat River, in August last, but from the strong claims of the Philippolis station, Dr. Philip thought it desirable he should proceed thither. Should this arrangement be carried into effect, Mr. Atkinson will be animated afresh in his labours, and it is hoped that the mission at Philippolis will, through the Divine blessing, soon present a still more cheering aspect.

ACCOUNT OF ARTHUR TIDMAN,* NATIVE TEACHER AT CHITTOOR.

THE following narrative of the life and experience of one of the native teachers at Chittoor, now named Arthur Tidman, translated from his own account in the Tamul language, has been received in a letter from our brother, the Rev. John Bilderbeck, under date 9th of July last:—

Birth—early life—first attention to religion.

I was born at Coimbatoor, of Roman Catholic parents, in the year 1813, and brought up by them under the yoke and idolatry of popery. Having learned to read a little in a school established at this station by a gentleman, I proceeded, along with my father, to the Neilgherry Hills, about the year 1823, and there assisted my father, who was then serving an officer. When I was there, I obtained a portion of the Old Testament from a Protestant minister, and read through the Proverbs and Song of Solomon. Being pleased with this book, I asked my father to procure me another of the same kind, and he accordingly brought and gave me a copy of the New Testament. I was myself now in the employ of an officer; and one of his servants, a Tranquebar Christian, finding me once, at a leisure hour, engaged in reading the Scriptures, asked me what religion I was, and then began to speak to me of the errors of Romanism. I afterwards reasoned about these things with my father in the same manner I was reasoned with by this man. He asked me who taught me to reason thus, and plucked away the Scriptures from me. He gave me in lieu a Tamul grammar and some other similar books, and directed me to read nothing but such books.

Early experience—progress in knowledge.

About this time my mother and brother died, and the gentleman whom I served, on leaving the country for England, recommended me to another gentleman. I now again began to desire a New Testament,

and obtained one from a catechist of the Rev. Mr. Cooper; who not only gave me a copy, but even introduced me to the minister. The reverend gentleman spoke to me for some days on the errors of Romanism, the evil of sin, the nature of salvation, and the privileges of believers. Although I could not then understand what sin, and pardon, and piety were, yet it made me glad to hear of the unspeakable happiness which awaited the saints; and, supposing to myself, that if I would in future but refrain from customary sins, and pray to God, he would receive me to heaven, I asked the minister what he would have me to do, and that I was ready to obey him. He advised me to renounce Romanism, and join his church. I consented; but as there were then no other Christians at the place, we three only knelt together, and the catechist closed with prayer. The minister afterwards told me, that as I was now received into the church, I should walk agreeably to Christ; and directed the catechist to teach me several other things necessary for me to know. Accordingly, whenever I was at leisure I used to go to the catechist, and receive Christian instruction.

Exposure to temptation—return to sin.

Two months after this the minister and the catechist left the place. When they were going they gave me a copy of the Old Testament, and another little book. I used to read them constantly, and pray. About this period a Socinian gave me a book to read, and told me that none shall perish, but that all shall obtain eternal life, and that there was no such thing as eternal

* His heathen name was Paul Chiniah.

punishment. Encouraged by this, I lived in the violation of the law of God.

Renewed study of the Scriptures—conviction of sin, &c.

I next joined a heathen teacher, whose views were nearly like those of Socinians. I asked him to explain to me many things. Finding that these persons spoke so contrary to one another, I thought it best to examine the real character of true religion myself. I read some of the books of the learned among the heathen, and finding them unsatisfactory, I left them, and began to study the Scriptures once more for myself. I also read a little work, entitled, "The Believer's Companion," and a tract, which I found of use to me. But the Epistle to the Romans was most instrumental in doing me good, especially the seventh chapter, which enabled me to obtain a knowledge of sin. I could not then think of sin without great uneasiness of mind; and I used to retire alone to the groves, and kneeling down, confessed my sins to the Lord, praying that he would pardon me for the sake of the Lord Jesus.

Feeling it then to be my duty to make known to others the way of salvation through Christ, I began to talk about it to my father and other relatives. My father becoming vexed took me to the Roman Catholic priest, begging him to give me suitable advice; and charged me, before the priest, with having now learnt the Missionary's religion, and with speaking contrary to the doctrines of his church. The priest, turning round to me, said, "What fault do you find in our religion, that you should now wish to join the Missionary's religion (*i. e.* turn Protestant)?" In answer, I asked the priest a few questions; but he, instead of giving me proper replies, began to curse me, and to order me to be turned out of his church.

After this my father died. The Rev. Mr. Sawyer was then in the country, I and used to go and hear his sermons. While I was thus occupied, both in seeking the things of this life and in attending to the concerns of my soul, two Roman Catholics, Aurokiyum and Joseph by name, turned from their idolatry, and I directed them to Mr. Sawyer. There were also two other young men, one of whom was almost prepared to join Mr. Sawyer's church, but

was drawn away by the device of some Socinians: the other went back to heathenism, from worldly inducements.

Further progress in knowledge—arrival at Chittoor, &c.

Being accustomed, after this, to hear the Rev. Mr. Schmidt and others, my mind was gradually growing enlightened; but as my employers were void of piety, and as my occupation under them did not afford me much leisure, either to read God's word or to go to church, my zeal lessened from time to time, and I was exposed to many temptations and difficulties, even though occasionally awakened by the Holy Spirit to a sense of my duty. I began, therefore, to reflect on the wretchedness of my situation; and finding that all worldly callings are injurious to the soul, though useful to the body, I had often a strong wish to throw up my situation, and to give myself to the service of God. While I was myself so thinking, my master left the Hills for Chittoor, by appointment; and I was obliged to follow him, in the hope of accomplishing my desire some way there.

I arrived here in 1836, and afterwards married a Christian woman from the congregation of Mr. Bilderbeck. Soon after this I resigned my situation, and continued some time without any employment. I made known my feelings to Mr. Bilderbeck, who then took me into the service of the Mission.

My present experience is as follows: I feel that I am a great sinner against God; that, as he is a Being of infinite holiness and justice, I deserve only to be sent to hell. I also feel that I am not worthy of that love which, instead of sending me to hell, moved God to send his Son to die for me, while yet a sinner. I believe that I shall be saved through Christ alone; that the Bible is the word of God; and that, by the grace of the Holy Spirit, I now hate those sins which I before committed, and which only brought sorrow. I look to Christ for the pardon of my sins; and I also believe that He, who has delivered me from all the dangers and evils by which I was long surrounded, and from the hand of the enemy, will continue to save me from all future dangers, and receive me at last into his heavenly kingdom. Adored be his glorious name for ever and ever! Amen.

JUVENILE EFFORTS ON BEHALF OF MISSIONS.

To the Editor.

SIR,—I BEG leave to invite attention, through the medium of your pages, to the following pleasing facts, hoping they will prove encouraging to all who are engaged in the important work of Sabbath-school teaching.

A few months since, two boys belonging to the A—— Sunday-school, were seriously impressed with a desire to do something towards extending the kingdom of Jesus Christ among the heathen. They met and deliberated on the best way of proceeding, and the result was the formation of a Society, designated the “Juvenile Missionary Society;” of which the plan and object were thus stated by themselves:—

“We, the Sunday-scholars of A——, intend forming a Society for extending the Redeemer’s kingdom, and to advance the glory of God. In reflecting on the state of the poor heathen, and comparing our situation with theirs, we see that we are greatly privileged above them; many thousands have not what we have. God in his providence has placed us where the Gospel has long been shining. We have Bibles, ministers, and teachers to instruct us. They have souls the same as ours; therefore if we can, we ought to try and help to make known the way of salvation to those who are ignorant of Jesus and his Gospel; and, if God permit, we will now make the attempt.”

The Society was formed, and, in accordance with one of the rules, a weekly prayer-meeting was commenced, and is still continued; and He who will not “despise the day of small things,” is prospering the work of their hands.

Last month the Society held its Anniversary; the beloved pastor, whose bosom ever glows with Missionary zeal, presided on the occasion. The Report was read by one of the scholars, who is secretary to the Society, after which addresses were given by the teachers; the scene was one of peculiar interest, and the pleasurable emotions then awakened will long continue to be felt by those who were present.

December, 1838.

A TEACHER.

ORDINATION OF MISSIONARIES.

MR. H. HELMORE.

ON Thursday, 20th December, 1838, Mr. Holloway Helmore, of Homerton College, was ordained at Spencer-street Chapel, Leamington, as a Missionary to South Africa. The following ministers took part in the service: Rev. James Hill, Oxford; Rev. John Blackburn, Pentonville; Rev. John Jerard, Coventry; Rev. T. Helmore, Stratford-on-Avon, father of the Missionary; and the Rev. J. A. James, of Birmingham. After the service the sum of 43*l.* was collected on behalf of the Society.

MR. W. CLARKSON.

On Wednesday evening, 30th January, 1839, Mr. William Clarkson, of the Western Academy, Exeter, was ordained at Orange-street Chapel, London, as a Missionary to

Surat, India. The Rev. Robert Redpath, the Rev. William Campbell, the Rev. John Arundel, the Rev. Caleb Morris, the Rev. J. P. Dobson, Mr. Clarkson’s pastor, and the Rev. H. V. Wilson, of Hammersmith, engaged in the services on this interesting occasion.

MR. W. FLOWER.

On Thursday, Feb. 7th, 1839, Mr. William Flower, also of the Western Academy, Exeter, was ordained at Southampton, as a Missionary to Surat. The Rev. J. Flower, of Titchfield, father of the Missionary; Rev. J. Flower, Jun., Beccles; Rev. Ed. Crisp; Rev. J. Reynolds; Rev. Thos. Adkins; and the Rev. R. Keynes, conducted the interesting services in the spacious chapel, which was much crowded.

DEPARTURE OF MESSRS. HELMORE AND PASSMORE.

On Saturday, the 26th January, 1839, the Rev. Holloway Helmore, Mrs. Helmore, and Mr. William Passmore, embarked for

South Africa, at Gravesend, on board the ship *Emma*, Capt. Mann.

EMBARKATION OF MR. MILNE, FOR JAMAICA.

On the 4th of February, Mr. William Milne, having been appointed by the Directors to labour as schoolmaster, in connexion

with the Jamaica Mission, embarked at Gravesend, in the *Dale Park*, Capt. Snell, for Kingston.

ANNIVERSARY SERVICES.

THE anniversary services in connexion with the South Durham Auxiliary, were held during the second week in September last, at Stockton, Darlington, Staindrop, and Barnard Castle. The sermons were preached, and the meetings addressed, by the

Rev. Messrs. Scott, of Demerara; M'All, of Doncaster; and Potter of Whitby; and by the neighbouring ministers. There was no diminution of interest in the Missionary cause. The income of the Auxiliary for the past year exceeded 118*l*.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1838.—Tahiti, Rev. J. Rodger-son, July 11 (two letters). Huahine, Rev. C. Barff, May 21.

ULTRA GANGES, 1838. — Malacca, Rev. S. Dyer, Aug. 1. Singapore, Rev. Messrs. A. and J. Stronach (no date). Pinang, Rev. E. Davies, July 1. Batavia, Mr. W. Young, Jun., May 12 (two letters), Aug. 1.

EAST INDIES, 1838. — Calcutta, Rev. A. F. Lacroix, July 14. Rev. Messrs. Boaz and Lacroix, Sept. 17. Rev. J. Campbell, July 2. Chinsurah, Rev. G. Mundy, July 24. Berhampore, Rev. J. Paterson, Sept. 17. Benares, Rev. W. Buyers, Aug. 10. Mirzapore, Rev. J. Mather, Sept. 20. Surat, Rev. Messrs. W. and A. Fyvie, Sept. 27. Madras, Rev. J. Smith, July 18, October 22 (two letters). Rev. W. H. Drew, July 21, 23, 29, and Sept. 25. Rev. R. Caldwell, Oct. 23. Vizagapatam, Mrs. Porter, July 18. Cuddapah, Rev. W. Howell, Sept. 1. Belgaum, Rev. J. Taylor, July 26. Bel- lary, Rev. J. Reid, Sept. 1. Salem, Rev. G. Wal- ton, Sept. 15. Neyoor, Rev. Messrs. Mead and Abbs, Oct. 18. Quilon, Rev. J. C. Thompson, Sept. 21. Rev. Messrs. Thompson and Mead, Oct. 19.

RUSSIAN EMPIRE, 1838. — St. Petersburg, Rev. J. C. Brown, Dec. 22. Khodon, Rev. E. Stallybrass, Nov. 2. Ona, Rev. W. Swan, Oct. 2.

SOUTH AFRICA, 1838.—Cape Town, Rev. Dr. Philip, Sept. 29, Oct. 19. Mrs. Philip, Sept. 29, Oct. 10. Pacaltsdorp, Rev. W. Anderson, Sept. 12. Griqua Town, Rev. Messrs. Wright and Hughes, Sept. 11. Lattakoo, Rev. R. Hamilton, Sept. 7. Mr. R. Edwards, Sept. 10. Messrs. Mof- fatt, Hamilton, and Edwards, Sept. 10.

AFRICAN ISLANDS, 1838. Mauritius, Mr. E. Baker, August 15.

WEST INDIES, 1838.—Demerara, Rev. Messrs. Watt and Rattray, Oct. 5. Rev. C. Rattray, Oct. 8, Nov. 9. Rev. R. B. Taylor, Oct. 12, Nov. 28. Rev. J. Ketley, Sept. 11, Oct. 5. Berbice, Rev. H. S. Seaborn, Oct. 13, Oct. 15 (two letters), Nov. 3. Rev. J. Edwards, Nov. 2. Rev. S. Haywood, Sept. 23 (from Barbadoes). Jamaica, Rev. W. Slatyer, Nov. 12. Mr. W. Okell, Oct. 27. Rev. W. G. Bar- ret, Oct. 29, Nov. 5. Rev. J. Wooldridge, Oct. 20, Nov. 18 (two letters). Mr. J. Gibson, Oct. 31. Rev. B. Franklin, Nov. 21.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully pre- sented to the following:—To Mr. Kemp, late of Bardon, Leicestershire, for 46 volumes of books, (various), for Rev. John Williams; to Mrs. W. S. Barnes, Saffron Walden, for a box of caps, bags, &c., for the Malay Schools; to Mr. Armitage, New- port, Monmouthshire, for 20 vols. Evan. Magazine, bound, 8 vols. of books, &c.; to Mr. Dyball, per Rev. J. E. Richards, of Wandsworth, for sundry garments for Africa; to Mr. Newbury, for a copy of Matthew Henry's Commentary; to Mrs. Roberts, North Shields, for a box of canvass, worsteds, &c.; to friends at Lavenham, for a box of useful articles for the Rev. S. Haywood's school, Berbice, to J. T. P.,

for a parcel of books and newspapers for the South Seas; to the Doncaster British Girls' School, for a parcel of useful articles of apparel; to Miss Wilms- hurst, Malden, for 54 yards of cotton print for Mrs. Schreiner, South Africa; to Mrs. Clough, and the Ladies of the Independent Chapel, Thirsk, for a valuable box of useful articles for the Navigators Mission, per Mr. W. Harbutt, Airedale College; to Mr. Laker; to Mr. Edwards; to a sincere friend to virtue and religion; to Mr. Smith; to S. W. T.; to Mr. Brimley; to Mr. Hardy; and to Mr. Stroud, for volumes and numbers of the Evangelical and other Magazines, pamphlets, &c.

MISSIONARY CONTRIBUTIONS,

From the 1st to 31st January, 1839, inclusive.

£ s. d.	£ s. d.	£ s. d.			
Mrs. Thackwell, per R. Cunliffe, Esq.	10 0 0	Miss R. Wontner 10 10 0	tion in China and the	£ s. d.	
Miss Ware 20 0 0		H. M. 100 0 0	East, in aid of the Orphan Asylum at Mirzapore	25 0 0	
A Friend, per Rev. W. Ellis 0 10 0		Mrs. E. Bolton 10 0 0	Sundries for the So. Sea Ship, per Mr. A. Walls	3 10 0	
Henry tee-total 0 2 6		A Servant, by the Editor of the <i>Youths' Missionary Repository</i>	0 5 0	Per Mrs. Fleming, for the Hoxton Orphan School, Neyoor	8 0 0
A Vow performed: per the Editor of the <i>Record</i> ...	1 0 0	J. R. Burchett, Esq.	10 10 0	Marlborough Chapel Aux. on account	20 0 0
Mrs. W. Herne, fourpenny pieces saved in a year. .	0 13 0	T. O. 10 0 0		Union Chapel, Islington, A young Friend, per Rev. W. Campbell	2 0 0
Col. by Miss Sinkinson...	1 0 10	Ditto, for Widows' and Orphans' Fund	2 0 0	Per Miss Harris, for Infant School Apparatus,	
P. H. 0 5 0		Legacy of Mr. Vincent Francis, late of Camden Town, less duty and expenses	40 0 0		
A Token of God's goodness 1 0 0		From the Society for promoting Female Education			
B. M. 1 0 0					
A. W. 1 0 0					

	£	s.	d.		£	s.	d.		£	s.	d.
to be sent to Bangalore	8	8	0	Brigstock	8	0	0	<i>Wiltshire.</i>			
Surrey Chapel Aux. Soc.				Creaton	13	1	0	Salisbury, Rev. S. Sleight	17	3	0
per W. Powell, Esq., on				Crick	3	12	0	Mere	40	1	8
account.....	250	0	0	Daventry	20	0	0				
Well-street; G. Waugh,				Kettering	22	1	0	<i>Worcestershire.</i>			
Esq. for the Nat. Tea.				For Nat. Tea. T. N. Tol-				Aux. Soc. per Mr. R. Evans—			
Alexander Waugh	10	0	0	ler	10	0	0	Broadway	23	5	6
<i>Buckinghamshire.</i>				Kilsby... ..	11	7	3	Bromsgrove	7	9	6
Wingrave and Aston				Long Buckley	13	0	0	Dudley	90	0	0
Abbotts.....	19	15	0	Market Harborough	26	3	0	Kidderminster	88	19	6
<i>Cambridgeshire.</i>				Northampton, Castle-hill	11	17	0	Redditch	9	3	6
Ashwell	0	10	0	King-street	23	15	0	Stourbridge	13	15	10
Eversden	4	0	0	Commercial-street	42	7	0	Worcester, on account	50	0	0
Barrington	17	1	2	Weedon.....	14	7	2	For Wid. and Orph. ...	8	0	0
Bassingbourn	22	4	3	Weldon	9	5	0				
For Wid. and Orph. ...	3	2	8	Welford.....	18	0	0	Less exps. 12l. 19s. 9d.	277	14	1
Melbourn	62	2	2	Wellingborough, Salem							
For Wid. and Orph. ...	4	1	4	Chapel	11	0	0	<i>WALES.</i>			
For Native School	10	0	0	Annual Meeting of the				Anglesea, Calvinistic Meth-			
Royston, Old Meeting ...	31	18	5	Association	22	2	4	odists, per Rev. J.			
New Meeting	30	11	5	For Mrs. Mault's Sch. ...	5	5	0	Elias	233	6	10
Chishill	14	17	4	Yelvertoft and Swinford	13	16	11				
Public Meeting for the				Less exps. 2l. 19s. 10d.	301	7	10	<i>South Calvinistic Method-</i>			
District.....	17	10	0					ists, per D. Charles,			
Less exps. 4l. 17s. 4d.	213	1	5	<i>Oxfordshire.</i>				Esq. on account	150	0	0
<i>Devonshire.</i>				Oxford, on account.....	30	0	0	<i>Pembrokeshire English</i>			
Uffculm	12	2	3	<i>Somersetshire.</i>				Aux. Soc.	44	4	10
Shaldon	5	0	0	Bath, for the Nat. Tea. W.				Whitehall, J. B. E. Saden,			
<i>Dorsetshire.</i>				Jay.....	10	0	0	Esq. R.N. in answer to			
Farnham near Woodyates,				Mrs. W. Fletcher, for				the appeal.....	2	0	0
per Rev. G. P. Despard	1	7	0	Chinese Schools	10	0	0	<i>SCOTLAND.</i>			
<i>Durham.</i>								Glasgow Aux. Soc. per			
South Durham Aux. Soc.				Wellington	29	18	4	J. Risk, Esq.—			
per Rev. W. L. Pratt-				For Wid. and Or. Fund	1	0	0	Balance of a Society ...	0	7	6
man, Treasurer—								W. Campbell, Esq.....	2	16	6
Barnard Castle	22	1	7					Fenwick Soc. for relig.			
For Fem. Education	20	0	0					purposes	4	0	0
Darlington	30	18	9	South Petherton.....	17	15	10	Galston B. and M. Soc. ...	4	5	0
For Schools	3	0	0	Shepton Mallet	9	10	0	Kilpatrick Relief Ch....	6	0	0
Staindrop	12	5	1					Mauchline U. Seces.Ch.	6	0	0
Stockton	10	6	0	Taunton	116	11	8	Mr. R. Robertson.....	0	10	6
For Fem. Education	20	0	0	For Davies's, Luke's,				Theological Academy,			
				and 2 small Chapels..	30	0	0	Glasgow	3	0	0
Less exps. &c. 1l. 7s. 3d.	117	3	2	Langport	2	10	0	Collections by Rev. J.			
<i>Essex.</i>								Scott—			
Sunderland Aux. Soc. ...	50	0	0	Less exps. 1l. 12s. 5d.	147	9	3	George-street Chapel	31	0	0
<i>Hampshire.</i>				<i>Staffordshire.</i>				Grey Friars Church,			
Plaistow	47	10	6	Leek	32	8	3	less exps. 12s.	5	6	10
<i>Hertfordshire.</i>				For Nat. Tea. J. Ashton	10	0	0	Nile-street Meeting, less			
Andover, Miss Crag's				For Wid. and Or. Fund	0	10	0	exps. 5s.	6	16	0
Mis. Box	2	2	6						70	2	4
<i>Hertfordshire.</i>											
Cheshunt, Legacy under								<i>Paisley, Col. by Rev. J.</i>			
the Will of late Mrs.								Scott—			
Sarah Wakefield, less				Walsall, a Friend to the				At Rev. Mr. Nesbit's...	11	7	5
duty	900	0	0	cause of Missions, per				At Rev. Dr. Thomson's	6	5	2
Mrs. Ross.....	0	1	3	Rev. S. Jackson	40	0	0	At Rev. Mr. France's	2	13	6
<i>Lancashire.</i>								Less exps. 1l. 15s. 6d.	18	10	7
Liverpool, S. and M. R.				<i>Surrey.</i>							
per Rev. J. Arundel, in				Epsom	25	0	0	<i>Elgin Missionary Soc. ...</i>			
answer to the appeal...	5	0	0	For Nat. Tea. G. E. Cook	10	0	0	J. M. R. a deceased friend			
<i>Leicestershire.</i>								to Missions, per Rev. N.			
Lutterworth, Juv. Mis.								M'Neil	10	0	0
Society	5	0	0	Mrs. Chandler.....	0	5	0	22l. 12s.			
<i>Lincolnshire.</i>				<i>Warwickshire.</i>				Stirling, St. Ninian's Re-			
Spalding	13	15	4	Birmingham, B.....	1	1	0	lief Congregation	5	0	0
<i>Middlesex.</i>				Legacy of late Mrs. E.				Aberdeen, Misses Allar-			
Twickenham	8	3	9	Truman	41	4	0	dyce	0	10	0
<i>Norfolk.</i>								<i>IRELAND.</i>			
Norwich, Sundries, per				Leamington, Legacy of				Castlewellan, Captain R.			
Miss Davey, for Mrs.				late Miss C. Sharman...	10	0	0	Binney, late 74th—			
Mault's School, Nager-				Smethwick	15	0	0	For China	10	10	0
coil.....	15	15	0	<i>Westmoreland.</i>				For South Africa.....	10	0	0
<i>Northamptonshire.</i>				Kendal, I. Wilson, Esq.				For South Seas	10	0	0
Ashley and Wilbarston...	5	8	0	and friends, in answer							
				to the appeal in the Ja-							
				nuary Magazine	38	10	0				



1784

Gen. Pitt Rivers

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR APRIL, 1839.

MEMOIR
OF
THE LATE REV. JOHN ANDREW GACHON.

*In a Letter to the Editor of the "Archives du Christianisme," by M. Encontre,
Professor of Divinity in the College of Montauban.*

THE church at Mazères has just lost its faithful guide, and the Protestant church of France one of its most venerable pastors. On the 29th of December last, at ten o'clock in the evening, M. Gachon fell asleep in the Lord, and passed, in peace and joy, from this world to his God.

Until a more full account shall appear of this faithful servant of Christ, and of his life so well spent, so rich in Christian experience, and so entirely consecrated to the service of the Lord, in promoting the salvation of souls; it is due both to the memory of this most humble Christian, and to the edification of the readers of your excellent journal, that we should give some details respecting his person, his evangelical career, and his last moments.

John Andrew Gachon was born at Massillargues, May 17, 1766. Dying in the seventy-third year of his age, and in the fifty-second of his ministry, he belongs to the generation which immediately succeeded that of the pastors under the cross. His grandfather, a minister of Christ, M. Clary, was condemned to suffer the punishment of death, but was saved by one of those providential inter-

positions of which the history of that time affords such remarkable examples. M. Gachon, the father, who died when he was pastor at Nismes, was often accompanied and assisted by his son in the assemblies of the desert.

Designed for the Gospel ministry, young Gachon studied partly at Geneva, and partly at Lausanne. He was then only eighteen years old; and, at this age, when the mind so easily allows itself to be invaded by a taste for frivolities, and by the influence of the most unruly passions; at a time when, even in the professor's chair, a philosophical had taken the place of a biblical Christianity, M. Gachon became a serious and decided Christian, and endowed with those dispositions which have, throughout his life, been the foundation of his character. Having found, in the circle of his fellow-students, a young man of agreeable manners, of solid and unaffected piety, and filled with love to the Saviour, he became strongly attached to him, and by his means, to the society of Moravians, established at Geneva, to which this young Christian belonged. Such was the origin of the close relationship which M. Gachon sustained with the

United Brethren, and such, under the direction of the all-governing Lord, was the cause of his religious awakening, and of the character of his Christian life, passed habitually under the influence of these three dispositions, simplicity, humility, and love.

Well read in the Greek and Latin classics, and gifted with imagination and taste, he had a decided inclination for literature; and he would assuredly have become an eloquent preacher, in the fullest sense of the term, had he not been aware that "this also is vanity." But, if he feared lest the self-love of the student, composing in his closet, should interfere with the zeal of the preacher; if he carried his renunciation of what he regarded to be "the words of man's wisdom," to too great an extent; if he was willing to make the riches of sound learning subservient to the triumph of the truth, only so long as this external resource could remain concealed; let us do justice to the purity of his intention, to that simplicity which was found in his discourses, as, indeed, it was in all his religion; to that humility, which made him fearful of preaching himself, and of seeking the smallest portion of the glory which comes from men, when he had determined only to "preach Christ Jesus the Lord," and to advance the glory of God. Still his preaching was full of interest and life, and distinguished for that originality which is discoverable in compositions of talent. His words flowed with sweetness and unction; the Gospel seemed in his thoughts and by his lips to be invested with the most attractive and persuasive forms: it appeared under its gracious and consoling aspect, as the merciful covenant of God, made with men, and ratified by the blood of Christ.

M. Gachon was suffragan, or pastor, successively in the churches of Vallon, Nage, Codognan, Saint Hippolyte, (Department of the Gard,) where he preached for twenty years, and Mazeres, at which place he died, after twenty-two years of labour. During this long ministerial career, he fulfilled all his duties with unalterable fidelity, and employed in reading, meditation, and prayer every moment of the day which remained after the discharge of his pastoral engagements, and the education of some pupils, who had been entrusted to his care; several of whom now occupy distinguished places among the French pastors, or in

other vocations. His bosom friends alone could tell, for he was too humble to mention them himself, his studies, and his exegetical and theological works. He read, with pen in hand, and made a collection under the title of *Succus Theologicus ex variis Auctoribus depromptus*, in the form of aphorisms, or detached thoughts, or observations and remarks, both of his own reflections and the ideas of authors whom he was studying. I have had the privilege of looking through one of these voluminous collections—a precious repository of Christian thoughts upon the doctrines of the Gospel, moral science, our particular duties in the different situations of life, and especially upon the Christian ministry.

But this merit, of which he was himself unconscious, this theological learning, which was a secret to all except his most intimate friends, came to light in a remarkable manner. The chair of theology, in the Faculty of Montauban, vacant by the death of Daniel Encontre, was, according to the regulations of the college, and by the authority of the civil government, submitted to competition. At the warm solicitation of his friends, M. Gachon overcame his reluctance, and, putting force upon his own inclination, contested the appointment with a young competitor, M. Alard, with whom he shared the votes of the eight judges. Your readers, Sir, know the history of this contest, which showed M. Gachon under other aspects than as a man of simple faith and unassuming piety. His composition, written upon the spot, and without any aid of books, was in very elegant Latinity. His essay on the doctrine of Providence, treated philosophically, after the system of Leibnitz, and theologically, upon the principles of the Bible: his Exegesis of the Twenty-second Psalm, in which with his discussion of the Hebrew text, he interspersed practical and edifying remarks, among those of a more critical character—all these different proofs convinced the religious public, as well as the examiners, that M. Gachon was no less qualified to teach theology to well-prepared students, than to preach the word of God to a simple congregation; whilst the result was the confirmation of a remark, which long before had been familiarly made by the late Prof. Encontre to some of his friends, "We have a master in theology in our brother Gachon."

After this competition, so honourable to himself, although he did not obtain the election, M. Gachon returned to the church of Mazères, to carry on his delightful labours; and he continued them peaceably until the infirmities of a premature old age obliged him to take a joint-pastor. M. César Boissier, afterwards his son-in-law, assisted him with zeal and talent, and bore alone, for nearly six months, the burden of pastoral duties. The consistory at Mazères has just given him a proof of their satisfaction and confidence by unanimously inviting him to succeed his venerable father-in-law.

The infirmities of M. Gachon increased during the past year; his strength rapidly declined, until, at length, a slow nervous fever hastened the departure of this faithful pastor, so tenderly beloved by the flock which he fed constantly with the word of God; of this father, so invaluable to his children; of this friend, so dear to his numerous connexions.

The last change of nervous affections which M. Gachon experienced, presented, though less distinctly, those phenomena so interesting to the Christian psychologist, which had been observed in a preceding illness. He fell into a lethargy, which rendered him a stranger to all that was passing around him. Dead, as it were, to all external impressions, he seemed to live only in religious feeling; his ear, deaf to all conversation, opened only to the friendly voice which repeated passages of scripture or verses of hymns. It seemed that his soul, pressed down by the weight of a disease of the brain, retained its activity only to receive from without such impressions as bore some relation to those celestial objects upon which it was entirely concentrated, and that this was the only point of contact which it had with the material world. This remarkable fact explains several circumstances of the illness which proved fatal to M. Gachon; and this one in particular, that, three days before his death, there succeeded to this confusion of ideas, a perfect lucidness; manifestations the most delightful and affecting; calmness, peace, and joy, the ineffable fruits of "the love of God shed abroad in the heart by the Holy Spirit." He spoke of his approaching end with a sweet hope, or rather with a full and entire assurance

of the happiness which he was soon to enjoy in the bosom of his Saviour. "I long," he often said, and especially on the day of his death, "I long to be in heaven." His wishes were granted: his death was sweet and peaceable, because the Lord granted him all that could facilitate the passage from earth to heaven, usually so painful and distressing. His daughters, who lavished upon him every attention, and who fulfilled every duty of filial piety with the greatest tenderness, were near his bed of death, which was not a bed of sorrows: he received their last embraces, committing them with confidence into the hands of their heavenly Father. He fell asleep, tranquilly and happily, for his faith visibly triumphed over the formidable array with which sin arms death—death, of all terrible things the most terrible without the knowledge of Christ, but which Christ has conquered and disarmed for all his children.

Such had been the views of M. Gachon respecting death, and such was his happy experience of it. Calmness and serenity were depicted in his features, and a sweet smile preceded his last sigh; it was like a ray of immortality, darting on the venerable countenance, which the soul at the moment of its departure had left—an impression of that heavenly peace which it had tasted by anticipation, and which it was gone fully to enjoy.

The funeral of M. Gachon took place Dec. 31, 1838; and that day exhibited the most affecting proofs of the respect and love of which he was the object, and of the universal regret which was felt at his loss. The house of the deceased could not contain the multitudes who were anxious to attend the funeral. The elders of the consistories of Saverden, Calmont, and Gibel, were united to that of Mazères. M. Falle, pastor of Calmont, and Lacroix of Saverden, with the local authorities, walked in front of the procession, which was composed of the Protestant and part of the Catholic population: the children of the Mutual Instruction School formed a double row on the right and left of the procession, which, notwithstanding the concourse, reached the burying-ground in profound silence. There, on the brink of the grave, just as it received the mortal remains of the revered pastor, M. Falle, his voice almost choked with

sobs, performed a funeral service which increased the already deep emotion of the assembly. From the burying-ground they proceeded to the church, and listened with holy feeling to those solemn discourses which made a day of edification of that day of mourning. M. Lacroix first occupied the pulpit, and pronounced the following affecting discourse, which describes the character of M. Gachon with so much truth and feeling:—

“My brethren in Jesus Christ our Lord, we have just paid the last mournful tributes to a man as distinguished for his faith, his piety, and his Christian life, as for his talents and his knowledge. We have known many pastors worthy of praise on all these accounts; but we have known very few who possessed so enlightened a faith, so real and lively a piety, and so determined a desire to glorify the Saviour. He looked continually to Jesus; he lived in him and for him; but although his life, as that of every true believer, was hid with Christ in God, still it manifested itself outwardly by the practice of every Christian virtue.

“One of his most habitual engagements was prayer. He regarded it, not as a duty, but as one of his most pure enjoyments, to make known his wants to God on all occasions, by prayers and supplications, with thanksgiving; he could speak to the Lord, as a friend speaks to his intimate friend, and thus he lived in communion with his Father and his Saviour, because he was a man of prayer, because he felt his wants and his weakness, and had the desire to strengthen himself in God, and in the power of the Most High.

“But if he felt his need of prayer simply as a man and a Christian, he felt it especially as a pastor; thus we are assured, that he continually dwelt near the throne of mercy, praying for the flock which had been intrusted to his care, and the words which he more than once addressed to us will never be effaced from our memory, ‘The work of the Gospel ministry, the work of the Christian pastor, should be principally carried on in his closet; it is a concern between him and his God.’

“Another trait of his character which it has often pleased us to remark, was humility. He presumed not on himself, he neither relied upon his efforts

nor his virtues. Before God, he only thought of his sins, and of the sacrifice and merits of Christ; and in his relations to his brethren, he never affected a superiority; though it did indeed belong to him on so many accounts. In the exercise of his ministry, he never sought to please men, and to withhold from the Lord the glory which is his due. Convinced that ‘every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness nor shadow of turning,’ he believed that God alone could bless the preaching of the Gospel and render it effectual; and he said to us one day, alluding to the ministry of John the Baptist, ‘I can only baptize with water; but the Lord, whose power is infinite, and whose mercy is unspeakable, will baptize with the Holy Spirit.’

“And as to his Christian love, who is there among you, my brethren, who has been able for himself to appreciate it? How many proofs has he given of it in every way! What sympathy! what condescension! what a disposition to judge favourably of others! and in his manner of preaching—in his explanations and exhortations, have you not observed this feature of his character? And you are aware that he always conversed of the mercy of God, of the Lamb of God, who taketh away the sin of the world; of the expiatory sufferings, of the cruel death, of the righteousness and merits of Jesus: because he wished to draw you as with the cords of love, and because he was convinced that the Gospel, the good news, is the ‘power of God unto salvation to every one that believeth.’

“The Christian feelings which animated our brother in life, were manifested in the hour of death. All those who were privileged to see him in the last days of his earthly career, and to witness his last moments, render unanimous testimony that his faith sustained him; and we have the sweet assurance, that he now enjoys, in the presence of the Lord, that communion which he delighted in while here below. But there is one circumstance, my brethren, which I must mention: only a few days ago, I entered the chamber of the happy deceased: he told me, with a solemn tone, that he did not think he should live through this winter. ‘Well,’ I replied, ‘when we know that Christ is our

life——' I intended to have proceeded, but he immediately interrupted me, and exclaimed, with an expression of cheerfulness and happiness, 'And when we know that death to us is gain!'

"Let us now, my brethren, in the name of the Lord, meditate on, and profit by the lessons which the event of this day affords us. The readiness with which you have come to pay the last tribute of respect to the memory of your revered pastor, shows the respect and affection which you entertain towards him; but allow us to tell you, that the best way to honour his memory, is to live as he lived. Christ was his life, let him also be yours. Remember with what love he pointed you to this adorable Saviour. Reply to the appeals he made to you on the part of God himself. Place your hope and confidence in him, who 'alone hath the words of eternal life,' in Jesus, who has been made sin for you, that you might be made the righteousness of God in him. Amen."

M. Boissier, succeeding M. Lacroix in the pulpit, delivered the following address, which was listened to with the same feeling of interest and deep sympathy:—

"My brethren, amidst the proofs of regret and esteem with which you encompass the memory of the much-loved parent, the revered pastor, the excellent man, of whom death has just deprived us, I feel compelled to express to you, in the name of all the members of his family, how deeply they are affected with, and grateful for the sympathy that exists in all your hearts. Could they experience any alleviation of their grief in the irreparable loss they have sustained, nothing would be more delightful to them, after the assurance of the perfect happiness, which is enjoyed near the throne of God by him who was their head, but whose loss they now deplore, than this eagerness of the church which he loved, as well as of the whole population, to show, even to the end, proofs of the most tender attachment. He deserved, my brethren, this attachment; and I have no need to remind you of it. He loved you, he loved us all, with a sincere and cordial affection.

"He would willingly have sacrificed himself for the flock, which the Lord had intrusted to him. Nothing was nearer his heart, than to bring you to the knowledge of Christ, and to see you live to the glory of Him, who had his

chief love. We may now say of him, for he is gone, that his was one of those choice minds, one of those sincere and upright characters, the examples of which daily become more rare, and of which he more than any one else so clearly and touchingly reminds us.

"No one more deserved praise, and no one less regarded it. He bestowed it willingly on the good qualities and intentions of others, but would not receive it himself. And this arose not from a false modesty; it was the sincere feeling of his heart. I have never seen Christian humility so fully displayed as in this faithful servant of Christ. He joined to the most exalted merit, the most sincere and complete renunciation of himself. It only derived its brilliancy from him, he despised it. He feared to give any place, however small, to sentiments foreign from the doctrine of the Master whom he served. He had only in view the glory of his Redeemer; he fled from his own; yet he could not escape it. Glory followed him in his voluntary obscurity, and he was obliged to submit to it against his will. He was happy in being able to be useful. He scattered, secretly, blessings around him. He was of a stern integrity, and of sincerity and candour, which were never infringed by the least dissimulation.

"He united, in the most eminent degree, purity of faith with profound learning, and an exact observance of the Christian law; and whilst we delight to acknowledge these, he seemed unaware of them himself. But He, to whom he devoted all, determined to reward him even upon earth. He leaves the memory of a man well versed in the knowledge of the Scriptures; the recollections of an exemplary piety, faith, and fidelity; a name revered by the whole church of France; a fifty-two years' pastorate, worthy to be a model for all those who wish to serve the church of Christ.

"Mourn, then, my respected brethren, for the pastor you have lost, for you will not easily replace him. You will not again find that unction, that simplicity, that entirely Christian life, which are far more valuable than all the talents and all the eloquence in the world. Ah! the secret of his power was in a heart filled with the love of Jesus, with whom he lived in habitual communion on earth, and with whom he lives and reigns now, and will for ever reign in heaven.

"With what tender affection he served

him! He was willing to have died in this pulpit. He envied the lot of a pastor whose history he had read, and whom his Lord had suddenly taken to himself whilst his voice was instructing his people. He desired, like him, to die at his post, beseeching you for the last time to surrender your hearts to the Lord. But the Lord had otherwise ordained; he fell asleep in peace, smiling at death, or rather at his Saviour, who had come to take him in his arms, and softly to unloose, as he used to say, the bonds which united his body to his soul.

"And now he dwells in peace with Jesus; inviting us by his death, as he

did so long by his life, to the eternal blessedness which he enjoys in heaven. May we follow, although afar off, the example which he has given us! May we live, as did he, the life of the just, that our end at last may be like theirs! Amen."

M. Falle, at the conclusion of this discourse, offered up a prayer very earnest and full of unction; and terminated the service by invoking upon the assembly the blessing of the Lord.

Montauban, Jan. 11, 1839.

[Translated by W. P. A., Homerton College.]

ACADEMICAL STUDIES FOR THE MINISTRY.

[WE give the following extracts from Dr. Harris's Introductory Lecture, at Cheshunt College, on occasion of entering on the duties of his office, as Theological Tutor in that Seminary. We have been induced to do this mainly by the circumstance, that our highly accomplished friend has declined publishing his excellent address. The last part of the Lecture, which relates to the proper management of collegiate courses, we have omitted for the want of space. EDITOR.]

"The first part, or Scientific theology, comprises the threefold division of theology—Exegetical, Systematic, and Historical. As it relates to the claims and the grammatical and analytical interpretation of the text of Scripture, it is exegetical; as it takes the results of this interpretation, and combines them into one organic whole, it is systematic; and as it traces the effects and changes of this system from age to age, it is historical.

"1. Revealed theology comes to us in a volume, consisting of a number of ancient books. Our first concern, then, is carefully to ascertain the claims, and critically to examine the meaning of every part and particle of its contents; and this, we say, is exegetical theology.

"Here the object is fourfold. If the future teacher of religion is to be placed in such a situation as shall enable him to derive his theology direct from the Scriptures, he should be thoroughly satis-

fied, first, respecting their genuineness, their authenticity, and their inspired origin: the process by which this point is attained is denominated biblical criticism. But the sacred originals are in Hebrew and Greek; and hence, secondly, the necessity of biblical philology, that is, a knowledge of Hellenistic, in addition to classical Greek; and of Hebrew, with its cognate dialects, Samaritan, Chaldee, and Syriac. But it is possible to be able to read and analyse an author, with strict grammatical accuracy, without being able to elicit his meaning; or to infer a number of different meanings, without being able to determine the right one. Hence the importance, thirdly, of Hermeneutics, or the laws of biblical interpretation. Such laws there are for the explanation of the Bible, as well as for any other book; laws derived from sources appropriate to the peculiar claims of the Bible, and to the constitution of the human mind; laws, the importance of which, indeed, every interpreter of the Bible professes to admit, but the requirements of which comparatively few understand, or consistently abide by, in consequence of which it is, partly, that almost every sect has its own favourite texts and chapters, and hereditary explanations of them; and laws, therefore, the universal and practical adoption of which would greatly tend to facilitate the union of parties in the Christian church, who are now estranged from each other.

"But when biblical criticism has thus placed the Bible in the hands of the

student, as the word of God; when biblical philology has enabled him to read it; and when his acquaintance with the laws of biblical interpretation has given him the power of explaining it; it remains, fourthly, that he should actually apply those laws in biblical exegesis, that is, in the grammatical and analytical elucidation of the sacred text. He is now in a situation to read from any part of the original text; to state the steps by which he has arrived at his interpretation of any given part; and the reasons which prevent him from adopting any other view.

"2. Now it is impossible to proceed far in such an exegesis, or exposition, without beginning to feel the necessity of arranging its results. As with every fresh examination of the sacred page, facts are elicited, truths are multiplied, doctrines begin to emerge, and general principles to become prominent, the mind, in its desire to master and retain the whole, seeks to give it a systematic form; and the more methodical the mind is, the earlier does it begin to attempt this simplification. Hence originates our next division—Systematic theology.

"We are aware, indeed, that such an artificial distribution of Divine truth is not without its attendant dangers; that where a system is adopted, men are apt to try certain truths of the Bible by their system, rather than to subject their system to those truths; that every system owes some of its compactness and its filling up to the activity of the imagination; that many a new aspect of truth, or new application of received doctrine of first-rate importance, has been discredited and cast aside because it came too late to find room and be conveniently placed in the prevailing systems; and, besides all this, a system necessarily tends to possess the mind with the idea that the whole globe of truth has been circumnavigated, that there is no *terra incognita* left; no undiscovered aspects, no secret harmonies, no new applications of truth, to be found in the whole extent of Divine revelation. We are aware, too, of the opinion of one who, though himself capable of generalizing all human knowledge, said that as for systematic perfection here, "it is not to be sought. . . . For he that will reduce knowledge to a system will make it round and uniform; but in divinity, many things will be left abrupt, and concluded

with this, 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!'"

"And we are aware of the opinion of a modern authority—the author of "The Natural History of Enthusiasm"—that systematic theory exists only as a skeleton, filling an unclaimed chair of state; that nothing rises to displace it; that there is silence in the halls of sacred science, as if all men were waiting in anxious expectation of the descent upon earth of the bright and fair form of celestial wisdom. Yet, admitting the truth of all this—and who that reflects does not deeply feel it?—system of some kind the mind must have, if only for the sake of escaping the mental confusion which would arise from the want of it; classification of some kind is indispensable, if only to aid the memory, and to retain the truths already in our possession. Arrangement is necessary for the preacher even in a single sermon; how much more requisite, then, that that vast collection of sacred truths whence all his sermons are to derive their substance and their warrant, should be classed according to their comparative importance, their mutual relations and their ultimate grounds; and this, we repeat, is systematic theology.

"Now as this body of sacred truth relates partly to Christian faith, and partly to Christian practice, the whole is subdivided into doctrines or truths demanding belief; and morals or truths requiring obedience. Doctrinal theology takes us through that vast and varied expanse of truth, of which the cross is the centre and the glory. In traversing this domain, the eye is to be fixed especially on the grand array of evidence by which it is surrounded, and demonstrated to be divine; on the existence, essence, and attributes of the Triune Jehovah; on the operations of his decreative will, and of his creative power; on man's apostasy, ruin, and total depravity; on the amazing fact of our redemption, by the atonement and mediation of Christ; on the constitution and ordinances of the Christian church; on its obligations and instrumentality, under the promised superintendence and converting influence of the Holy Spirit, to diffuse the Gospel through the world, and on the tendency of the whole scheme of Providence, under the mediatorial reign of Christ, and according to the eternal

purpose of God, to redound to the praise of the glory of his grace for ever

“Moral theology treats of Christian practice. Having examined the foundations of morality, as propounded in prevailing systems, this branch of the sacred science should exhibit its true nature and grounds, as authoritatively disclosed in the Bible; and having considered the principal questions of casuistry to which the precepts of Divine revelation have given rise, it should supply the principles by which they are to be decided.

“3. Now as it is morally impossible that such a system, or any material part of it, should be long in the world without important consequences to itself, to man, or to both; we are prepared to ask and hear, in the next place, of its history.

“Accordingly, Historical theology is our third division; and treats of the changes, from within and without, which revealed religion has known. This branch of the science is twofold—dispensational and ecclesiastical. As it is dispensational, it treats of the gradual unfolding of the truth from the first promise to the final completion of Scripture, especially in its two grand divisions of the Old and New Covenants. As it is ecclesiastical, it treats of the church in its apologies or defences of the truth; in its symbols or creeds; its triumphs and reverses; its corruptions and reformatations. And here, we think, marked prominence should be given to its biography, missions, and statistics. To its biography, as presenting to the Christian student specimens of religious excellence, worthy of being ranked with Scripture examples, and calculated, by the Divine blessing, to exercise on his mind an influence of the most exciting and hallowed description; to its missions, as forming the peculiar feature and obligation of the present day, and as likely to occupy an increasing measure of public attention; and here I might add, as especially appropriate to this college, one of whose honourable distinctions it is, that it prepares the student of theology alike for home or foreign labour, and contemplates the entire field of the world as undivided and one; and to its statistics, as essential in forming an estimate of the existing state of Christendom; of the great sections into which it is divided, and of their prospects in reference to each

other, and to the world at large. Such is an outline of theological science; embracing the circle of exegetical, systematic, and historical theology.

“But supposing the theological student to have mastered this encyclopædia of Christian science, how important that he should be instructed next in the art of employing it to advantage when he enters on the duties of the ministerial office! To attempt this, forms the second principal part of a theological course. Now this art, as it contemplates the future minister in all the relations which his office will call him to sustain, embraces preaching, the conduct of public worship, the duties of the pastor, the religious instruction of the young, and the claims of the church at large in behalf of itself and of the world.

“As a preacher, he is to be aided by the best counsels which the wisdom of age and the experience of others can supply concerning the most effective method of exhibiting that Gospel which is to constitute the sum and essence of his ministry. As the leader of the Christian worship of a congregation, his attention is to be called to the appropriate arrangement and conduct of the services of the sanctuary, so as to render them most conducive to solemnity and profit. As a pastor, the visitation of the sick, and his intercourse with his people in the various relations he sustains to them, should claim his regard. As a Christian instructor of the young, catechetics, the Bible class, the Sunday-school, and religious education in general, should be all brought under his serious attention. Education, indeed, possesses for him surpassing interest; for not only does it form in itself an important science—not only is it rapidly becoming “the question of questions,” but so identical are its highest ends with those of the Gospel, that when they shall become properly understood, it is likely to divide the attention of the Church with the ministry itself. And then, as the minister of a Christian church which forms an integral part of that collective body whose duty it is to seek the world’s conversion, he is to be instructed in the various claims of Christian philanthropy; his attention is to be called to the order of their relative importance, to the societies they have originated, and to the duty of himself and his people in reference to the whole.”

BETA'S REPLY TO J. P. S.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—As I wrote to provoke attention, and awaken the jealousy of the church on the subject of Geology, I cannot be supposed to regret that I have accomplished my object, even though by provoking the jealousy of a Geologist for the honour of his *soi-disant* science. J. P. S. has written much in reply, but he has not answered me; for instead of meeting argument with argument, he has attempted to overwhelm me with assertions and authorities, taking full advantage of my confession of ignorance to assume a magisterial tone.

I should not have deemed it necessary to reply, had not his Postscript been the most important part of the letter. I am there charged with flippancy and unjust exaggeration, for penning these words, "It is said, there have been eighty of these theories;" and it is even insinuated that I have been guilty of falsehood, or fabrication; so that it would be my "most severe punishment to be compelled to prove my own assertion." Let your readers judge. J. P. S. seems to think me bound to prove that there have been eighty geological systems, when all I am bound to prove is, that *this has been said*. I am pronounced guilty of an unjust exaggeration. I appeal to the highest scientific authority—the National Institute of France, which, in 1804, enumerated eighty of these theories. If J. P. S. did not know this, who has written flipantly? If he did know it, who has been guilty of injustice?

If I chose to imitate my censor I could astound your readers with a list of great names, from Leibnitz, the competitor of Newton, down to celebrated Geologists of the present day, to prove the numerous theories that have been formed. But my antagonist shall be my witness. He says the Geological Society was formed to check the tendency of Geologists to theorise: is not this a proof that it needs some serious check? But when notorious theorists undertake to check each other, who shall watch the watchman?

But now for the letter, after disposing of the personalities of the Postscript. My remarks on Geology are compared with those of infidels, and this is repeated in the Postscript. Is this a *ruse de guerre*, to anticipate the charge of symbolising with

infidelity, which has been brought against Geologists? I brought no such charge. But they who live in glass-houses should not set the example of throwing stones. I had written an exposure of the lameness of J. P. S.'s parallel between my conduct and that of infidels; but I forbear to trouble your readers with that which is merely personal between me and my opponent; for he professes to respect my apparent motives, as I do his.

But my great offence was, not so much writing on a subject of which I confessed my own ignorance, as attacking the Geologists' knowledge, and saying it was next to nothing. I own I was wrong, I ought to have said, it was absolutely nothing. For I expressly limited my remark to their theory of ante-Mosaic creations, and gave them full credit for accumulating vast treasures of valuable facts. Their theories of former worlds, I maintain, are mere guesses, which it is unphilosophical to call by the name of science.

J. P. S. favours me with a list of above thirty writers, and kindly informs me that one work will cost me eight guineas. Here is a load for a porter, and an expense for a prince; and I am told, if I cannot meet this, I ought not to write on Geology. Thus the Church of Rome and the Oxford Tract men would point to the ponderous tomes of the Fathers, and the decrees of councils and popes, and the systems of schoolmen; and with the true *argumentum ad verecundiam*, confound us by the declaration that it is presumption for an ignoramus to rise up against such authority.

But I am the less terrified by this formidable array, because, if I may judge by that one work on which J. P. S. most largely comments, I should doubt whether he has carefully read all the authorities he quotes. I am sure he has not read my words with due attention; for he speaks as if I had declared Cuvier to have a conviction contrary to Dr. Pond's assertion, when I said the reading of Cuvier had left on *my* mind the contrary conviction. J. P. S. then says, that I have read in a manner which he should not wish to imitate, the work of Cuvier, and therefore I am advised to read it

again. I have taken this advice, and now present to your readers the result.

J. P. S. says, the principal design of Cuvier's work was to communicate his doctrines of Comparative Anatomy. But Cuvier himself says, That he wrote, "Afin que les personnes qui n'ont pas le loisir d'approfondir entièrement ces matières difficiles puissent en prendre au moins une idée générale, et apprécier les raisonnements auxquels ces découvertes servent de base, et les conséquences importantes qui en résultent, pour l'histoire de la terre et de l'homme."

The result of my second reading of Cuvier, notwithstanding all J. P. S.'s rambling remarks on the Baron and his daughter, has been an increased conviction that no sufficient evidence is adduced of an ante-Mosaic world. Nay, I am now led to doubt whether Cuvier himself was as sure of that theory as I at first supposed.

He says, (p. 44,) "Cette nécessité où ils se sont vus de chercher des causes différentes de celles que nous voyons agir aujourd'hui, est même ce qui leur a fait imaginer tant de suppositions extraordinaires, et les a fait errer et se perdre en tant de sens contraires, que le nom de leur science, ainsi que je l'ai dit ailleurs, a été long-temps un sujet de moquerie pour quelques personnes prévenues qui ne voyaient que les systèmes qu'elle a fait éclore, et qui oubiaient la longue et importante série des faits certains qu'elle a fait connaître."

He then gives a dozen pages of theories, and says, (p. 57,) "Que dire sur les causes de l'état actuel du globe, si l'on ne peut répondre à ces questions, si l'on n'a pas encore de motifs suffisants pour choisir entre l'affirmative ou la négative, or il n'est que trop vrai que pendant long-temps aucun de ces points n'a été mis absolument hors de doute qu'à peine même semblait-on avoir songé qu'il fût bon de les éclaircir avant de faire un système."

Cuvier had modesty to say, "The little we know of the revolutions of the globe." (p. 60.)

"Je pense donc, avec M.M. Deluc et Dolomieu, que s'il y a quelque chose de constaté en géologie, c'est que la surface de notre globe a été victime d'une grande et subite révolution, dont la date ne peut remonter beaucoup au delà de cinq ou de six mille ans; que cette révolution a enfoncé et fait disparaître les pays qu'habitaient auparavant les hommes et les

espèces des animaux aujourd'hui les plus connus; qu'elle a, au contraire, mis à sec le fond de la dernière mer, et en a formé les pays aujourd'hui habités; que c'est depuis cette révolution que le petit nombre des individus épargnés par elle se sont répandus et propagés sur les terrains nouvellement mis à sec, et, par conséquent, que c'est depuis cette époque seulement que nos sociétés ont repris une marche progressive, qu'elles ont formé des établissements, élevé des monuments, recueilli des faits naturels, et combiné des systèmes scientifiques; mais ces pays aujourd'hui habités, et que la dernière révolution a mis à sec, avaient déjà été habités auparavant, sinon par des hommes, du moins par des animaux terrestres; par conséquent, une révolution précédente, au moins, les avait mis sous les eaux; et si l'on peut en juger par les différents ordres d'animaux dont on y trouve des dépouilles, ils avaient peut-être subi jusqu'à deux ou trois irrptions de la mer." (p. 290.)

I think therefore that I have a right to say, that J. P. S. has totally mistaken the whole drift of Cuvier's *Revolutions of the Globe*. Its title proves its design. It is an introduction to his great work on *Ossements Fossiles*, that, by giving the general theory at the commencement, he might have no occasion to refer to the systems of Geology again. He speaks most modestly of the theory, and says, the most certain thing in Geology is the revolution about six thousand years ago, which is within the Mosaic chronology. I wish those who are much inferior to him would imitate his modesty.

But I now turn to my reasons for meddling with the subject. I am taunted with the ignorance I confessed. But this subject, as far as your Magazine is concerned, has two sides, the first scriptural, the second scientific. With regard to the first, those who do not pretend to be Geologists may have as much knowledge as those who give themselves airs of superiority. We think the Scripture holds out a theory that can scarcely be reconciled with the ante-Mosaic creations of Geologists. No man would naturally think, on reading the first chapter of Genesis, of any thing but the first creation. The separation of the first verses from the rest of the chapter; and the six days, signifying long periods, are after-thoughts which Geology has driven us to. This is not all. The whole

strain of Scripture confirms the first natural common interpretation of Genesis. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be *inhabited*," Isa. xlv. 18. "I have made the earth, and *created man upon it*; I, even my hands, have stretched out the heavens, and all their host have I commanded." Our Lord, the Creator of all things, speaks in the same way:—"From the *beginning* of the creation which God created," Mark xiii. 19. "From the beginning of the creation, God made them male and female." Mark x. 6. Peter replies (chap. iii. 4) to the mockery of infidels, by showing that all things have not continued in the same state from the beginning; for there has been a flood; not, there have been many creations and destructions.

It may be said, this refers to the change which the Mosaic creation made on the *surface*, but the sacred writers call the Mosaic creation, (the only one they knew,) the *laying of the foundations* of the world, not the rebuilding of a ruined edifice on old foundations. Hebrews iv. 3, applies this phrase to that creation which took place when the Sabbath was instituted to celebrate God's rest from the Mosaic creation. If it is possible that all this may be fairly harmonised with the Geologist's theory of ante-Mosaic creations, I do not yet see how.

Is it probable that God should place our first parents on the earth, to study these works, and leave them under the false impression of being in a new house just made for them, when it was in reality thousands of years old, and had been destroyed over and over again? Yet, if Adam knew the Geologist's theory he could not fail to impart it to his sons, who would have handed down some tradition of it. But both the Jewish and Christian churches, the former under inspired prophets, including Moses, the historian of creation; the latter under Christ the creator, and his inspired apostles, have always believed that the opening of Genesis recorded the first creation of all things. Those pretended histories that give a date much prior to that of Moses, still suppose that the earth has been inhabited by man from that time to the present. On this paragraph I do not lay much stress; but it deserves consideration.

I now appeal to the Deluge. For this

destruction of the earth, Scripture assigns a moral cause—the sin of man, the moral agent, the Lord of the earth. Geology supposes many a destruction of the earth without a moral cause; for there was no moral agent then on the earth. When we view the marks of the deluge, we see God's wrath against man's sin. But as the sublime prophet asks concerning the drying up of the Red Sea and the Jordan, was the Lord displeased against the rivers? Was thy wrath against the sea? We ask, Was the Lord wrath with the Saurians? was his anger against the Pterodactyli? Who was to be punished or instructed, by the destruction of worlds without souls? When Noah warned his sons against sin, saying, "You see God's displeasure against it in the marks of the flood;" if they were Geologists, they would reply, "Not so. There were worlds upon worlds destroyed, before there was any sin, and therefore this last desolation is no proof of the evil of sin; but of the Creator's love for dashing worlds to pieces."

Now of these and other scriptural objections to the Geologist's notion of worlds made and destroyed thousands of years before that of which Moses speaks, we who are no Geologists can judge as well as those who are. Nay, we are more likely to be impartial judges; for when a man is enamoured of the Saurians of a former world, he is in danger of putting Scripture to the rack to make it speak the language of Geologists.

It may, however, be said that this is setting up Scripture in opposition to science, which exposes Revelation to the contempt of the scientific. We answer, that the true meaning of Scripture and true science, coming from the same author, will never be in opposition; and if we discover the meaning of Scripture, we have at once what science will at last confirm. But we contend that though the facts of Geology are the elements of science, the theories that have been formed concerning the causes of these facts are not necessarily science. Many of them are now exploded as false, and therefore these were not science when they were called by that name; and I now proceed to show why I reject the assumption that worlds were created and destroyed immense periods before the Mosaic, and that this is the true science of the history of the earth.

I have already shown that the earth has not been sufficiently investigated, especially in that part which is ^{the} most

important, which was the cradle of the human race, and has most relation to the Mosaic history of the creation and deluge.

Time is the grand plea of the Geologists. They say the facts require more time than the Mosaic chronology affords. Of this we are not competent to judge. Beyond a certain point, time is of no advantage. When once waters are still, their deposits may be made with the same effect, in a short time, according to the pressure; and all time, afterwards, goes for nothing. Mr. Cross's experiment shows that we have been much out in our calculations of the time that is required to produce certain effects. Agassiz says of the layers of fishes in ancient marine strata, that the rate of deposition of these strata *must have been almost inconceivably rapid*. We know that the carbonate of lime in the dropping well at Knaresborough covers and apparently transforms to stones, birds or other substances, with surprising rapidity. The footmarks of living creatures in rocks show that these must have been rapidly covered by other strata; and that living creatures were passing over the earth when what are now hard rocks were yet soft, indicative of a rapid succession of events. Mr. Williams, the Missionary, contends that the theory of philosophers concerning the coral isles is refuted by well-known facts in the Pacific.

3. If we judge by analogy from what we know, we shall conclude, that God does not create, and then destroy so completely as to make it necessary to create over again, according to the Geologist's theory. Of the last revolution, which, Cuvier says, is the one best proved, we have a record in Scripture; and we know that the Creator preserved men and beasts and vegetables, so that there was no necessity for a new creation; which term Scripture has reserved for spiritual changes. The identity of fossil organisations with existing things, is, I believe, now admitted to extend more widely than was formerly supposed. If some species or genera that once existed are now extinct; wolves once existed in this isle, and are now extinct; as are other creatures that once were seen here. That there has been but one creation, and one partial, not complete, destruction, is the opinion best supported by existing facts; and by all that we actually know, whether by history or revelation.

4. I do not find, amidst all the theories that have been formed, any adequate attention to Revelation, or even to the oldest and most respectable history, taking Moses simply as a historian. Geologists seem to take it for granted that they have exhausted the whole range of hypotheses, and that there is none that can accord with the Scripture record of one creation and one destruction. But there is yet room for other theories. It is too readily assumed, that Moses asserts the whole earth to have been at first fitted for the abode of man. To me this seems neither asserted nor probable. What was the necessity, or use, for such an arrangement, when only a single pair were created? It was enough that the earth was fitted for them, as far as they could inhabit it; and the Garden of Eden indicates the fitting up of a central spot for the special use of man. All the rest of the world might have been left in the state in which Geologists suppose the whole to have been, before the Mosaic creation. There was plenty of room for the Saurians, without disturbing Adam, or frightening Eve.

But, then, it is generally supposed that mankind multiplied rapidly, and covered the whole earth. This I do not believe. Noah, in the six hundredth year of his life, reckoned eight persons, as forming his whole family. If this was an average number from one man, in six hundred years, the race could not have multiplied very fast, and we may see why the merciful Creator determined that it should not—that the judgment inflicted by the deluge should not be so severe as it would have been if the whole earth had been inhabited. The Scriptures suppose the whole world to have been within the reach of Noah's warning voice and actions; and the most rational supposition is, that the human race did not extend over a very large circumference from the central abode of the first parent. There was then space enough and time enough, in 1656 years before the deluge, for the most mighty changes in rapid succession. If the earth was then heated all over to a tropical temperature, as is supposed, the rapid advance of animal and vegetable life may have afforded opportunity for all the productions and destructions which the phenomena require. But when the flood broke up the cradle of the human race, "the fountains of the great deep being broken

up," this part of the earth was again fitted for the abode of man, *while yet there was no necessity that the rest should be restored*. On the mountainous region of Ararat, it was natural that men should long linger, before descending into the plain of Shinar. The sending off of colonies was probably the consequence of discovering that other lands had become pleasantly habitable in the days of Peleg. But they would extend their circle, as they multiplied, and found other habitable regions. For hundreds of years, then, the greater part of the earth might still have been subject to violent changes, though only that one is noticed which was most important, as affecting the abode of man.

But this *jeu d'esprit* of a non-geologist will be thought to be the system-making which I condemn. It is, however, not world-making, especially it is not the creation of worlds before that of which the Creator has informed us. It is merely designed to show that there is an open field for hypotheses, within the bounds of revelation.

I am encouraged and induced to dispute the ante-Mosaic theory, because I know that practical men, who have advantages over what Cuvier calls *closet* Geologists, seriously adduce their reasons for thinking that the present course of scientific men is no more in harmony with sound philosophy than with Revelation. But one of these Geological dissenters, Dr. Young, of Whitby, has lately been reviewed most unfairly in a religious periodical, whose editor naturally committed the work to the criticism of a Geologist, and he, instead of fairly giving Dr. Young's reasons for adhering to the Mosaic date of the world, has, rather superciliously, attempted to overwhelm him with authorities, of which Dr. Young knew more, perhaps, than his reviewer. It is remarkable, that the only argument brought against the Scriptural Geology is derived by travelling out of the record, as the lawyers say, and, from Geology, passing over to astronomy. Dr. Young appears not to be aware, the reviewer says, of the argument, that there are parts of the luminous heavens from which the light which makes them known to us, has taken two millions of years to arrive at our globe. Dr. Young might fairly say, "One thing at a time, Gentlemen. Geology to-day : astronomy to-morrow."

This is a twin sister to the argument I refuted in my first paper, which, it is notorious, has been ostentatiously paraded, notwithstanding all that J. P. S. says. But the reviewer evidently thinks much of his astronomical argument ; and there really is nothing in it, for it proceeds from a principle that he *must* reject. Otherwise, from the first moment that the Scriptures present our first parents as full grown people, he must say, "It cannot be less than twenty or thirty years since they entered into life ; for it takes so long time to bring a human being up to that maturity which this pair now exhibit. In like manner, all the creatures around them, whether animals, or trees of the garden, must be pronounced many years old, from the first moment of their creation ; for Adam had ripe fruit to eat, from the sixth day." How would the reviewer meet this difficulty ? By abandoning the principle of his astronomical argument. He must say, that creation is a miracle which follows not the present course of nature. The *first* living being must of necessity be a miracle ; for it could not have sprung from others, by the law that now prevails ; and if Adam had not been endued from the first with that maturity which we now acquire by a long course of years, he must have perished. We cannot then apply the laws by which things *continue*, to their origin, when the law itself received birth. Apply this reasoning to the stars ; and you see them shining, from the moment of their creation, upon Paradise and its Lord, all endued in a moment, with the maturity that might be thought to demand years or ages of advancement. Man is full grown, trees are loaded with fruit, and stars have shot their beams to earth. So much for the astronomical argument of the ante-Mosaic worlds.

The conclusion of J. P. S. demands a word. He says, that "the crystalline, or unstratified rocks, have originated in the melting action of fire."

Can he tell us at which of the extremities, the gaseous, or the solidified state of matter, the Creator ought to begin ? Can he inform us why matter ought not to come crystallized from the Divine hand ? Is not this the form it seems naturally to take in inorganic substances, by which they are distinguished from the organic ? But I forbear, though I have a host of observations, for which I

could gladly ask room. I conclude with saying, that I am not insensible to the *real* claims of Geology; while I find myself in the position, that compels me

to take the sage advice, "Where you are in the dark, and know not which way to go, stand still."

BETA.

A POPULAR VIEW OF THE PERFECTION OF THE SCRIPTURES.

To the Editor of the Evangelical Magazine.

THE title of this article, Mr. Editor, intimates that it is designed for general readers, and not for the learned. And if I concede again, that I have made a free use of several esteemed and standard old authors, I may still be able to present what shall be new and interesting to most of them. The glory of the Divine word is admirably glanced at by our inimitable Cowper:—

"A glory gilds the sacred page,
Majestic, like the sun;
It gives a light to every age;
It gives, but borrows none."

Bishop Taylor says, "Let us go to God for truth; for truth comes from God only. If we miss the truth, it is because we will not find it; for certain it is, that all the truth which God hath made necessary, he hath made all legible and plain; and if we will open our eyes we shall see the sun, and if we will walk in the light we shall see the light."

Under the auspices and sanction of so great a name as that of Taylor, I beg to call the reader's attention to the Apostle's authority:—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness," 2 Tim. iii. 16. I shall offer, not a sermon, but some concise and suitable remarks on this memorable passage,—memorable from its adaptation to men in every age, and in every variety of condition and character.

To prove the perfection of Scripture, let us reflect on its inspiration: for it is "given of God." Its authority, its majesty, its immutability, and its influence are derived from "the Father of lights, with whom is no variableness, neither shadow of turning." If the apostle, in the above passage, alluded in the first instance to the Old Testament Scriptures; yet now that the canon of the New is complete, and added to the Old, with what greater satisfaction and delight

may we now affirm, that "all Scripture is given by inspiration of God!" Let this fact be admitted, and the argument be held to be weighty, and we rejoice in all the inspired penmen, believing that "holy men of God spake as they were moved by the Holy Ghost." In order to judge of the inspiration of these holy men, it has been usual, time immemorial, to consider their moral characters; their doctrines, or special messages; and the proofs that they gave of their mission.

The moral character of these holy men is a proof of their inspiration. They were men of eminent piety towards God, and equally known for their universal integrity towards all men. Their well-known sanctity and good character gave weight and authority to their messages to mankind, whether of judgment or of mercy. For they dare not deceive, nor utter that as a revelation from God, which they were not satisfied came from him. Their authority—"Thus saith the Lord"—had a power and pungency in it that became irresistible: and the same authority, sustained by such exemplary characters, should forbid all doubting and debating in our minds.

We may inquire into the doctrines, or communications of these men of God, and we shall find, that they could not proceed from themselves, but from him who sent them. Their doctrines directly maintain the supreme authority, majesty, and glory of God; and hence they tend to abase the guilty race of man, "that no flesh should glory in his presence." A revelation from a holy God must directly enjoin and promote knowledge and virtue; and hence it teaches and commands mankind to deny "all ungodliness and worldly lusts, and that we should live soberly, righteously, and godly, in this present world." While revelation contains things sublime, and above our comprehension; yet there is nothing unreasonable, and nothing op-

posed to human happiness; "for this would be to make the all-wise God to set up one light to extinguish another."

Consider now the external proofs, or credentials, that these holy men have given of their inspiration; and these two are, miracles and the fulfilment of prophecy. Take two instances respecting miracles. When Moses and Aaron were summoned by the authority of Pharaoh "to show a miracle," as a proof of their mission; Aaron, at the previous command of the Lord, "cast down his rod before Pharaoh and his servants, and it became a serpent." But when the magicians of Egypt did in like manner produce serpents, it is added, "but Aaron's rod swallowed up their rods," *Exod. vii. 9—12*. When John Baptist sent to inquire of Jesus whether he was the Christ or not? Christ replied, "Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them," *Matt. xi. 4, 5*. And so confident was the Saviour as to the unanswerable nature of the test of his own miracles, that he could demand the belief of his enemies in his Divine mission,—“Believe me, that I am in the Father, and the Father in me, or else believe me for the very work’s sake. Can any man do the miracles that I have done, except God was with him?” How confounding, if not convincing, was this appeal!

In the fulfilment of prophecy also, we have abundant proof of inspiration. What mere man can foretell the events of the morrow? who can tell what shall transpire in ages to come? This is the sole prerogative of God, who alone knows the end from the beginning. These holy men must then have known that they were inspired; for they often declare, that “the word of the Lord came unto them at such a time;” and this accounts for their bold and imperative mode of address:—“Thus saith the Lord: Hear the word of the Lord, which he spake, &c.” Upon the most substantial proofs, therefore, the Jewish people were satisfied, and received the writings of their prophets into the canons and rule of faith. Let these brief arguments be duly weighed, and carried out in all their bearings, and you will have the most satisfactory evidence that the Old Testa-

ment Scriptures were truly given by the inspiration of God. You may expatiate at leisure on the records of infirmities and sins, which the several writers give, and often against themselves, their families, and friends; on the glorious promises they announce; on their sublime strains of devotion; on their holy commands and moral precepts; and on their awful threatenings of God’s wrath against his enemies: all these attest the divinity and perfection of the Old Testament writings.

But we who live in these last ages of the church and the world have the striking and additional reason for our faith, in all that relates to the fulfilment of the prophecies concerning the person and kingdom of Christ Jesus, to the end of time. Hence the apostle, who wrote to the Hebrews, could say, that “God, who at sundry times, and in divers manners, spake to the fathers by the prophets, hath in these last days spoken unto us by his Son.” And surely this proves, that if Jesus Christ is the Son of God, his doctrine, relating to his person, his kingdom, and glory, must be a revelation from God. How strange is it that the Jews, and other unbelievers should dare to deny his claims to be the Messiah, the Saviour of a lost world! For only at the passing minute inquire, what was prophesied of the Son of God?—That he should be incarnate before the sceptre should depart from Judah; that he should be born of a virgin; that he should be of the seed of David, and of the tribe of Judah; that he should be born at Bethlehem; that his name should be Immanuel; that he should appear in the form of a servant; and after a life of poverty and contempt, he should be betrayed by one of his own household, and be cut off for the sins of the people. Well might our Lord upbraid his disciples with this powerful reproof:—“O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?” *Luke xxiv. 25, 26*.

Then, in confirmation, let it be remarked, that the gracious miracles our Saviour performed, the sublime doctrines he delivered, the holy life he exhibited, and the amazing death he endured; these were all demonstrations of the truth and perfection of the word of God, that had thus announced his coming into the world, with his sufferings

and death, and the glory that should follow. He promised also, that after his ascension into heaven to inspire his disciples and apostles with the extraordinary gifts of his Holy Spirit, whereby they should be led into all truth, and qualified to declare unto the Gentiles the whole counsel of God. And this was accordingly done on the day of Pentecost; so that they could thereby confirm the doctrines they taught with many signs and wonders. Now it may be fairly maintained, that if ever the apostles of Christ had the gift of inspiration, it must have been imparted to them when they were writing their instructive gospels and epistles, for the benefit of the church and the world in all future ages. By their holy examples, by their heavenly doctrines, by their wonderful miracles, and, finally, by their courageous martyrdom, they ever will afford the most rational and complete satisfaction, that the Scriptures of both Testaments contain a revelation from God to man.

Now, as a proof of the sufficiency and absolute perfection of the Scriptures, the apostle assures Timothy that "they are able to make us wise unto salvation." And as an evidence of this adaptation to this glorious result, he states that they are profitable, in their varied and universal design, for doctrine, reproof, correction, and instruction. Hence these inspired writings, especially those of the New Testament, are a perfect standard to all Christians of all nations, and of all ages: they declare the whole counsel of God. They are profitable "for doctrine," as they teach us the fall of man, and all its miserable consequences; they proclaim our recovery by Christ Jesus, and the glorious offices of the Father, Son, and Spirit, in the work of human redemption, with all those mysteries which, St. Paul declares, "were kept secret since the world began; but are now made manifest by the holy Scriptures, for the obedience of faith," Rom. xvi. 25, 26. They are adapted for reproof also. They discover errors in doctrine, discipline, and practice, whenever they are honestly made use of for this purpose. Idolatry, and all its grossness; error, with all its ceremonies; superstition, with all its priestcraft; and all forms without the power of religion, can find no support from the Divine word: these shadows of the night all vanish before the rising sun. "To the law, and to the testimony; if they speak

not according to these, it is because there is no light in them." This is enough for a Christian; and he doubts and hesitates no longer.

Let us follow the practical design of the Scriptures, and we shall find, too, that they are profitable "for correction." They show us the odiousness of vice and wickedness. Neither the young man, nor the old, can "cleanse his way, but by taking heed thereto according to the word of God." The fruits of the flesh and of the Spirit are plainly told us; and the danger of the one, and the happiness attending the other, are plainly revealed. And in intimate connexion with this, there is the profit of "instruction in righteousness." "There is," says the apostle, "the righteousness of God, which is by faith of Jesus Christ unto all, and upon all that believe;" and it ought to be observed, how ample and full he is in directing men to this all-important method of acceptance with God. There is also a moral righteousness, in conforming ourselves to the precepts of Scripture, which contain all needful rules for a holy life. And the promises, too, form a part of this plan of righteousness, as affording the most encouraging motives to such a life; for by them we are to "cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord." In truth, so sufficient, so perfect are the Scriptures, that the man of God, who studies and applies them, may be perfect, thoroughly furnished "unto all good works."

It may here be added, that the clearness, decision, and fidelity of the Scriptures; their adaptation to all the conditions, characters, and destinies of the human family,—united to the commands we have to search them, and the "everlasting consolation" they afford,—all prove the perfection of the standard, as a revelation of the mind and will of God.

Since, then, we have access to this perfect standard, let us make use of it daily, and frequently, carefully, and faithfully. Let us be anxious that this unerring guide may direct us into all truth. Then shall our Saviour's assurance be verified, "Ye shall know the truth, and the truth shall make you free." His gracious command is,— "Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me." How interesting

this object of search and inquiry,—eternal life! How delightful to know that the Scriptures so abundantly testify of Christ, “as the way, the truth, and the life!”

Amidst the petty, the sectarian, the mischievous controversies of the day, the voice of truth seems to address us in these imperative terms:—“Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done in charity.” Faith and charity are blessed companions in the way to heaven. And if the believer can but live in the Spirit, and in the constant exhibition of these graces, how happily will many a faithful pastor exclaim, in the language of the apostle John, “I have no greater joy than to hear that my children walk in truth!”

In performing the duties of a Christian life, in conflicting with error, in resisting temptation, in sustaining trials, how important is it to secure the presence and influence of the Holy Spirit!

The great Teacher,—may He lead us into all truth! The great Helper under our many infirmities,—may He ever inspire our prayers and praises! The great Comforter,—may He abide in us for ever!

Reminded as we are, by the Divine volume, of our increasing obligations, and of its exceeding great and precious promises, let us afford our willing aid in its circulation throughout the earth; that all flesh may speedily see and then participate in its great salvation. Surveying the moral desolation that yet overspreads a vast portion of the human race, let each reader say with the poet,—

“Thy noblest wonders here we view
In souls renew’d, and sins forgiven;
Lord, cleanse my sins, my soul renew,
And make thy word my guide to heaven.

“Nor shall the spreading Gospel rest,
’Till through the world thy truth has run;
’Till Christ has all the nations bless’d
That see the light or feel the sun.”

J. R. H

MEMORIALS OF THE DEPARTED.

To the Editor of the Evangelical Magazine.

IN turning over some old papers, I found what I was not seeking for, viz., some scraps of paper containing some brief memorandums of Christians who have now been residents in the New Jerusalem for nearly half a century, and must be well acquainted with its streets, and be able to point out their glories to new-comers. The remembrance of them to me is still precious.

One of the scraps contains a brief record of the last interview I had with Alexander Young, an aged disciple, a few days before he set off to see Jesus Christ. Though not a man of what is called great parts, he was a man of great piety, made little noise either in the world or in the church, quietly walking, almost unobserved, along the paths of righteousness, keeping his garments undefiled from the pollution of the world. He was a worthy member of the church assembling in Lady Glenorchy’s chapel, Edinburgh; some of the members of which may recollect him to this day. If there be a little empty niche in (allow me to call) your printed cathedral, I should be glad of permission to erect a small monu-

ment to his memory; which is the following memorandum:—

July 14, 1794.—I visited this evening A. Young, in the decline of life, being upwards of seventy years old. His memory, and his knowledge of persons, seemed gone. His family were at worship when I entered. When it was over, I found him dressed and gravely seated in an arm-chair, by the side of the fire.

He soon opened his mouth, and spake to the praise of the Redeemer. “My soul,” said he, “join those angels (as if he saw them) and redeemed men, in wondering at, and adoring that glorious, glorious Saviour, who sits in the midst of the throne. I am sure I cannot express the grace and glory he hath shown to my soul. Oh! he is worthy, soul-satisfying and comforting.

“Blessed be his holy name, he long ago [1742] convinced me of my great sinfulness; discovered to me my necessitous case, and obliged me to believe in his blessed name. My circumstances were so very necessitous that I could do nothing else but go to the Saviour; there

was no other relief provided for me. Oh, Sir, I *have* a wicked heart, a wicked heart indeed, but the grace of Jesus is all-sufficient. Blessed be his name, I can call him 'My Lord, and my God!'

He repeated a great many Scriptures, with vast elevation of mind, and with striking reverence and solemnity; until, through weakness and fatigue, he could not bring his lips together, so as intelligibly to articulate the words.

I saw in this man an exact fulfilment of that most precious promise, "I will write my law in their hearts, and in their inward parts." He had no memory, yet he read the Scriptures off his heart. I felt a wonderful impression made by means of this blessed man's conversation; it made me think more of the love of Christ than many sermons; indeed no ordinary ser-

mon could match it. He has no money, being all his days a poor man, but is liberally supplied by the church of which he is a member. His two nieces consider it their honour to do him service. He lives with them, and every thing in his little apartment is kept as clean and neat as if he were a nobleman—for his God is Jehovah-jireh, or, the Lord will provide.

Before leaving he took my friend Mr. Gilmour and me by the hand, and told us that he esteemed it great kindness in Christian friends calling on him. I promised to see him soon again, but, said he, are you a man of your word?

P. S. On the following Sabbath evening he entered into the joy of his Lord. His last words were, "My king, my God!"

J. C.

Kingsland, Feb. 9, 1839.

POETRY.

A MISSIONARY APPEAL.

SISTERS of Israel! take the word
From your victorious rightful Lord,
Arise, and be not still—the land possess,
His power and truth ensure success.

Sisters of Israel! give your gold,
The worth of souls can ne'er be told;
Arise, and be not still—the land possess,
His power and truth ensure success.

Sisters of Israel! lend your hours,
No nobler object claims your powers;
Arise, and be not still—the land possess,
His power and truth ensure success.

Sisters of Israel! give your prayers
For myriads held in Satan's snares;
Arise, and be not still—the land possess,
His power and truth ensure success.

Sisters of Israel! join them all,
Awake, at the imperious call;
Arise, and be not still—the land possess,
God's power and truth ensure success.

Sisters of Israel! thousands tread,
With hasty step, to join the dead;
Arise, and be not still—the land possess,
His power and truth ensure success.

Sisters of Israel! all your cares,
Your wealth, your time, your earnest
prayers;
God will, in heaven, accept and bless,
And grant you there your best success.

A. S.

THOUGHTS ON THE FUNERAL

OF

MISS M. KEITH.

*Interred by Torch-light, at Wycliffe Chapel,
Feb. 6, 1839.*

OVER the face of earth and sky,
The night her funeral pall had spread,
Nor moon nor stars shone forth to break
The solemn gloom that veil'd the dead.

And yet the mist that hung around,
Seem'd but as though some angel's wing
Shrouded the form it lov'd in life,
And round the bier was hovering.

Her life was love, her end was peace,
So calm in Jesus did she sleep,
That while we mourn her absence here,
We would not her departure weep.

What though her infant cheek was stain'd
With the sad tear which orphans shed,
The Father of the fatherless
Around her path his favour shed.

Early to Jesus her young heart
Was render'd, with its best desires,
Before the chilling world began
To quench its holiest, purest fires.

To spread the great Redeemer's name,
And bear his love to heathen lands,
Was the blest thought that rul'd her life,
The chosen work that fill'd her hands.

E'en when the last great conflict came,
She cried, while calmly pain she bore,
"Oh, could I bring *one* soul to Christ,
I'd gladly suffer ten times more."

Jesus approv'd, and call'd her home,
And *there* a nobler work hath given;
A ministering spirit still,
She ministers to heirs of heaven.

She's gone, but from the silent tomb,
Her young companions hear her voice,
Tell them the path she trod was safe,
And bid them *now* make Christ their
choice.

M. F. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

HISTORY of the GREAT REFORMATION of the SIXTEENTH CENTURY, in Germany, Switzerland, &c. By J. H. MERLE D'AUBIGNE, President of the Theological School of Geneva, and Member of the Société Evangélique. Vol. II. pp. 520. 8vo.

D. Werther, 42, Piccadilly.

As we were the first in England, so far as we are aware, to notice the preceding volume of this elaborate history, it is not a little gratifying to us to find, that the testimony we then bore to its extraordinary merits has been since that time abundantly confirmed by the concurrent testimony of the periodical press. We were well assured, from the moment our attention was drawn to the work, that only one opinion could be formed of its real worth as an historical document, among enlightened Protestants. That the Edinburgh Review should have spoken in such high terms of an author whose writings are so deeply imbued with spirituality, is a most gratifying sign of the times; and a striking proof of the favourable change which, in the space of twenty-five years, has come over the spirit of that influential organ of public opinion. "The work of Merle d'Aubigné," observes a recent critic, in that Journal, "is conceived in the spirit, and executed with all the vigour of Dr. M'Crie's *Life of Knox*. He has all our lamented countryman's sincerity, all his deep research, more skill in composition, and a greater mastery of subordinate details, along with the same inestimable faculty of carrying on his story from one stage to another with an interest which never subsides, and a vivacity which knows no intermission. . . . The absolute value of this *Life of Luther* is great, but the comparative value far greater. In the English language it has no competitor; and, though Melancthon himself was the biographer of his friend, we believe that no foreign language contains so complete and impressive a narrative of these events."

To the justice of this critique we most

heartily subscribe, and coming as it does from such a quarter, we hail it as the omen of better days to the secular press of our country.

The second volume of D'Aubigné's history commences with the celebrated Leipsic discussion, in 1519, attended by most of the great men of the age, from which, after a severe contest with Eck, one of the most accomplished advocates of Rome, Luther came forth more confirmed than ever in the stand which he had taken against the errors of his apostate church. The discussion took place in the palace of Duke George; two elevated pulpits were erected opposite each other; tables were placed for the notaries engaged to take notes of the conference; and benches were ranged all around for the audience. It was an imposing spectacle, and truly splendid were the results which sprung from it. "It was there," observes our author, "that the theologian of the Reformation received his call to the work. Modest and silent, Melancthon had been present at the discussion, taking scarcely any part in it. Hitherto he had applied himself only to literature. The conference communicated to him a new impulse, and launched the elegant professor into theology. From that hour he bowed the heights of his learning before the word of God. He received the evangelic doctrine with the simplicity of a child. His auditors heard him explain the way of salvation with a grace and clearness which delighted every one. He advanced boldly in this path so new to him, for, said he, 'Christ will not be wanting to those that are his.' From this period, the two friends went forward together, contending for liberty and truth; the one with the energy of Paul, the other with the gentleness of John. Luther has well-expressed the difference of their vocations. 'I,' says he, 'was born for struggling in the field of battle with parties and devils. Thus it is that my writings breathe war and tempest. I must root up stock and stem, clear away thorns and brambles, and fill up swamps and sloughs. I am like the sturdy

wood-cutter, who must clear and level the road. But our master of arts, Philip, goes forward quietly and gently, cultivating and planting, sowing and watering joyfully, according as God hath dealt to him so liberally of his gifts.'

"If Melancthon, the tranquil sower, was called to his work by the Leipsic discussion, Luther, the sturdy wood-cutter, felt that it added strength to his arm, and his courage was proportionately exalted. The mightiest result of the discussion was, indeed, that which was wrought in Luther himself. 'The scholastic theology,' said he, 'then crumbled into dust before me, under the boasted presidency of Dr. Eck.' The covering which the schools and the church had spread before the sanctuary, was rent from top to bottom. Driven to further investigation, he attained unexpected discoveries. With equal surprise and indignation, he beheld the evil in all its magnitude. Searching into the annals of the church, he discovered that the supremacy of Rome had its origin in the ambition of one party, and the credulous ignorance of another. Silence as to these melancholy discoveries was not permitted to him. The pride of his adversaries, the victory they pretended to have gained, their endeavours to put out the light decided his purpose. He went forward in the way wherein God led him, without disquieting himself as to the result to which it might lead him. Luther has marked this as the epoch of his enfranchisement from the papal yoke. 'Learn of me,' says he, 'how hard it is to unlearn the errors which the whole world confirm by its example, and which, by long use, have become to us a second nature. I had, for some years, read and publicly expounded the Scriptures with much zeal, so that I knew them almost all by heart. I had also all the first-fruits of the knowledge and faith of my Lord Jesus Christ; that is, I knew that we were justified and saved, not by our works, but by faith in Christ; and I even openly maintained, that it is not by Divine right that the Pope is chief of the Christian church. And yet I could not see the conclusion from all this, namely:—that of necessity, and beyond doubt, the pope is of the devil. For what is not of God, must needs be of the devil.' Luther adds, further on, 'I do not give free utterance to my indignation against those who still adhere to the Pope, since I, who had for so many years read the Holy Scriptures with so much care, yet held to the papacy with so much obstinacy.'"

The remarks of D'Aubigné on the Emperor Charles the Fifth, are equally striking and true. "It was," says he, "the will of God, that the Monk of Wittemberg should be brought face to face with the

most powerful monarch who had appeared in Christendom since the days of Charlemagne. The history of this monarch, and of his reign, was destined, apparently, to read an important lesson to the world. It was to show the nothingness of the 'strength of man,' when it presumes to strive against 'the weakness of God.' Had a prince, friendly to Luther, been called to the empire, the success of the Reformation might have been attributed to his protection. Had an emperor of feeble character filled the throne, even though he should have been opposed to the new doctrine, the success that attended it might have admitted of explanation by the weakness of the reigning sovereign. But it was the haughty conqueror of Pavia, whose pride was to be humbled before the power of the Divine word; and the whole world was called to witness that he to whom power was given to lead Francis I. to the dungeons of Madrid, was compelled to lay down the sword before the son of a poor miner."

As we wish to fix the attention of our readers upon the masterly details of this volume, we shall furnish them with additional extracts in our next number: believing as we do, that the work is fitted to render extensive service to the real interests of a pure and enlightened Protestantism.

(To be concluded in our next.)

The HISTORY of DISSENTERS, during the last Thirty Years, from 1808 to 1838.
By JAMES BENNETT, D.D. 8vo. pp. 614.

Hamilton, Adams, & Co.

(Concluded from page 121.)

In our brief notice, for last month, of Dr. Bennett's third volume of the History of Dissenters, we laid before our readers the outline of his plan, and expressed our opinion as to the general merit of the undertaking. It now devolves on us to fulfil the pledge which we then gave, and to furnish some details as to the manner in which the worthy author has carried out the important design of his history.

Dr. Bennett's first chapter on new sects of Dissenters, is a valuable document, both for its candour and research; though we much doubt whether some of the parties described in it, will like the mirror in which the author has reflected their image. The new sects, noticed by Dr. Bennett, are, the Scotch Baptists; the Independents in Scotland; the Southcottians; the Irvingites; the Brethren, denominated in the Parliamentary returns, Catholic (not Roman;) some new bodies of the Methodists; and Evangelical Quakers.

Of the Scotch Baptists he observes, that

they "entertain Sandemanian views of the pastoral office, almost sinking it in the mutual exhortations of the brethren; and, whilst the English Baptists are becoming more liberal, admitting Pedobaptists to the Lord's Supper, the sect before us excludes, not only Independents, but also those Baptists who do not admit Sandemanian church polity. . . . Intent on forming a perfect church, they are diverted from the end for which the church exists on earth, the glory of Christ in the propagation of the Gospel. The consequences of this error are beginning to appear, in a disposition to make adult immersion essential, not only to Christian communion, but also to salvation; and, as extremes meet, some of these ultra Protestants are verging towards the Popish tenet, which inseparably associates, if not absolutely identifies, baptism with remission of sins. . . . As a sect of Dissenters in England, the Scotch Baptists are not entitled to a large space in history, either for their numbers, the eminence of their preachers and writers, or their influence on the public mind. Not indigenous, they seem not likely to be naturalized; but accord better with the genius of the Scotch, who enter more keenly into minute distinctions, than with the temper of the south, which has never shown much taste for the Sandemanian leaven."

Those who wish to form accurate conceptions of the late Rev. E. Irving and his party, may be able, by consulting Dr. Bennett's chapter headed, "The Irvingites," to possess themselves of a philosophical as well as historical view of that outburst of religious enthusiasm.

The second chapter, on the History of Religious Liberty, is a judicious outline of the steps which have been taken by Dissenters, during the last thirty years, to assert for themselves the full right to a participation in all the privileges of the British constitution; with an ample record of the beneficial results which have sprung from this long and somewhat irksome struggle. Those Dissenters who hail the acquired boon of liberty, but who would not move a finger of their hand to assist in the mighty achievement, would do well to ponder this most instructive chapter. The historian of a future day will assuredly testify to the honour of Protestant Dissenters of the present age, that they have done much to improve the working of the British constitution, as well as to secure for themselves and their children a relief from many odious restrictions under which they had lain from the period of the Revolution downwards.

The third chapter, which relates to Seminaries for the Dissenting Ministry, will

supply to candid Churchmen in this country, and to enlightened foreigners abroad, a just view of the vigorous steps which have been taken, by Dissenters, to educate the rising ministry of their churches; deprived as they are (without a sacrifice of conscience) of the benefits of admission into our two great Seats of national learning. We rejoice to think, that the theological seminaries of orthodox Dissenters, now twenty-four in number, including that of the Wesleyans, are for the most part becoming every day more efficient organs for training up a learned and pious ministry.

The fourth chapter enumerates the controversies in which Dissenters have been engaged during the last few years of their history, and presents a condensed and philosophical view of them. Reference is made in this chapter to Dr. Edward Williams's masterly work on Equity and Sovereignty; to the controversy on Calvinism generally; on Socinianism; on Dissent; on Infidelity; on Religious Liberty; on Baptism; and on terms of Communion. This chapter will be very valuable to posterity, as it ought to be very interesting to the present generation.

The fifth and sixth chapters, on the External and Internal State of Dissenters, contain many statistical and religious details of vast importance to a correct view of the present position of Dissent in this country. The fifth chapter, in particular, we recommend to the careful perusal of all who may be disposed to judge of the best and the worst portions of Dissent by the actual facts of the case. It is an admirably written article, containing a mass of well digested and truly interesting information; conceived and expressed in the spirit of Christian candour to those who do not belong to any of the Dissenting bodies.

But the last chapter will, we presume, be the great favourite with the mass of our readers. It is a very long one, and is exclusively devoted to the biography of some of the more distinguished Dissenters who have passed off the stage of life during the last thirty years. The sketches are vivid, and characteristic, and we think, upon the whole, very impartial. They embrace Memoirs of Dr. Rees, Mr. Belsham, Dr. Waugh, Mr. Toller, Mr. Roby, Mr. Burder, Mr. Spencer, Dr. Morrison, (of Canton,) Mr. Fuller, Mr. Hall, Dr. Carey, Mr. Lindley Murray, Mr. Matthew Wilks, Mr. John Hyatt, Mr. Richard Watson, Dr. Adam Clarke, Joseph Hardcastle, Esq., John Bradley Wilson, Esq., Thomas Wellman, Esq., Mrs. Rebecca Welman, and Mrs. Rebecca Wilkinson.

The concluding section of the volume

consists of a rapid but afflicting survey of the causes which have operated, with more or less force, from the apostolic age downwards, in producing those secessions from the dominant religious communities which have given rise to the existence of Dissent. It will be found, in its bearing upon Protestant Dissent, to contain a pungent reply to those short-sighted Protestants, who would maintain the validity of their own protest against the errors of Rome, but who would instantly proscribe the right of a virtuous protest in others, if it should venture to touch the sanctity of that ecclesiastical ark which was reared by the hand of Elizabeth, and which has come down to the present age as a thing too sacred to be touched or amended by the hand of man.

JOURNAL of THREE VOYAGES along the COAST of CHINA, in 1831, 1832, and 1833, with Notices of Siam, Corea, and the Loo-Choo Islands. By CHARLES GUTZLAFF. *With an Introductory Essay on the Policy, Religion, etc., of China, by the Rev. W. ELLIS, Author of "Polynesian Researches," &c.* Third Edition. 8vo. pp. 312.

T. Ward and Co.

We are glad to see the Third Edition of this interesting work. It supplies to all who are interested about the "state and prospects" of China, information which they will seek for in vain in other books. More of the real character of the Chinese may be learned from the pages of Mr. Gutzlaff than from all the accounts of all the embassies which have been sent by the various nations to that country. He came into contact with the China-man, and not the mere governmental automaton. The first of these voyages was performed in a native vessel, Mr. Gutzlaff being the only European on board. The hardships which he endured, and the obstacles which he surmounted, redound to the honour of his Christian zeal and perseverance. It is decidedly the most interesting of the three: exhibiting much of the Chinese character with which the Missionary was continually in contact, and of the power of Christian truth and faith to support the mind amid the most depressing circumstances. Some of the sailors twice conspired to murder him, believing that he was possessed of wealth. We mention this circumstance, because every one of these individuals was an *opium smoker*. Whatever moral sense and feeling heathenism may have left in the debased inhabitants of this country, English merchants—the traffickers who are the honourable of the earth—are

proceeding to eradicate by the introduction of this pernicious drug.

The second voyage is interesting from its commercial bearings. It was performed in the ship *Lord Amherst*, fitted out by Mr. Majoribanks, President of the Select Committee at Canton, to ascertain whether any of the ports of China could be open to British enterprise. Much light is thrown upon the character of the natives along the coast, and sufficient information obtained to show that the Chinese people are not indisposed, but very favourable to foreign intercourse.

The third voyage was performed in the *Sylph*, a well-armed and fast-sailing vessel, and we believe likewise, though we should not have learned it from Mr. Gutzlaff, an opium trader. He states, indeed, it was not without much conflict of mind that he embarked, and it is much to be regretted that he should have subjected himself to the suspicion of giving any sanction to the demoralizing and destructive traffic. It may teach Christians to pray that Missionaries may have not only a spirit of fervent zeal and an abundant measure of success, but likewise a spirit of prudence and discretion. At a time when popery is robing itself in the garb of an angel of light, and endeavouring once more to insinuate itself throughout this country, something may be learned as to its true spirit from the native Christians at Fuh-Chow—converts of the Roman Catholic—warning Mr. Gutzlaff against giving the holy book to any afflicted with the blindness of heathenism, because they would not understand its contents. One of them likewise showed him a representation of the Trinity, executed in Spain. Affixed there are two essays on the religions of China and the efforts of Christian Missions,—a very few pages are sufficient for the latter,—and an Appendix on the hindrances to foreign intercourse.

An acquaintance with this volume would much deepen the sympathy which Christians feel for the benighted inhabitants of the seat of Satan's "great power."

After a residence of three years in Siam, Mr. G.'s testimony is, that he met not with one honest man, and while reading of the scenes which he witnessed among the Chinese, we were reminded more than once of the first chapter of the Epistle to the Romans. When will the Christian Church rouse to its duty, and giving itself to prayer and the ministering of the word, relax not in its efforts "till the land of Sinim" has been numbered among the trophies of the Saviour?

Mr. Ellis's Introductory Essay is an historical document of considerable value.

DISCOURSES ON VARIOUS SUBJECTS, designed to illustrate the excellency of Christianity, as compared with the pretensions of Infidelity and especially Socialism. By ALEXANDER EWING, M.A. 8vo. pp. 496.

Many publications are too ephemeral for any means to give them permanent existence. Others are estimated too highly by a friendly, but partial review, for a candid perusal to justify; we may venture to affirm that the production before us will be found one of more than ordinary merit. The subjects introduced are of vital interest, amplified and illustrated in a style befitting their high and holy import. They were professedly prepared and delivered to oppose the doctrines of Socialism; and we deem them not less adapted, than intended to afford effective opposition. While the most pernicious sentiments are daily pouring from the press, and spreading through our dense population; while the errors of infidelity are so rife in every part of our land, we are glad to see gifted minds putting forth vigorous counter efforts. Mr. Ewing has girded himself to the task, of fairly meeting his antagonists. While he has grappled with the recently revived, but grosser forms of infidelity, he has successfully combated its more subtle and refined modifications. His arguments are stated with great fairness and candour. A meekness and a manliness, a gentleness and a dignity are obvious in his conduct towards an opponent. His statements are far removed from what is mean in attack, or scurrilous in language. This is observable when smiting the proud and presumptuous pretensions of Owen and his apostles to the ground. He does not aim at a direct exposure of infidelity; but overturns it effectively in connexion with a full and prominent exhibition of the truth. By this means he has introduced many important theological topics. The volume contains passages of considerable strength and beauty. The writer's conceptions are clear, accurately and definitely stated. His precision of thought and language stands out in contrast to the clumsy and bungling phraseology of the author of the social system, and to his crude and indigested views so observable in every part of his writings. Mr. E. writes in a very manly and lucid style. There is the absence of a sickly sentimentalism on the one hand, and a turgid, rabid composition, which the multitude calls eloquence, on the other. A very amiable, lovely Christian spirit pervades all the discourses. He has occasionally put forth sound expositions of the truth without much parade of learning and criticism. A tolerable portion of rich evangelical sentiments has been introduced, com-

bined with forcible appeals to the heart and the understanding. In nothing do we admire the author more, than in his homage to Divine truth. His illustrations are enriched by a considerable infusion of scriptural statement, which sheds over the more abstract parts of the work somewhat of a practical complexion. There are a few minor verbal inaccuracies.

Without fully acquiescing with all the statements of Mr. E., or with the general arrangements of some of the subjects, we regard the volume as the fruit of a vigorous and disciplined mind, as a seasonable antidote to a dangerous far-spreading moral infection, and as a powerful safeguard to Christianity, which is now being vulgarly and wantonly assailed by its enemies.

The volume is very handsomely printed. The paper is good, and the type large and clear. This department of the work has been well executed.

CHRISTIAN TRUTH. A Family Guide to the Chief Truths of the Gospel, with Forms of Prayers for each Day in the Week, &c. By the Rev. E. BICKERSTETH, Rector of Watton.

Seeleys, London.

The Rev. Thomas Scott, author of the Commentary, says, "That every man who values his own soul, should avoid those who intrude into the ministry, when they are strangers to Christ, and the experimental knowledge of his salvation; and when their example and doctrine prove them hirelings, who care not for the sheep. Indeed, the true people of God will flee from such teachers, for they know not the voice of strangers; and for this they will be reproached by those who, like these Jews, understand not this parable. Such men would think those persons very imprudent who should intrust their health to some ignorant empiric, or their estate to a dishonest lawyer, merely because he happened to live in the same street, town, or village; yet they suppose it incumbent on them to follow the instructions of a man, who neither knows nor cares any thing about vital godliness, if he be the minister of the parish, or of some neighbouring congregation; alas! how much more sagacious are men in their temporal than in their eternal concerns."*

The author of this Family Guide is the reverse of what the excellent commentator describes, he is evidently "a scribe instructed unto the kingdom of God," "a workman that needeth not to be ashamed, rightly dividing the word of truth." The ignorance prevailing among many of his

* Scott's obs. on John x. 1-8.

parishioners of the first principles of Divine truth, and the importance of bringing that truth before them in a simple, easy, and devotional form, led the author to prepare a series of tracts, adapted to their situation; and his immediate object was, that none under his charge should be without a plain and clear statement of those great principles of Divine revelation, which God has made known in his word for our salvation.

The work was commenced about four years since, and was originally published in separate numbers, and designed for the author's poorer parishioners, and he hoped that it might please God to prosper this effort, not only for this immediate object, but for more extensive benefit.

The subjects treated on in this Family Guide are, 1. The Holy Scriptures; 2. The Great God; 3. Creation; 4. Providence; 5. Redemption by Christ; 6. Intercession of Christ; 7. The Holy Spirit; 8. The Work of the Spirit; 9. Christ our Life; 10. Christian Privileges; 11. Christian Graces; 12. Repentance and Faith; 13. Christian Holiness; 14. Afflictions; 15. The Christian Conflict; 16. Spiritual Joy; 17. Prayer; 18. Praise; 19. The Creed, Ten Commandments, and Lord's Prayer; 20. Forms of Prayer; 21. Hints on Prayer. Each subject is branched out with considerable elaboration, not as systematic theology, but as plain matters of fact, didactically pressed home to the conscience with considerable pathos and force, and each chapter is closed with short, sacred meditations, and devout aspirations, and the whole is closed with liturgical forms, some original and others collected from various authors.

The work contains a vast collection of scriptural truths, solemn appeals, and highly devotional rather than striking remarks, not very judiciously or methodically arranged, and yet adapted to instruct and edify anxious inquirers, and pious heads of families in the humbler walks of life; and although we detected in some pages of the little work the author's peculiar views on what he designates, "*the return of our Redeemer to our world*;" yet we most cordially recommend it to the serious and prayerful perusal of the pious cottager, and of those who are employed either as *district visitors*, as *city missionaries*, or as *Christian instructors* of the ignorant and of those who are out of the way.

WORKS RECENTLY PUBLISHED.

1. Part I. of "*The Fathers and Founders of the London Missionary Society*," By JOHN MORISON, D.D. 8vo. 3s. Fisher, Son, and Co., containing the whole of the I. Part of the work, viz.: "The Influence of Methodism on the Spirit of Modern Missions;" a portion of the II. Part, viz.: "Historical

Sketches of the several Protestant Missions;" and the first Memoir of the III. or Biographical Part, viz. that of the late Rev. JOHN EYRE, A.M., first editor of the Evangelical Magazine, and one of the early Secretaries of the London Missionary Society.

2. *Scriptural Hymns*, by the Rev. PHILIP DODDRIDGE, D.D. New and corrected edition, containing many Hymns never before printed. Edited from the original documents, by the author's great-grandson, John Doddridge Humphreys, Esq. 32mo, pp. 316. Darton and Clark, Holborn-hill. This is the most accurate and beautiful edition of Doddridge's Hymns that has hitherto seen the light. The editor has not altered any of the inestimable compositions of his revered ancestor; but, by a careful literary collation, has restored them to their original state; introducing, at the same time, several most valuable hymns, which have hitherto been but little known to the public.

3. *Consolations for Mourners* bereaved of relatives by death. By the Rev. R. H. SHEPHERD, Minister of Ranelagh Chapel, Chelsea; *ninth edition*. 32mo. Ward and Co. This is an excellent companion for mourners; a blessing has already attended its circulation, and, we doubt not, it will be useful for many years to come.

4. *The Political Economy of the New Testament*; By WILLIAM INNES, Minister of Eldon-street Chapel, Edinburgh. 18mo. pp. 234. Hamilton, Adams and Co. This volume, like all the other productions of its worthy author, is of excellent practical tendency, and is distinguished by a character of ingenuity, which will commend it to the careful perusal of the intelligent reader. To persons taking a deep interest in our City missions, its suggestions are very valuable.

5. *The Stewardship of Christians*; a Tract for the Rich. Extracted from a letter to a friend, on the distribution of property. 12mo. Ward and Co. 2d.; or 14s. per hundred.

6. *Sermons for Children* on the Book of Genesis, Part I. By W. WILSON, B.D., Vicar of Walthamstow. 18mo. pp. 226. W. H. Dalton, Cockspur-street. A most admirable series of addresses to children; full of truth, beauty, and simplicity.

7. *The Convalescent*; twelve Letters on recovering from Sickness. By Mrs. GILBERT, author of "Hymns for Infant Schools," "Original Anniversary Hymns for Sunday Schools," "Hymns for Infant Minds," etc. 12mo. pp. 120. Jackson and Walford. We congratulate our readers and the Christian public on Mrs. Gilbert's appearance as a prose writer; more especially on a subject of such deep interest. These Letters are eminently fitted to promote the great ends of sanctified affliction.

8. *Rollo at Work*; or, the Way for a Boy to learn to be industrious. By the Rev. JACOB ABBOTT. 12mo. pp. 172. J. S. Hodson, Fleet-street. This is a fine sequel to "Rollo at Play," and possesses all the characteristic ingenuity and fine moral feeling of Abbott's other writings.

9. *The African Slave Trade*; By THOMAS FOWELL BUXTON, Esq. 8vo. pp. 240. John Murray, Albemarle-street. This is a seasonable and affecting exposure of the present state of the slave-trade. We hope to notice it next month.

10. *The Notes of the Church*, as laid down by Cardinal Bellarmine, examined and confuted in a series of Tracts written severally by Archbishop Tenison, Bishop Kidder, Bishop Patrick, Bishop Williams, Bishop Fowler, Bishop Stratford, Bishop Grove, Dr. Sherlock, Dr. Clagett, Dr. Scott, Dr. Thorpe, Dr. Payne, Dr. Linford, Dr. Rasbury, and Dr. Freeman. 8vo. Part I. S. Holdsworth.

11. *An Essay of the Evils of Popular Ignorance*. By JOHN FOSTER. 1s. 6d. Hamilton, Adams, and Co.

12. *The Imitation of Christ*; by THOMAS A KEMPIS. Translated from the Latin. By JOHN PAYNE; with

an Introductory Essay, by THOMAS CHALMERS, D.D., LL.D., Professor of Theology in the University of Edinburgh. 8vo. 1s. Hamilton, Adams, and Co.

13. *The Centenary of Wesleyan Methodism.* A brief sketch of the rise, progress, and present state of the Wesleyan Methodist Societies throughout the world. By THOMAS JACKSON, President of the Conference. Seventh Thousand. 8vo. pp. 388. Mason. This is a highly interesting memorial of the labours and successes of a body of Christians who have done much to accelerate the triumphs of Christianity both at home and abroad. The work is written with much spirit, candour, and moderation; and will be read with great advantage by Christians of every denomination.

14. *The Miniature Commentary*; being Short Com-

ments on every Chapter of the Holy Bible. 3 vols. 18mo. Tract Society, 12s. This Exposition of the Holy Scriptures may be regarded as one of the wonders of the age. A Commentary on the whole Bible at *twelve shillings*, is surely a new thing under the sun! Its quality, too, is truly excellent.

PREPARING FOR PUBLICATION.

1. *The Advancement of Religion the claim of the Times.* A Course of Lectures delivered at Wycliffe Chapel; by the Rev. ANDREW REED, D.D.

2. On the 1st of May will be published the Prize Essay on *The Abolition of Capital Punishments.* By the Rev. JAMES PEGGS, late Missionary to India. The premium and adjudication by Sir Edward French Bromhead, Bart. Ward and Co.

OBITUARY.

REV. WILLIAM HENRY, OF TOOTING.

WE have to record the decease of this excellent and devoted minister of Jesus Christ, after a period of suffering alike protracted and severe, which he bore with exemplary fortitude and patient resignation to the will of God. The affecting event, which has deprived a beloved wife of a devoted husband, and a rising family of a revered parent, took place on the 8th day of March. We hope soon to furnish our readers with a memoir of our departed friend.

WILLIAM HAYWARD, ESQ.

Died, on the 10th of February, after a protracted illness, and sincerely regretted by a large circle of friends, William Hayward, Esq., of Lincoln, aged 56. He had for many years been connected with the Dissenting interest in the above town, and during the latter part of his life acted as a deacon at Zion Chapel, where his loss will be severely felt. His first serious impressions were received under a Wesleyan minister, but he subsequently preferred the doctrine and discipline of the Independents, and ever after remained firmly attached to that community. Preferences, however, in his case, did not prevent the exercise of charity and good will towards all who love the Lord Jesus Christ. The habits of Mr. Hayward were all through life remarkably exact and undeviating. Each object of pursuit had its time and its place, and other claims were not permitted to interfere to the disarrangement of regular plans. He was a diligent student of the immortal works of Howe, Owen, Baxter, Erskine, and others, whose voluminous productions he had many times systematically perused. He is now gone to hold converse with their spirits in

that world, where the subjects on which they wrote are discovered in all their harmony and grandeur. His latter days were marked by a calm hope and a firm reliance on the great doctrines of the Gospel, feeling, as he remarked, that it was the simplest elements of Divine truth that afforded his mind the highest degree of satisfaction. To all the great benevolent institutions of the day he was much attached, and gave them his cordial support. As a proof of his attachment he has bequeathed legacies to the following institutions:—British and Foreign Bible Society 100%, London Missionary Society 100%, Home Missionary Society 50%, Tract Society 50%. “Blessed are the dead who die in the Lord.”

MRS. ROBINSON, OF WITHAM.

The late Mrs. Robinson, wife of the Rev. Richard Robinson, was the daughter of the Rev. John Dennant, of Halesworth. In early life she was deeply impressed with the importance of religion; and by the Divine blessing on the Christian education she had received, became, when very young, decided in her convictions and principles. She was subsequently admitted to the fellowship of the church at Halesworth, under the pastoral care of her esteemed father; and in her early character, gave ample evidence that her faith was genuine, and her piety sincere. Her mind was well instructed; her temper and spirit were eminently marked by meekness, humility, and unaffected consecration to the great interests of vital godliness. Whatever was “lovely and of good report,” distinguished her profession; and the maturity of her character realized and confirmed the best hopes and prayers of her Christian friends.

Soon after Mr. Robinson's settlement at

Cantfield, she entered on the married state; and in that village, and during the period of her subsequent life at Witham, she was most exemplary in her deportment, and secured in a high degree, the esteem and affection of all in the circle of her connexions. Naturally amiable, that loveliness was sanctified by the grace of God; and the strength of principle was added to the sweetness of temper, yet she was the last to discern her own excellences. She deeply lamented her deficiencies, mourned in humility of spirit over her sinfulness before God, and found her only solace and her exclusive hope in the all-sufficiency and preciousness of the Redeemer. She loved "the whole counsel of God," and delighted to contemplate the character of Christ in all its aspects of grace and holiness, and in all the relations and offices he sustains. But on his cross and his LOVE she felt it to be her sweetest happiness to linger in devout meditation, and was enabled to maintain in private communion with God, the strength and purity of her religion. She loved the means of grace, and all the ordinances of Christian fellowship; and they were most refreshing and invigorating to her spirit. She had no unhallowed partialities and prepossessions, and delighted in a full exhibition of the truths of the Gospel in all their spiritual and practical connexions. By all who knew her, she was tenderly loved; and the genuine and sterling worth of her character secured the respect of the world, as well as the esteem and confidence of the church. The frequent experience of personal suffering, and the faithful discharge of domestic duty, necessarily occupied the greater part of her time; she was, however, as far as possible, actively devoted to works of faith and labours of love. Amongst the poor and afflicted she was often a messenger of mercy; and by her kindness and sympathy greatly endeared herself to them; at the same time, in other circles of intercourse, she secured, by her intelligent piety and consistent deportment, their high attachment and esteem.

It pleased the Supreme Disposer of events to afflict her much during the last years of her life, and to deprive her of many social and religious privileges; but the language of impatience never escaped her lips. Her last illness was long and painful; but, from its commencement, her frame of mind was calm and submissive. She realized the fulfilment of that promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee!" Often during her affliction she blessed God that "she had not *then* her religion to seek, and that her memory was stored with the truths and promises of God's word." When her beloved partner was often deeply cast down,

in the anticipation of her departure, she became his comforter; and many of her remarks and observations were eminently adapted to soothe his mind, while they were delightfully illustrative of her spirituality, her habits of reflection, and the solid and tranquillizing confidence of her mind in the prospect of eternity.

"I have leaned," she said to her husband, "on the arm of Jesus, and always found support; and I have no doubt I shall still find him with me."

"It is a mercy I have been kept from murmuring under his chastening hand."

"Father! I bless thy gentle hand,
How kind is thy chastising rod!"

"I feel like a ship on a boisterous sea, but I have a good guide, and I can trust him."

"I know that I am a sinful, polluted, ruined creature by sin; but the infinite value of the Redeemer's sacrifice is more than abundant for me, and on that I solely rely as the ground of my hope of eternal life!"

To her mourning husband she said, "I have found it difficult to give you up, and to give up my dear children; but I can do it now!" "You want to learn how to live; I am learning how to die!" "You have often led me to Christ, now you must go to him!"

On one occasion she expressed great solicitude for the conversion of her dear children, seven in number, whom she was about to leave without a mother's fostering care! May their mother's God be their's for ever! When asked what text of Scripture she wished to be the subject of her funeral sermon, she replied, "Say nothing of me; but press upon the YOUNG the importance and necessity of personal religion." Just at the last extremity, after enduring most severe paroxysms of pain, her husband said, "You are in the hand of a kind and gracious Father;" she replied, "*I feel that I am!*" These were her last words:—

"Her God sustained her in the final hour;
Her final hour brought glory to her God!"

In life and in death she illustrated the reality and the preciousness of that religion she professed and adorned. Her humble, lovely, and blameless deportment through life, and the support which so sweetly sustained her through a long and painful affliction, serve to strengthen the faith of the believer, and prove the all-sufficiency of that Gospel which is the true source of happiness in this world; sheds its heavenly radiance through "the valley of the shadow of death;" and prepares for "glory, honour, and immortality" in the "everlasting kingdom of our Lord and Saviour Jesus Christ!"

Her remains were interred in the burial-ground belonging to the chapel at Witham, on the 15th of December; the deacons and principal members of the church, with a numerous attendance of weeping friends, accompanied the mournful procession; and the Rev. R. Burls, of Maldon, conducted the solemnities of the funeral service. On the following day the funeral sermon was delivered in the chapel to a large and deeply-affected auditory, by the Rev. Dr. Fletcher, of Stepney, from John xiv. 1—3. *"Blessed are the dead that die in the Lord."*

REV. STEPHEN JOHNSON.

As the lives and deaths of the devoted and faithful servants of Jesus Christ, are found to confirm the truth of his word, and his fidelity to his promises; they have been regarded with interest by the Church of God, and have been made the means of edification and profit to individual believers. To surviving relatives and friends, the recollection of their piety and zeal, with all that rendered them beloved and useful, is peculiarly dear; and they cannot but hope, that an acquaintance with the experience of their glorified friends, may encourage the weak, and animate the desponding Christian, and glorify the riches of that grace, which they magnified on earth, and celebrate in heaven. In tracing the early operation of that grace upon the subject of this memoir, we find that it resembled the morning dew, whose influence is gentle, but powerful; noiseless, but efficient. Referring to this time, he says, "At a very early period of life, my mind was frequently and deeply impressed with the importance of religion. I would express my unfeigned gratitude to the God of all grace, for the instructions given me by a pious and judicious parent, whose example recommended and enforced his salutary advice." May we not here pause for one moment, and observe this encouragement to parental piety and devotedness, as there is reason to believe that others in that family have had the same cause to bless God for parental instructions, and still continue to remember them with devout gratitude. He continues, speaking of his early life, "My views, however, of Divine things were very confused and obscure, till it pleased the Lord to impart his light and power to my soul. Though I was kept from the commission of those vices which mark and disgrace youth; yet, by painful experience, I learned that my heart was as deeply depraved as others. A consciousness of this humbling fact, often filled me with distress; I was convinced a change was necessary, but how this work was to be effected, I knew not; like others, who are naturally ignorant of the Gospel, I endeavoured

to regulate and improve my future conduct; but all these efforts to make myself better, only tended to discover more of my sinfulness and folly. I found, indeed, that I was without righteousness and strength. It was my happiness to dwell among pious relations and friends, but though their conversation was a great blessing, I wanted more than they could impart. The first time the Gospel appeared in its suitableness and glory, was under a discourse preached by the late truly esteemed Rev. S. Pearce, of Birmingham, from Jer. l. 4, 5, 'In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.' The word came to my mind with power; the truth as it is in Jesus had never appeared in so interesting a light; my heart was melted down with the discoveries of the compassion and love of God in Christ Jesus; my affections were attracted towards the Saviour of sinners. I embraced that method of salvation revealed in the Gospel, because it was exactly adapted to my circumstances, as a guilty, perishing sinner; and, by resting my soul on the assurance it gives, I have found that satisfaction and peace, which I have sought in vain from any other quarter. Looking around me in the world I beheld multitudes of my fellow-creatures, blind to their immortal interests; ardent desires after their welfare were excited in my mind, that, were it the will of God, I might be an instrument in his hand of awakening some to a knowledge of their state, and directing them to the Lamb of God. I was induced, at first, to unite with some young friends in teaching in a Sabbath-school, and was sometimes requested to deliver short addresses to the children. After this, I accompanied some pious friends to two or three villages in order to instruct the poor ignorant people in the great truths of the Gospel. In these exercises I found much delight, and was, therefore, encouraged to abound in the work of the Lord. It was, however, a prevailing sentiment in my mind, that if it were the will of God I should serve him in the Gospel of his Son, he would open a way for me in his providence. After many painful exercises of mind, the path of duty was plainly discovered, and on me this rich grace was conferred, that I should preach among the Gentiles the unsearchable riches of Christ. My first efforts were attended with much fear and trembling; yet, from a considera-

tion of the all-sufficiency of Jesus, and the animating declarations of his word, I am still encouraged to persevere in the arduous yet truly honourable employ, and prefer it to all others. I am conscious that many worldly sacrifices must be made, but as far as I am acquainted with my own views and motives, it is my desire to be a faithful servant and imitator of him, who came not to be ministered unto, but to minister; esteeming the honour that attaches to the service of Christ, greater riches than this world is able to confer." He thus gives an account of his views and feelings on entering on that work, to which he devoted himself with all the ardour of a warm and affectionate heart.

Mr. Johnson relinquished business, which he had entered with a good prospect of success, and was admitted into Hoxton Academy in the year 1804. From his diary at this time, may be learned the low views he had of himself; his deep self-abasement before God, on account of the remains of indwelling sin; his fervent desires after increase of holiness, and the earnest manner

in which he sought to be prepared for the discharge of every duty, and to be made useful in winning souls to Christ. Nor was he without some pleasing evidence, that the Lord was blessing his labours in the different places where he was called to administer in holy things. In some instances, which he did not hear of till after his residence in Wickhambrook, remarks which he had made at this time, were blessed to the conversion of individuals, who have since openly professed their faith in the Lord Jesus Christ, and adorned their profession by a suitable walk and conversation. There was a peculiar cheerfulness of deportment, and an aptitude to introduce religious and useful conversation, so as to attract the minds, especially of his young friends; and it has been remarked by some who recollect many pleasant hours passed in his society, that, whatever the subject of conversation was, he was sure to draw them all to the great and important truths of religion before they were aware of it.

(To be continued.)

Home Chronicle.

LONDON.

APPOINTMENT OF NEW TRUSTEES.

WE beg to announce to the friends and supporters of the Evangelical Magazine, that at a late meeting of the Trustees, the following highly respectable individuals were unanimously added to their number:—The Rev. Dr. Payne, of Exeter; the Rev. Dr. Paterson, of Edinburgh; the Rev. John Alexander, A.M., of Edinburgh; the Rev. John Alexander, of Norwich; the Rev. John Ely, of Leeds; the Rev. Thomas Stratten, of Hull; the Rev. H. Roper, of Bristol; the Rev. P. Thomson, of Chatham; the Rev. W. Rooker, of Tavistock; the Rev. R. Elliott, of Devizes; the Rev. Joseph Gilbert, of Nottingham; the Rev. W. H. Stowell, of Rotherham; the Rev. Dr. Urwick, of Dublin; the Rev. T. Craig, of Bocking; the Rev. R. Fletcher, of Manchester; and the Rev. Caleb Morris, of London.

CIRCULATION OF THE EVANGELICAL MAGAZINE.

Since our February announcement, we are happy to be able to state, that the monthly sale of the Magazine has reached 15,000; we have still, however, to press upon the Christian public at large the duty

of endeavouring to raise it to 20,000, by which 300*l.* per annum might be added to the annuities now voted to the widows of pious ministers. Let all who read this ask themselves, if they cannot do something towards realizing this truly benevolent object?

TO CORRESPONDENTS.

The Editor would regard it as a singular favour if any of the friends of the Magazine, could furnish him materials for biographical notices for his new work, entitled, "The Fathers and Founders of the London Missionary Society," &c. He is anxious, particularly, for information respecting Dr. Haweis, Mr. Lambert of Hull, Dr. Simpson, Mr. Mends, Mr. Greathead, and Dr. Love. Dr. Morison would take this opportunity of removing an impression which has obtained currency, in certain circles, that his work, the First Part of which is published this day, is in any way intended or fitted to become the rival of his friend Mr. Ellis's forthcoming History of the London Missionary Society. The undertaking has been thought of for more than two years, and will be almost exclusively a work of biography. It is intended that it should be the companion of Mr. Ellis's History, but in no sense of the term its rival.

J. P. S. ON GEOLOGY.

To the Editor of the Evangelical Magazine.

MY DEAR SIR.—Do me the favour of intimating to your readers, that the name of *Dr. Mantell* was omitted, by the inadvertence and haste of writing, in the letter which you did me the favour of inserting in the last number of your Magazine, page 110. The labours of that distinguished man, and his great success in the promotion of Geological studies, entitle him to a high place in the public esteem. It is a matter of congratulation, that his rich collection will now adorn the British Museum, and thus provide for the instruction of thousands.

I also solicit the correction of two errors of the press, which it would be *unjust* and *mortifying* to me to leave without notice.

Page 111, col. 1, line 39, for "important" read "imperfect."

— 113, — 1, — 19, for "chrystalline" read "crystalline."

I am, &c.

March 13, 1839.

J. P. S.

PORTRAIT OF THE VENERABLE CLARKSON.

We have seen, with great satisfaction, Mr. Room's splendid portrait of this distinguished philanthropist, which will be engraved for a new edition of Mr. C.'s History of the Slave Trade. It is a beautiful work of art, and cannot fail to add celebrity to the already distinguished name of Mr. Room.

PROSPERITY AT HOME.

To the Editor of the Evangelical Magazine.

DEAR MR. EDITOR,—I proceeded from York to the South of Devon, and commenced my tour at Plymouth and Devonport, on Lord's-day, 19th of August, 1838. It was considered a great day in the history of these large towns. The ministers exchanged pulpits, whereby no less than sixteen Missionary Sermons were preached on that day. Such an effort to send the Gospel to the heathen could not be in vain. All this was the result of a well-concerted plan which had been previously arranged by the brethren. Oh when ministers enter warmly into the work of Missions, their beloved flocks will be sure to follow them.

On the evenings of Monday and Tuesday we had public meetings, and on Tuesday morning a public breakfast was held at Plymouth, where a considerable sum was raised. Some gave their 20*l.*, and others gave their 10*l.*, from which we saw that it

is quite easy to raise a large sum in any town, where a few are prepared to give so handsomely.

On the evening of the 23rd, we had a meeting at Cawsand. I stopped there the night. My bed-room was close to the ocean. At day-break I opened my windows to enjoy the sea breeze and gaze on the majestic scene before me. A sea view always does me good. About six o'clock I saw a large fishing-boat approaching the shore. I hailed her and found she was going to Plymouth. I inquired, "Will you give me a passage?" "Yes," was the reply, "if you will bear a hand." In ten minutes I was safely on board, and found myself in the midst of a shoal of fish. I said to the captain, "How many passengers have you?" "About seven thousand, Sir, dead and alive. We have taken more herrings to-night than we have had before, any night this season." How wonderfully the Creator provides for the wants of men!

In our voyage to Plymouth we sailed round the beautiful Mount Edgcombe, and passed near the Breakwater. This stupendous work of art is the astonishment of all strangers. One of the directors of this work gave me a plan of it as it now stands, by which I learned that just two millions of tons of stone have been deposited there. How amazing!

On arriving at Plymouth, some dear brethren joined me, and we set off to Beeralston. Here is a silver mine; but we had many difficulties in getting near it. There was a deep river to cross; and we had neither boat, nor bridge, nor horse, and the tide was coming. What was to be done! Oh, a kind farmer saw three men on the opposite side, and he guessed what we needed, and sent a boy and horse to help us over the water. This was a venturesome affair too, for the horse had neither bridle nor saddle,—but he took us safely. The farmer's wife did another kind act for us. She prepared us some rashers of bacon for our dinner; and here we saw a new thing in the earth. The farmer's son was a preacher, belonging to a band of preachers about twelve in number, all from the congregation of our brother at Beeralston. They have about twenty different houses scattered through the parish, where they hold their meetings. The minister generally accompanies them and superintends the service. This is a fine place for cultivating the gifts and graces of pious young men; and also for evangelizing all the hamlets in the kingdom! I hope some of my readers will take a hint from this, and go and do likewise.—Amen.

Saturday, 25th.—Left Beeralston for Tavistock, where I saw the dear friend to whom

I owe more than to any other man living. Here also I saw a Tee-totaler who gave me 10% for a school in Travancore to be called "Temperance School." The good man said, "This is an annual subscription. I have saved the money out of the needless expenses of my household, I do not wish to pocket the money, I will give it to the Lord." Was not this noble! If a thousand professors of religion were to do the same, it would make 10,000%; and if ten thousand were to imitate it, (and why not?) this would make just a hundred thousand pounds per annum. The very sum we are trying to raise, but which we have never done; and yet it could all be done by a mere negative, that is to say, "I am resolved, by the help of God, not to drink wine or strong drink." How easy!

Lord's-day, 26th.—Preached in the morning at Tavistock, and in the evening at Launceston; at which place we had a public meeting on Monday. It was taken into the Devonshire route, though a Cornish town; and the delightful scenes we witnessed there was a fair specimen of what we afterwards had through the county. That I reserve till my next.

Tuesday, 28.—Okehampton. Good meeting in the Town Hall. A pious attorney in the chair! Oh, I like to see doctors, and lawyers, and bankers taking an active part in the cause of God. They are increasing. Hallelujah! Heard of a dark village in the neighbourhood, where eighteen years ago, I helped to form a Sunday-school, by giving a friend half-a-guinea. Now they have a flourishing Infant-school. What an encouragement to go on. May all who read this, and have the means of helping, be encouraged to attempt greater things than ever.

29th.—Preached at Ashburton. Lived with a kind family named Evans. The Evans's are remarkable people. There are more pious people of that name than any other that I know. The famous John Flavell died in the house, and in the arms of Mr. Evans's great grandfather; and his own father died in Flavel's chapel, and was buried in Flavel's grave. The same stone covered the ashes of both of them.

30th.—Preached at Kingsbridge. Good congregation. A Methodist brother commenced, and a Baptist brother concluded.

31st.—Left kind friends at Kingsbridge, and set off in a wagon for Dartmouth. The Rev. Mr. Stenner and his people showed great kindness to dear brother Williams and his party when the Camden touched here. They speak with great delight of the visit. I find it universally the case that people are pleased after they have done a good thing. Thus God gives them a reward in this world; and promises that even

a cup of cold water given to one of his servants shall not lose its reward.

Lord's-day, Sept. 2nd.—Preached in the morning at Dartmouth; at Paignton in the afternoon, and at Totness in the evening. Hard work.—Solemn congregation. The results will be seen in eternity.

Monday, 3rd.—Public meeting at Totness. Fine attendance. Many pleasing associations at Totness. Here Walter Venning, the philanthropist, and his family were born. Here I saw more decided good, connected with the cholera, than I saw either in India or in Russia.

Tuesday, 4th.—Public meeting at Newton Abbot. Very encouraging. Lived with a friend, whose brother showed me kindness at Plymouth, and whose brother-in-law showed me kindness at Norwich. I shall soon be in debt to all the nation. What shall I render to the Lord for all his benefits towards me!

Wednesday, 5th.—Good meeting at Chudleigh. This chapter was full of adventures, but no accidents. Never had such a set-out before. At last a good miller helped us out of our difficulties, by sending us on, and by sending us home.

6th.—Preached at Dawlish, and on the 7th at Shaldon. Took up my abode with a dear Yorkshire friend.

At Torquay, a brother pressed me hard for a sovereign for his Sunday-schools, which I promised to give him as soon as I had one to spare. After which we both breakfasted with a physician, who asked me to act as chaplain for his family that morning, which I did; and when we rose from our knees, he said, "Farewell,—I must go to my patients;" and in the act of shaking hands, he left a sovereign in mine, and went off. So, without putting the sovereign into my purse, I took my brother by the arm, and said, "Here is the money." So the Lord gratified me and satisfied him.

Lord's-day, 9th.—Preached at Teignmouth in the morning, King's Stanton in the afternoon, and Torquay in the evening. Large congregations all day. The afternoon was novel and peculiarly cheering. On my arrival the chapel was overflowing, while a crowd was standing about the door. We commenced by singing; when the people on the outside exclaimed, "We cannot hear,—but we came to hear. Do come out." We obeyed; and had service in the open air. It was the most solemn out-door service I ever attended. Lord have mercy on the villagers.—Amen.

Now, Mr. Editor, farewell. I hope you will soon hear from me from the Land's End.

Your very obedient,

RICHARD KNILL.

Warminster, March 12, 1839.

PROVINCIAL.

HANTS ASSOCIATION.

The Half-yearly Meeting of the Hampshire Association will be held at Endless-street Chapel, Salisbury, on the 24th inst. The Rev. A. Jones is expected to preach, on "The Unity of the Christian Church; the means by which it is to be effected; and its connexion with the universal diffusion of the Gospel." The Sunday-school Union will have a Public Breakfast the same day at 7 A. M.

NOTICE.

The Rev. T. Mann, from Highbury College, has received a perfectly unanimous invitation from the church and congregation assembling in the Tabernacle, Trowbridge, and has entered on the discharge of his public duties in this highly important sphere of labour, with the most encouraging prospects of usefulness and comfort.

REMOVAL.

The Rev. William Higgins, who has been labouring with considerable success in the neighbourhood of Hedingham and Clare, has accepted the unanimous invitation of the church and congregation assembling at Southminster. Our prayer is that the great Head of the Church will make him abundantly useful in that destitute part of the county.

GLOUCESTERSHIRE CONGREGATIONAL ASSOCIATION

Will meet at Tewksbury, on Tuesday, April the 23rd (D. V.) The Rev. Eliezar Jones, of Rodborough will preach on the Monday evening preceding; and the Rev. Thomas Edkins, of Nailsworth, on the Tuesday evening.

SURREY MISSION.

The forty-second anniversary of this Society was held at the Rev. T. Jackson's chapel, Stockwell, on Wednesday, March 13th. The public service commenced at eleven o'clock. After prayer by the Rev. J. Johnson, of Farnham, the Rev. E. N. Kirk, of America, delivered a spirit-stirring sermon from Ephes. iv. 1, in which Missionary operations, both at home and abroad, were strikingly pointed out as an essential part of the duty enforced in the text: and without which no Christian could be said to walk worthy of his vocation. The public meeting for business was held in the evening, the Rev. T. Jackson in the

chair. The report, which was read by the Rev. J. E. Richards, gave a very satisfactory account of the labours and success of the Society during the past year; from which, however, it appeared that the expenses of the institution, notwithstanding the relinquishment of one station, had exceeded the income by 105 $\frac{1}{2}$ %, the balance due to the treasurer. The meeting was addressed by several ministers, who powerfully urged the claims of the Society; and the Committee cherish the hope that a more lively interest will be taken in its affairs by the ministers and churches of the county, especially in the vicinity of London. The results of the day were highly encouraging. The attendance was large, and the collections and donations amounted to upwards of 80%.

NEW INDEPENDENT LANCASHIRE COLLEGE.

We are glad to hear that this institution, to which we have previously directed public attention, is "progressing." We understand that in a few days it is probable that the site for the college will be fixed upon, and some of its friends wish to make it useful to the foreign, colonial, home and town Missionary societies, all of them requiring ministers of the Gospel, if it can be made mutually convenient and agreeable, as well as practically useful, in the conduct of the college. In the meantime, the friends of evangelical truth in the large towns, are pouring in their willing and cheerful contributions in a manner which clearly demonstrates the power of the "voluntary principle," when the hearts of Christian men are rightly directed to an important object of public usefulness. We hear with pleasure that in no public object whatever was the Dissenting body in this denomination ever more united in hand and heart than on the present occasion, whilst they ask one another, "Is not this a token for good?" And "a token for good" it is, whether considered philosophically or in the "light of the Gospel." We have in this project a specimen of the manner in which these Dissenters manage their affairs, which we wish to put on record. Our readers probably are not aware that whenever the present college at Blackburn shall be given up and removed to Manchester, the friends of the new college must surrender a sum of 3,000 $\frac{1}{2}$ % and upwards, 3 per cent. consols, which the piety of the late Roger Cunliffe, Esq., of Blackburn, settled upon the present institution by his will, in order to perpetuate his liberal donation of 100 $\frac{1}{2}$ % per annum, which he contributed from its first establishment to the day of his death, during which period he was the treasurer, and extended his kind-

ness to the young students in acts of generous and wise benevolence, which they still gratefully remember. Attached to the place of his nativity and long residence, he appended a condition to his bequest that the annuity should cease to be payable whenever the academy left Blackburn. It became, therefore, a matter of anxious deliberation amongst its supporters whether, in the first place, they could with propriety surrender this princely bequest; but the overwhelming considerations of increased service and usefulness, as well as of local advantages to be obtained in Manchester, induced them after great deliberation to incur the risk of loss, and throw themselves upon the kind and Christian liberality of the residuary legatees to consider, whether under the new circumstances of the case, which their late honoured relative could not foresee, the institution did not present claims on their Christian generosity, and to refer the subject entirely to the tribunal of their own feelings and principles, and a just regard to the memory of the deceased. It next became a very delicate subject of consideration how far the attachments of friends located in and about Blackburn to the academy could be met, and the union of the body be preserved in its fullest extent. These excellent persons, however, soon settled the question for themselves, and set the minds of all other parties to a great degree at rest. After the most mature and anxious deliberation, they came forward in a body, and expressed to a general meeting at Manchester, that their personal feelings must not weigh in the scale at all to prevent more extended good; that they would cheerfully sacrifice their private wishes, and join their brethren in the glorious wish as newly projected; and through Bannister Eccles, Esq., several princely offerings were presented, his own being one of the highest in amount. It is glorious to see the operation of Christian sentiment, even amongst "schismatics," as the people of Oxford call these Dissenters. It would have been a poor compliment indeed to the old academy, if there had been no local attachments formed for it; and although the statement by Mr. Eccles set all minds at rest to a certain extent, yet it did not fully settle every thing. There was still one "Mother in Israel," the widow and relict of the late Mr. Cunliffe, the partner of his cares whilst living, and the faithful representative of his sentiments since his death, and some others, to be consulted; and the deputation, consisting of the Rev. Dr. Raffles and the Treasurer, was dispatched on Thursday week to Blackburn, a day which happened to be the meeting of the Blackburn district of the County Union of Independent Churches for the spread of the Gospel. On waiting upon this meeting and

stating their object, they received from Joseph Eccles, Esq., the chairman, and other gentlemen present, the most cordial welcome, and if a doubt had existed before, none could exist for a moment longer, as to the entire and cheerful fellowship and co-operation of all present, some of whom contributed on the spot. It was, however, with mixed feelings of pain and pleasure, that the deputation heard from several gentlemen present, the expression of sentiments of regret at parting with the services of the students in the Academy House, and their valuable labours amongst the neighbouring poor, and the testimonials then given to their zeal and piety; still, however, the friends met the business of the deputation in the right way. "I never before," said one respected gentleman present, "felt pained at not being a rich man, but I do so now,—because I cannot to the extent of my wishes gratify the dictates of my heart and understanding." The deputation then waited on the worthy lady before referred to, who contributed to the full extent of her ability; and what was felt to be a much greater gratification, she stated her entire approval of the projected changes. Similar calls were then made on other respected individuals, and the result of this visit and of previous interviews is, that the sum of one thousand pounds and upwards has been presented or anticipated from Blackburn and Darwen; but the exact amount cannot be given, as several individuals had not decided as to the amount of their donations. The following are the contributors, viz.:—Mrs. Cunliffe, Messrs. B. Eccles, C. Shorrocks, Joseph Eccles, C. Potter, W. Eccles, H. Shaw, Richard Eccles, W. Howle, Thomas Eccles, J. McKeand, and J. Biggar. We heartily recommend these proceedings to the imitation of the friends of an educated ministry in other towns, to which the deputation will shortly proceed.

STRETTON ON DUNSMORE.

A small chapel was opened for public worship in this village, March 19th, 1838, when the Rev. A. Pope, of Leamington, preached in the afternoon, and the Rev. J. Sibree, of Coventry, in the evening. The Rev. Messrs. Jerard, of Coventry, and Jones, of Wolston, conducted the devotional services.

HAMPTON IN ARDEN.

In this village a neat and commodious chapel was opened for Divine worship, November 28, 1838; on which occasion the Rev. Dr. Hoby, of Birmingham, preached in the afternoon, and the Rev. J. Sibree, of Coventry, in the evening. The Rev. T.

Barker, resident tutor at Spring-hill College, Birmingham, preached on the following Sabbath-day; the collections amounted to 17*l*. The above chapel has been erected chiefly by the instrumentality of E. Simonds, Esq., (late of Dr. Raffles's church, Liverpool,) who, having built an elegant mansion for himself, erected also a house for God; an example worthy of general imitation. Since the commencement of the above undertaking, "necessity has been laid upon" the vicar to introduce the preaching of the Gospel to the parish church, by the appointment of an evangelical curate; so that both places of worship are now numerously attended; and "therein we rejoice, yea, and will rejoice."

HENLEY IN ARDEN.

On the 16th of January, 1839, a small and temporary Independent chapel was opened in this town. Sermons were preached by the Rev. A. Pope, of Leamington, and Rev. J. Sibree, of Coventry. The devotional services were conducted by the Rev. Messrs. Hood, Kluht, and Dann. The Rev. T. Helmore, of Stratford on Avon, preached on the following Sabbath.

CANTERBURY.

Guildhall-street chapel, Canterbury, was re-opened for Divine worship, December 19, 1838; on which occasion two sermons were preached—that in the morning by the Rev. H. J. Bevis, of Ramsgate; and that in the evening by the Rev. A. Reed, D.D. of London. The chapel has been completely modernized, and additional accommodation provided for 200 persons. The expenses of the alterations amount to 750*l*., towards which about 250*l*. have been contributed by the church and congregation. This is one of the oldest churches in the county of Kent; and under the ministry of the Rev. H. Cresswell, the present pastor, the chapel is well filled, and the instances and prospects of usefulness are highly encouraging.

SAUNDERSFOOT.

On Wednesday, the 23rd of last May, an exceedingly neat chapel was opened at Saundersfoot, Pembrokeshire, a place long destitute of the means of religious instruction, and proverbial for ignorance and vice. In the morning sermons were preached by the Rev. J. Davies, Glandwn, and the Rev. D. Davies, Zion's-hill; in the afternoon, by the Rev. T. Jones, Rosemarket, and the Rev. J. Evans, Hebron; and in the evening by the Rev. H. Davies, Barheuth, and the Rev. T. Jones, Pembroke Dock. Devotional services of the day were conducted by Revds. B. Evans, St. Florence, W. Llewellyn, Begelly, B. Williams, Pembroke, and W. Thomas, Sardis, by whose indefatigable exertions, in conjunction with those

of his son, Mr. D. Thomas, Tenby, the chapel was erected. The congregations throughout the day were very numerous, and characterised by the greatest attention and the most pleasing display of Christian feeling. The collections, considering the pecuniary circumstances of the place, are generally regarded by us as a striking proof of the efficiency of the voluntary system when applied to religious purposes.

ORDINATIONS.

On Tuesday, the 28th inst. (August, 1838,) the Rev. E. Davies, late student at Rotherham College, was ordained to the pastoral office over the Independent church worshipping at the Tabernacle chapel, Stockport. In the morning at half-past ten, the Rev. N. K. Pugsley, of Stockport, introduced the service by reading suitable portions of Scripture and prayer; the Rev. J. Turner, of Knutsford, gave a clear and candid statement of the Independent view of the nature and discipline of a Christian church; then the Rev. R. Fletcher, of Manchester, proposed to Mr. Davies the usual questions, which were answered in a concise, modest, and satisfactory manner; after which the call of the church for Mr. Davies to become their pastor, was renewed by the congregation, and publicly accepted by Mr. Davies; then (in the absence of the Rev. T. Smith, M. A., of Rotherham College, whose presence was prevented by indisposition,) the Rev. J. Adamson, of Charlesworth, proceeded to offer up the ordination prayer with the imposition of hands. The charge to the newly ordained minister was then delivered by the Rev. J. J. Carruthers, of Liverpool; this charge was founded on 2 Tim. ii. 15, and was distinguished for its evangelical tone, as well as for the affectionate and impressive manner in which it was delivered.

At the close of this service the ministers and other friends, to the number of about 70, dined together. When the table was cleared the usual interchange of sentiments took place; in the course of which, one of the Methodist ministers, in a manner highly creditable to his feelings, expressed his approbation of the charge which had just been delivered, by moving, that Mr. Carruthers be requested to publish it, which was seconded by another minister of the same connexion.

In the evening at half-past six o'clock the congregation again assembled in the chapel, when the Rev. J. Waddington, of Stockport, introduced the service, and the Rev. T. Raffles, D.D., LL.D., of Liverpool, addressed the church and congregation in his usually eloquent and powerful manner from "The household of faith," Gal. vi. 10.

The Revds. C. Baker, (Baptist) J. Bennett, of Hatherlos, and S. Heeley, of Hazel Grove, took part in the devotional exercises of the day. About 30 ministers were present, and the spacious chapel, both morning and evening, was crowded with attentive and devout congregations. The Tabernacle, we understand, is the oldest Dissenting interest in the town, having existed for nearly 150 years. It will be recollected that their late minister, the Rev. S. Ashton, died two years ago, after having presided over that cause for upwards of 30 years. We cannot but rejoice in the auspicious circumstances under which Mr. Davies appears to commence his ministry, and at the same time we congratulate the church on their wise and happy choice.

On the 31st of October, and the 1st of November, 1838, the Rev. D. Phillips, son of the Rev. T. Phillips, D.D., Neuadhyod, and late student of Newtown College, was ordained pastor over the Independent churches assembling at Sardis and Myddf, Carmarthenshire, in the presence of a large and respectable audience. At 3 o'clock on the first day, at Sardis, the Rev. D. Davies, Aberayzon, introduced the service by reading the Scriptures and prayer; and the Rev. Messrs. E. Jones, Green-wells, D. Evans, Llanidloes, and W. Evans, Neauddhyod, preached from Luke x. 23, James iii. 6, and Matthew xxiv. 14.

At 6 o'clock, the Rev. Messrs. T. Lloyd, Crombarre, and J. Davies, Cromamman, preached from Romans v. 20, and John iii. 36; and at the same time, at Myddf, the Rev. Messrs. E. Jones, Cryg-y-bar, and R.

Price, Cromllynfell, preached from Joshua xxiv. 15, and Exodus xx. 8.

On the following day, at Sardis, the Rev. J. Williams, Bethlehem St. Clairs, commenced the solemnities of the day by reading the Scriptures and prayer; the Rev. M. Rees, Pencadair, delivered a very critical and judicious discourse on the nature of a Gospel church, from Matt. xviii. 17; he also explained the principles of dissent and the nature of church government as recognised in the Scriptures; the Rev. E. Jones, Cryg-y-bar, proposed the usual questions, which were answered in a very satisfactory and affecting manner. The Rev. T. Phillips, D.D., the young minister's father, offered the ordination prayer with such solemnity and impression as affected the whole congregation; and the Rev. D. Thomas, of Penrhywgaed, delivered a most valuable, affectionate, and impressive charge, founded on the 1 Tim. iv. 6; and the Rev. D. Davies, theological tutor of Carmarthen College, preached to the people from 1 Thess. v. 25. In the afternoon, at Myddf, appropriate discourses were delivered by the Rev. Messrs. E. Rees, Bryn-Sion, J. Davies, Cromamman, D. Evans, Llandloes, and M. Rees, Pencadair, founded on Rev. vii. 17, Prov. vi. 6—12, Gen. iii. 9, and 2 Tim. ii. 13.

About forty ministers from the surrounding towns and villages were present. The services of both days were deeply interesting and impressive. Mr. Phillips enters upon his ministry with great diffidence and encouraging prospects. May the blessing of the great Shepherd and Bishop of souls rest upon the pastor and upon his flock!

General Chronicle.

CONTINENT.

BASLE.

To the Editor of the Evangelical Magazine.

REVEREND AND DEAR SIR,—I trust the inclosed account of the last illness and death of the Rev. Thomas Blumhardt, may not prove uninteresting to the readers of the Evangelical Magazine.

I do not hesitate to state that among the many active promoters of the Missionary cause, whom it hath pleased God of late years to raise up on the Continent, there are few who more fervently prayed, or more successfully laboured for its advancement, than my late departed friend. His soul lived and moved in the element of love to God and love to man. To do good was his

delight. His mind was most enlarged. He was affectionately attached to all sincere believers in Christ, wherever he discovered them. His influence as a literary man and a Christian writer was considerable. He was of a delicate bodily constitution, and yet he laboured night and day. The weighty concerns of the Basle Missionary Society and Missionary College chiefly devolved upon him, and the work of the Lord so wonderfully prospered in his hands that more than a hundred young men went forth from that institution as labourers into the vast fields of the heathen world; and that many benighted idolaters were converted by their instrumentality from darkness to light, and from the dominion of sin and Satan to the living God. The annual income of the Basle Missionary Society

rose from a few thousand Swiss francs to seventy or eighty thousand.

Mr. Blumhardt understood and spoke the English language well, and translated several interesting English works; for instance, "Buchanan's Researches," &c., into the German language. He took the most ardent and continued interest in the prosperity of the different Missionary Societies in Great Britain and on the Continent; and communicated, in a very able work, called "The Missionary Magazine," the most important transactions of the various Missionary bodies in different parts of the world.

To him, also, that beautiful passage, recorded in the 14th chapter of Revelation, may be well applied, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

I am, Rev. and dear Sir,

Yours, with sincere Christian esteem and affection,

C. F. A. STEINKOPFF.

Savoy, March 6, 1838.

EXTRACT OF A LETTER FROM THE REV.

A. OSTERTAG,

One of the Tutors of the Missionary College at Basle, in Switzerland. Addressed to Dr. Steinkopff.

It is with a bleeding heart that I take up the pen to inform you of the most painful loss which our Missionary Society has sustained by the death of my dear invaluable uncle, the Rev. Thomas Blumhardt. I can scarcely think it as yet a reality: all appears to me still like a distressing dream. Our loss is incalculably great; one consideration only supports and cheers me, that the Lord liveth, the very same Lord who is called "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Allow me to communicate to you some particulars connected with his last illness and death. When I reached Basle on the 29th of October last, on my return from a journey to England, I perceived at the very sight of him such a decay in his earthly tabernacle, that I was filled with uneasiness and apprehension. Having received from me a full report of my proceedings in London, he introduced me to the Basle Missionary Committee, and also favoured me with his advice how I might best conduct myself in that department of labour which had been assigned to me. On Saturday, Nov. 3, I found him very weak in body, but calm and serene in his mind, and, in conversing with him, he seemed quite to

revive. But in the night, from Saturday to Sunday, he was seized with repeated attacks of spasms in the stomach and in the chest, with a degree of violence that they threatened immediate death. The conflict of nature was most severe; his pains were excessive, his cries to the Lord strong and urgent. The physicians declared his case hopeless. He himself prepared for immediate departure, took a most affecting leave of his wife and his only daughter, assured them of his unalterable love and attachment, and implored the special protection and blessing of God upon them. The only wish he expressed was, that, if consistent with the will of his heavenly Father, he might favour him with one more easy and quiet hour, in order that he might thereby be enabled to converse on some important points with an intimate friend, Mr. Spittler. I then hastened to the missionary students, entreating them to unite in prayer for the preservation of his life, or that at least the desired hour of ease might be granted to him. They immediately offered up their united and fervent prayers: indeed, all in the Missionary House, and many Christian friends in the city, wrestled with God in supplications on his behalf. At nine o'clock in the evening the violence of the attack ceased: he quietly fell asleep, and slept till the next morning. We now were filled with adoring gratitude and praise. The amendment was great and rapid: he could again leave his bed, staid up for four or six hours, was all serenity and peace, and indulged the pleasing hope, that the ensuing spring might, under the blessing of God, complete his recovery. But the all-wise Disposer of events was pleased to ordain it differently. A relapse came on a fortnight after, of a most violent nature, which exhausted his remaining strength. Though suffering most acutely from bodily pain and oppression, his understanding remained clear, his mind tranquil, his soul cheerful, and perfectly resigned to the will of God. Even after this relapse some intervals of ease occurred, which somewhat revived our sinking hopes. But in the night from the 17th to the 18th his weakness increased to so alarming a degree, that he sent for a friend, and communicated to him his wishes relative to several arrangements to be made both previous to and after his departure. At seven in the morning I came to him. "I feel myself," he said, "a dying man; but as to the great concern of the salvation of my soul, all is in order. I am cleansed by the blood of the atonement. To me to live is Christ, and to die is gain."

He then desired me to request his physicians, that they might in his presence candidly communicate their view of his state.

They plainly intimated that his debilitated frame could not sustain much longer the repeated attacks of the disease, and that he was fast approaching his heavenly home.

On the evening which preceded his death, he requested to be placed into his arm-chair. Here he entered in friendly conversation into the nature and progress of his disorder, interspersing words of consolation, and adding, in a tone of cheerfulness, "Surely there will not be wanting for me a blessed employment in heaven, of a kindred nature to that which I have been privileged to carry on here below. Surely we, my Christian brethren, remain united in one great and glorious cause, in a holy and blessed communion with the Father of spirits, and with his Son Jesus Christ."

When called again to him in the morning of the 19th of December, all the symptoms of approaching dissolution had made their appearance. He could pronounce only short, broken sentences; such as these: "Peace," "Glory," "Lord, take me to thyself." "Christ is my life." "Soon I shall have overcome by the blood of the Lamb."

We then, in compliance with a wish previously expressed, admitted to his chamber ten of the missionary students, who in a soft subdued tone sang a few beautiful verses expressive of his wish to depart and to be with Christ.

Shortly before he expired, he exclaimed, with a brightening countenance, "Light breaks in!" "Hallelujah!"

On Saturday, December 22nd, we accompanied his earthly remains to their resting place. The Rev. Mr. Larosche, Rector of St. Peter's parish, preached the funeral sermon, from a text selected by the departed himself,—“Our friend Lazarus sleepeth.” The missionary brethren sang a few verses in a most solemn and affecting manner; and the Missionary Duremba, as the representative of the many Missionaries whom the departed had prepared for their sacred work, offered up a prayer over the grave.

CHINA.

MRS. DYER'S CHINESE FEMALE SCHOOLS, MALACCA AND PENANG.

Some time after Mr. and Mrs. Dyer commenced their labours at Penang, (the first station to which they were appointed,) and the latter had with much difficulty, through the Divine blessing, opened a school for females, the friends of Mrs. Dyer began to consider how they could best answer her call for assistance, and raise funds for this important work; large supplies of fancy articles were sent by persons interested in

the cause, but as these kind efforts fluctuated greatly, it was feared they might fail when the schools increased and the demand became greater, therefore it was deemed advisable to obtain pecuniary contributions.

A relative of Mrs. Dyer's, deeply interested in her work, suggested the possibility of funds being raised by annual subscriptions of one shilling. A ladies' committee was formed, and collecting cards distributed; by this means a sufficient sum was yearly raised to meet the demand, though these schools have been gradually on the increase. The money thus collected has always been laid out in British manufactures, which have been sent to Mrs. Dyer, with such fancy articles as could be collected. There are now eight schools in Malacca constantly visited by Mrs. Dyer. At Penang, besides day-schools, a home school has been commenced by her successor, Mrs. Davies, to whom she forwards a large portion of the articles sent to Malacca; so that there cannot be less than twelve schools, mainly supported by this little association, which, although still flourishing from the continued kindness and liberality of friends, will require a large increase of funds to realize all that is contemplated.

The Society for Female Education in the East (since established) would, whenever necessary, send out an agent to assist Mrs. Dyer; but as that Society does not support schools, there would be, even with such help, greater need of pecuniary aid, inasmuch as more schools would probably be established.

Those Christian friends who look forward with pious interest to the evangelization of that vast empire of China, are here called upon to lend a helping hand; it is but the day of small things with Mrs. Dyer's and Mrs. Davies's labours, but the believer will not despise nor neglect the day of small things; it may be the "little leaven" which is to "leaven the whole lump;" for who can say what may be the result when we contemplate the effect produced upon a nation, by the simple means of educating her female population?

Contributions in money, or articles for sale, may be forwarded to Mrs. Col. Coombs, Downshire-hill, Hampstead; Mrs. Tarn, 3, Cambridge-terrace, Edgware-road, the treasurer; Miss Fox, 11, Tyndall-place, Islington; Miss Dyer, 88, Crawford-street, Bryanston-square; and Mr. Tarn, 56, Paternoster-row.

Collecting cards may be had of any of the above individuals.

As there are often left on hand many articles from sales in this country, for promoting some good work, supplies from such superabundance would be thankfully received, and well appropriated.

THE
MISSIONARY MAGAZINE
AND
CHRONICLE.



MISSION PREMISES AT CUDDAPAH.

1. Christian Village. 2, 3. Paper Manufactory. 4. School House. 5. Mission House. 6. Chapel.

CUDDAPAH MISSION.

CUDDAPAH is situated in the Peninsula of India, in north latitude $14^{\circ} 28'$, and east longitude 79° ; about 150 miles from Madras. It is the chief town or city of one of the two collectorates into which the Balaghaut ceded territories are divided, being the capital of the eastern division, as Bellary is of the western. In 1832, Cuddapah was supposed to contain a population of 60,000, of which about two-thirds were Hindoos, the rest chiefly Mohammedans and Indo-Britons. The language principally spoken throughout this collectorate is Teloo goo—the Tamil also is spoken.

The Mission at Cuddapah was commenced in 1822, by Mr. William Howell, who had previously laboured for several years chiefly in the capacity of superintendent of native schools in connexion with the Society's Mission at Bellary. He was ordained to the Christian Ministry in 1824.

Being already acquainted with the Teloo goo language, Mr. Howell was enabled immediately to take charge of two native boys' schools, which had been previously established, and in a short time to form two similar schools, together with a school for native females; all of them being supported by local contributions. During several successive years the progress made in the work of education was encouraging, and in 1834, two more schools were established; the whole containing about 213 children. In 1836, however, Mr. Howell considered it desirable to apply a larger portion of the local subscriptions to the support of native readers, and the number of schools was consequently reduced to three, with 100 scholars. These schools, two of which are Teloo goo, the other Tamil, still continue in operation; and by the latest accounts it appears that the number of scholars has increased to 120, including 20 girls.

In the schools at Cuddapah, the Sacred Scriptures have been uniformly taught, and the progress of the children has been satisfactory. In 1832, it was stated that some of the youths in these seminaries were so deeply impressed with the wickedness and folly of idolatry, as spontaneously to express their desire that it might be banished from the earth, and the Christian religion be universally established. The school in the Christian village, which is noticed in another part of this account, is now named Mount Irwin school, and is regarded as the most prosperous of the three.

From the commencement of the Mission, our brother has preached the Gospel to the heathen, generally with much encouragement and success. Several have been brought, through Divine grace, to repentance and faith in the Saviour. Numbers, from time to time, have made an open profession of Christianity, and received the rite of baptism. In 1824, a native Christian church was formed, consisting of 10 members; and, through the Divine blessing, this number has been since increased to 32. The congregation has varied between 150 and 500.

In his itinerant labours, Mr. Howell has witnessed many proofs of the power of the Gospel to change and renovate the heart; and he is cheered with the belief that an impression in its favour has long been extensively operating among the people. While travelling through the country to diffuse the glad tidings of salvation, he has also been enabled to distribute a great many copies of the New Testament, and smaller portions of the Scriptures, in Teloo goo, together with vast numbers of Christian tracts in that language. During the celebration of the Hindoo festivals excellent opportunities have likewise occurred for the circulation of the Scriptures, and other religious books; thousands of which have been distributed on these occasions. The still larger issues at the station itself have been continued without interruption.

In 1825, an attempt was made to form a Christian village in the neighbourhood of Cuddapah, which has been followed with complete success. Last year the village contained 132 inhabitants, of whom 98 are baptized; but in other previous years the population considerably exceeded this number. Each family subsists on the produce of its own labours. Some of the people are spinners, others weavers; some are employed in the manufacture of paper, and some in agricultural labour. A chapel was erected in the village in 1826, and in reference to this little community, the stated preaching of the Missionary has been attended with most gratifying results.

To the means of usefulness employed at this station, Mr. Howell has materially contributed by his labours in translation. Among the books which he has translated into the Teloogoo, and which have been circulated in great numbers, the Pilgrim's Progress may be mentioned as having probably, next to the Scriptures, produced the greatest amount of benefit. A book entitled, "Criticisms on the Shasters," written some years ago by Mr. Howell, has also exerted a most salutary influence on the minds of many of the people.

Mr. Howell has, for some years past, been engaged in revising the Teloogoo New Testament, and several books of the Old, and hopes shortly to bring these important labours to a close.

There are two native Evangelists at Cuddapah, and three native readers, whose labours, Mr. Howell states, are of a valuable character; and from the devotedness, piety, and zeal at present manifested by them, he is led to expect that through their instrumentality, numbers of their countrymen will be brought to Christ, and united as living members to his spiritual body.

Notwithstanding the long-continued efforts which have been made for the enlightenment and salvation of the people in this part of India, and the large amount of good which has been effected, there is still much in their condition to be lamented; and the obligation to greater exertion than has yet been made on their behalf is, in various ways, rendered painfully obvious. Mr. Howell, in a letter dated in April last, states, that he had recently visited the annual festival held at Cottapett, where thousands of heathens assemble for various purposes. "On these occasions," he observes, "a few get themselves pierced in the back with iron hooks to atone for their sins. In speaking to one of them who had been engaged to undergo the operation for another, and on promising to give him the money he had agreed for, only half a rupee,* he willingly and gladly acceded to my request. I made the same offer to another, but his people prevented him from accepting it. Two of the readers, with Mr. Dawson and myself, were employed the whole day in reading tracts and conversing with the heathen on the absurdity of their superstitious practices, and of the necessity of embracing the offer of salvation through the merits and mediation of Jesus Christ. We had groups of men and women to hear us, and many heard us gladly."

The brethren in India are, however, gratified to perceive that the idolatrous festivals in India present many symptoms of decline, and have ceased to maintain any powerful hold on the minds of the people. Mr. Howell expresses his conviction that the influence of Christianity is much more felt than a casual observer, not having the power of comparing the present with the past, or holding only occasional intercourse with the people, would be able to detect; but various and complicated causes exist to account for the comparative infrequency of its external manifestation. It is consolatory to believe that many have embraced the Gospel with the heart, who are prevented by the fear of persecution and other motives, from making an open avowal of their sentiments; and the friends

* A rupee is 2s. English.

of the Redeemer will unite in fervent prayer, that all such persons may have grace given them publicly to profess his name, and no longer shrink from a visible connexion with his people; that by these and the other means employed, his kingdom may rapidly extend upon the earth, and all be brought to love, and serve, and obey him.

The first page contains a view of the Mission station at Cuddapah.

MISSION AT MALACCA.

THE accounts received from this deeply interesting field of Missionary labour, since the arrival of the intelligence published in our number for February, are of the same gratifying kind with those it has been our privilege for a considerable time past to present at successive intervals to the friends of the Society. The appended report has been received by the Foreign Secretary from Messrs. Evans and Dyer, under date, Oct. 2. Besides the large amount of good accruing from the labours of the Mission in its immediate locality and throughout the Peninsula, of which this communication offers cheering and conclusive evidence, it will also be found fully to sustain the grateful hopes regarding China Proper which the former intelligence was calculated to inspire. As the day may not be distant when the Celestial Empire, from whose almost countless inhabitants the light and hope of the Gospel has been as yet all but totally excluded, shall uncloseth its gates to the preachers of the Cross, it is a cause of thankfulness to learn from the statements of our brethren that a number of holy and devoted men—men of the same nation and masters of its language—are ready to continue the work which they have already commenced at Malacca, by entering this great field and proclaiming to its perishing multitudes, that salvation whose blessings they have themselves been brought to experience and to love. These and other kindred subjects, among which will be noticed as of particular importance, the pleasing efforts begun at Malacca on behalf of the Chinese women there, whose condition has long called forth the regret and pity of the Missionaries, are adverted to in the report now offered for perusal.

Preaching.

During the last six months the three principal branches of Missionary labour, viz., preaching, education, and printing, have respectively shared our attention. Indeed, they engross our whole attention, unless we except the time occupied by our studies, and the objects upon which they bear. With respect to preaching, we have had many most delightful opportunities of publishing the glad tidings of "peace on earth, good-will towards men." And although there have been no very recent instances of the renunciation of idolatry, we are forcibly impressed with the conviction, that the knowledge of the truth is advancing among the heathen around us: and concerning many, we wait and long to see them believe on Him of whom they have now heard.

Mission Schools.

The work of education proceeds without any particular change since the last report; but with a most pleasing addition to the

number of our schools, namely, a Chinese Female Adult School, composed of the wives of the Chinese who have embraced Christianity. The vernacular tongue of all the Chinese women at Malacca is the Malay; and although there was a prejudice among them against learning in the Malay language, this prejudice has been overcome. The school is held in the College compound; and the women make good progress, and shortly we hope to have a Christian female class reading the Scriptures daily, and the Christian Missionary expounding to them the Oracles of God. Much, very much, remains to be done to elevate the female character, which has been so long oppressed by the other sex: and the example of Christian Europe encourages us to hope that Christianity will yet do much for the emancipation of oriental females from the degrading thralldom which has held them for so many hundred years.

Printing—Distribution of Books.

As to the printing and distributing of the

word of God and of tracts,* a new feature has presented itself in the aspect of our stations. Six native Christians have, during the last three months, been itinerating in different parts of the Peninsula, visiting the Chinese colonies, preaching the everlasting Gospel, and dispensing the bread of life to their countrymen. These devoted Chinese Missionaries, for such they are, have travelled many miles into the interior, exposed to the sun, and rains, and jungles, which Europeans could not well endure without risking their lives. They have gone laden with Bibles and tracts, dispersed them far and wide over the face of the country, and have returned, after several days' journey, with empty baskets for fresh supplies. Three weeks ago they left us for the purpose of visiting a very distant part, never before blessed with the Gospel. They took with them about 7000 volumes of the Scriptures and tracts to distribute; they intended to preach the Gospel as opportunity afforded, and explain the contents and meaning of the books. The result of this last tour we are not yet acquainted with, as our friends have not returned. They will keep a journal of their tours, which we hope to forward at a future time. These six men, having received their instruction at the College, possess a good knowledge of the doctrines of Christianity, have a considerable acquaintance with the word of God, and are quite competent for the work in which they are now engaged. May He who alone can give the blessing grant, that the precious seed scattered by these six native Missionaries may be watered by the dewy influences of His blessed Spirit, that so it may not return unto Him void, but produce an abundant harvest, to the glory of his name.

Preparation of Books.

Another circumstance of interest, and one which we hope will bear intimately on the good of China, and be of service to our younger brethren in facilitating their entrance upon their work, is the compilation and publication of a Hok-këen Vocabulary, and a Treatise upon the Hok-këen Tones. These have cost us much labour; but we shall rejoice if the glory of the Redeemer be thereby advanced. Of these works we hope to forward copies to the Directors, together with some copies of an extensive English and Malay Vocabulary, published by us last year, for the use of such as are preparing for the Ultra-Gangetic Mission and China proper.

Anglo-Chinese College.

We feel special satisfaction in referring to the youths, now ten in number, who are on the College Foundation, forming a part of the Principal's family, and Mrs. Evans's domestic charge. These youths are assigned to us by their parents and guardians; and we sanguinely hope, that, their being entirely free from idolatrous and heathen influence, constantly under Christian instruction, and surrounded by Christian example and influence, they may grow up to be great blessings to their benighted fellow-countrymen. To say that they conduct themselves with propriety would be correct, but it would not be saying sufficient; they are affectionate, and much attached to the other members of the family, and the greater part of them are very seriously disposed.

In consequence of Mrs. Evans's domestic charge being so heavy, Mrs. Dyer has charge of the female schools, to which she is a constant daily visitor; and it is very satisfactory to add, that under her daily vigilant superintendence, the girls make very great progress in reading, needle-work, &c.

Within the last few weeks we have been much gratified with a visit from the Lord Bishop of Calcutta, who has been on his periodical visitation to the Straits and other Ultra-Ganges settlements. His lordship proposed to come and see the College, and he, together with the Archdeacon, and Mrs. and Miss Dealtry, accepted an invitation to breakfast with the Principal. His lordship was very particular in his inquiries as to what was doing in behalf of China; and expressed himself much pleased with what he saw and heard. He put various questions to the Chinese Christians, and to the children of the schools who were collected at his request, and observed that the answers were very satisfactory. His lordship also appeared much gratified at the progress of our Chinese types, and spontaneously proposed to aid the work by a donation of one hundred rupees. We have to mention another act of their kindness. The Archdeacon voluntarily, entirely unsolicited, offered Mr. Evans's son a scholarship in Bishop's College, Calcutta, which, of course, was thankfully accepted. The Bishop himself made arrangements with the Archdeacon, that Mr. E.'s son should be accompanied by the senior student here, (a pious young man, about 22 years of age,) to act as his Chinese teacher at Bishop's College, and

* The following books have been printed and distributed by the Malacca Mission during the period of six months embraced by the above report.

Printed—Bibles, 2630; Tracts, 7000; School-books, —; total, 9630. Distributed—Bibles, 1445; Tracts, 12,000; School-books, 255 vols.; 13,700.

provision should be made for his receiving all the benefits of the College during his stay there in this capacity. Preparations are now making for their departure.

We have also the pleasure of stating that we are blessed with health; and that the same harmony, peace, and love, as has hitherto prevailed, continue to pervade

all our intercourse and proceedings. We do indeed experience the meaning of the words, "How sweet and pleasant a thing it is for brethren to dwell together in unity."

We remain, dear Sir, faithfully yours,
JOHN EVANS,
SAMUEL DYER.

ACCOUNT OF JAMES BRUCE, NATIVE TEACHER AT CHITTOOR.

THE number of native agents at present engaged in connexion with this station and its out-posts is seven. Mr. Bilderbeck reports that he is much encouraged by the progress of their labours, and finds the assistance they render very valuable in multiplying his own energies, and enabling him, as a Missionary of Christ, to act more extensively on the minds of the heathen multitudes that surround him. Several of these devoted men have recently furnished to our brother short narratives of their lives, chiefly for the purpose of exemplifying the manner in which God has brought them to feel the power and influence of that Gospel which they are now earnestly endeavouring to make known and recommend to their idolatrous countrymen. One of these accounts was published last month, and we have now the pleasure to add another.

His early life—first religious impressions.

I was born at a village near Jaifna, and my parents were formerly heathen, but were afterwards, with myself and some of my brothers, baptised in the Romish church. After this I was in the employ of a pious lady, who by means of Christian catechists, procured through the Rev. Christian David, used to instruct all her servants in the doctrines of Christianity, and I used to hear the word of God explained by them. Instead of going to the Roman Catholic church I attended the preaching of the Rev. C. David. My parents, hearing of this, often dissuaded me from going to hear Protestants. But although still ignorant of the excellency of the Gospel, I knew enough to be convinced that the worship of the crucifix was a vain thing. I did not, therefore, listen to what they said. In consequence of this my parents would not speak to me for three months.

Indulgence in sinful practices.

My mistress, in the mean time, left the country for Madras, where I became acquainted with the Rev. C. Traveller's catechist, and attended Divine service with him at the Mission chapel. My stay here was short, as I was soon obliged to accompany my lady to Bangalore. At this station I used to drink hard, and practise all other sins. Notwithstanding all the remonstrances of the lady, I continued so incorrigible that she discharged me from her employ. I went then to other stations to seek for a situa-

tion, and returned after some time again to Bangalore. I now began to attend the Rev. Samuel Flavel's preaching on Sundays, and to frequent his house for instruction during the week, and soon discovered more fully than before the errors of popery.

His baptism—continued indecision.

Being dissatisfied with the baptism I received in the Romish church, I asked the Rev. Samuel Flavel to baptise me again. Although my desire was good, and Mr. Flavel complied with it by baptising me in the presence of the Rev. Mr. Laidler, I felt I was not yet truly converted from the love of sin; for during my stay at Bangalore, and after I removed to Quilon, I practised several sins. At Quilon, the Rev. Mr. Thompson's instructions awakened me a little, and by the advice of friends I was there married. After this I returned with my wife to Arnee, and served a gentleman there. As Halesworth* was there, I was accustomed to go to him whenever my work was over. He used to speak to me on the things of God. Halesworth was also in the habit of coming privately and conducting worship among the servants of my master's house; on these occasions he used to speak to me on the evil of drunkenness, and warn me from the word of God.

Contrition for sin—experience of Divine grace.

Being by these means again roused to my real state as a sinner, I began now to mourn

* A native Evangelist connected with Chittoor.

for all my past sins as the cause of my soul's wretchedness. The Lord was also then pleased by his grace to enable me to renounce all those former vicious habits which I thought never would have left me, and I now began not only more earnestly to seek Christ, but also to desire for employment under some pious master who would watch over the interests of my soul. I was accordingly introduced by Halesworth to Mr. Bilderbeck when he came to Arnee; I also had a note of recommendation to him from one of his friends.

Engagement as a native teacher—progress in religion.

Mr. Bilderbeck wishing to open a school at a village, desired me to come to Chittoor, and I obtained permission of my master, and accompanied him. Not succeeding in that object, Mr. Bilderbeck engaged me as a reader. While so employed, I used to at-

tend the means of grace at the chapel in Chittoor, by which I became more enlightened, and enjoyed more of the comforts of God's word. That I, who never prayed, should by the grace of God be enabled now to pray in private, to read the Scriptures, to go to places where God is worshipped, to join his people there in praise, and to grow in every good knowledge and work,—are mercies that I am not deserving of, and therefore I pray that the mercies of God may lead me to true repentance, that God would forgive all my past sins for the sake of Christ, and that he would enable me to value and use all these benefits to his glory. My soul, which was formerly disturbed, is now become peaceable by the comforts and hopes of the Divine Spirit. May the Lord my Saviour, who shed his blood for me, enable me by his grace to love and live in Him by faith, and to look forward with a good hope to his coming in glory! Amen.

KAT RIVER MISSION, SOUTH AFRICA.

A BRIEF but gratifying account of the state of the Mission church and schools in the Kat River settlement was inserted in the *Missionary Magazine* for December last; at which time we had also the satisfaction to communicate the return to his station of the Rev. James Read, sen., together with the truly pleasing circumstance under which he had recommenced his labours. Since that period we have received a further report of the Mission from the Rev. James Read, jun., comprising a view of its state and progress during a greater length of time, and including a number of interesting statements not contained in the former account. Mr. Read, jun., arrived at the settlement in March, 1837, and the report which we have now the satisfaction to present, is dated Oct. 9, 1838, and embraces the chief details of the operations of the Mission during the whole of that extended interval. Mr. Read commences by noticing the extension and progress of education in the settlement.

Examination of the Children.

Since my return from England the number of schools has been increased to 17; in which are daily taught, 400 pupils, whose progress is very encouraging to us, and creditable to the young native teachers who have the charge of them. The course of instruction comprehends reading, (English and Dutch,) writing, arithmetic, geography, scripture history, and elements of the use of the globes. During the past year we have had several most interesting examinations, which excite great interest among both parents and children. Besides our monthly examinations of individual schools, we have an annual and general examination of all the schools; and, as these are widely scattered, we invariably take three days to accomplish this pleasing duty. The children have to bring their provisions and bedding with them.

At our last annual examination we were

honoured by the presence of Capt. Stretch, diplomatic agent in Caffreland, as our chairman. This gentleman feels deeply interested in the education of the rising generation among the Hottentots. We had about 1000 pupils present.

Juvenile Missionary Society.

After the examination was over, and the prizes had been distributed, we had a most interesting meeting of the children in the evening for the purpose of forming a Juvenile Missionary Society; speeches were delivered by the schoolmasters, and letters received from some of our young friends in England were read to the young people of Kat River. It was, indeed, a most gratifying little meeting; and we hope it has served to interest our children in the welfare of their neighbours the Caffres and Tambookies, whose still unenlightened state was very impressively contrasted with their own

by the speakers, and strongly urged upon their minds the necessity of early associating in their feelings the spread of the Gospel in the world, with the moral improvement of mankind.

Names of Stations and Teachers.

The names of the stations at which schools have been established, are as follow:—Philipton, Balfour, Buxton, Lushington, Wilson-ton, Bruceton, Upshall, Reads-dale, Mankazana, Eyland's River, Upper Eyland's River, Blinkwater, Middle Blinkwater, and Lower Blinkwater, Maasdorp Valley, and three infant schools at Philipton, Buxton, and Reads-dale.

The following are the names of the schoolmasters, and female teachers:—Henry Heyn, Coenrad Windroogel, Weyel Hunno, Philip Aithobel, John Frederyk, Nicolas Klaasen, Boozak Boosman, Gert Erasmus, John Foire, Frans Iamagen, Nicolas Christian, Adam Platjes, Dirk Hather.

Sarah Stoffles, Miss A. Read, infant school teacher at Philipton, and Elizabeth Foire, teacher of the infant school at Reads-dale.

Appointment of Schoolmasters.

Within the last eight months, six of our pupils from the Philipton day-school passed their examinations for the office of schoolmaster, and have been appointed to their several spheres of labour; and it is pleasing and encouraging to see the aptitude they evince in imparting instruction, and the pleasure they take in communicating knowledge to their little countrymen. The more I see of the working of the system of native agency, and of the growing intelligence and devotedness of our young men, the more confirmed I become in the belief, that to it we must ultimately look for the great results of Missionary enterprise. Whether we look at the system in point of economy, the constitutional qualifications of the natives to endure the influence of climate, their acquaintance with the habits, customs, and language of their countrymen, the facilities they possess of ingratiating themselves with the people; and consequently the ready access they can obtain to their understandings and affections;—all these considerations seem to warrant the conviction we entertain of the success that would attend the establishment of a comprehensive and well organised system of native agency. The appointment of native schoolmasters has had a surprisingly beneficial effect on the young men, and even on the school children; as many of them are thereby encouraged to hope that they may at some future time be enabled to fill the situation of teacher, or other office of respectability, and are consequently

led to apply themselves more diligently to the improvement of their minds, in order to qualify themselves to undertake it.

Education of Schoolmasters.

Previous to appointment the schoolmasters go through the following course:—English reading, writing, arithmetic, geography, Roman and English history, use of the globes, natural history, and English grammar. After their appointment they are expected to pursue their studies by coming to Philipton once a week to receive such aid as we can give them; and I am glad to say that their improvement is very encouraging. The books the Society sent us have been particularly serviceable in promoting our object.

Building of School-rooms.

Since my return from England, three new school-rooms have been built, and a fourth is building, and all at the people's own expense, except the furnishing them with seats, &c.

Local School Committee.

A committee under this name has been appointed, whose duty it is to co-operate with the Missionaries in extending the work of education in the Settlement, and watching over the instruction of the children. I have found it advisable to invite some of the most intelligent and respectable of our young men to become members of the committee. No sooner was the proposal made to them, than they came forward to join it. Their principal work, as I have said, is to assist the Missionary in founding new schools, to see after the conduct of the schoolmasters, to take care that the people contribute regularly towards their support, and to oversee the building of school-rooms, &c. In the first place, by the appointment of such a committee, the people become interested in, and qualified for, the management of their own affairs, so as gradually to carry on the education of their own children, without looking for assistance to the parent Society; and, secondly, it supplies a stimulant to exertion in our schools. There is nothing like giving men a voice in the management of their own institutions; it seldom fails to produce good effects.

Besides superintending the schools, I take my regular turn in preaching and itinerating among the people. To this I add the superintendence, in part, of the two recently established settlements of Blinkwater and Fish River; both of which I am happy to say are doing well under the care of our two native teachers, Dirk Hather, and Andries Jagers. On my last visit to the Fish River, I was truly gratified to see the activity and devotedness of the native teacher to the con-

cerns of the people, both spiritual and temporal. I would conclude by desiring the continuance of an interest in the prayers of the Directors, and our other Christian

friends in England, that the Lord would grant unto us greater grace, more devotedness to the work to which we trust he has called us, and make us faithful unto death.

THEOPOLIS, SOUTH AFRICA.

THE following statements have been received from the Rev. George Barker, of Theopolis, in a letter dated December 13, 1838. Referring to the subject of education at the station, Mr. Barker writes:—

The infant-school, I am happy to say, maintains its character under the charge of my third daughter Ann. In the afternoon, Elizabeth collects the girls out of the day-school, with the larger children of the infant-school, and teaches them needle-work, and other useful acquirements. Twice a week a school is held for the benefit of the adult Bechuanas and Fingoes. These poor creatures afford great pleasure, although the Fingoes have been here only a few months. They are very industrious, and their children are regular in their attendance at school. Last year they ploughed their cultivated land instead of working it by hand, and this year they have their own plough. Three adult Bechuanas have been baptised this year, and two others are candidates for baptism.

Mission Church.

Our church has lost some of its brightest ornaments by the emigration to the Kat River, but I hope it is for their own advantage; they have left the institution to become proprietors of land in their own right. Only one member of the church, a very old

woman, has died; two have been excluded, one of whom was a deacon of the church, the other a young man who communicated with us only twice.

Death of a young Hottentot Female.

In August, a fine promising young girl was taken off by consumption at the age of 14 years. She bore a protracted illness without a murmur. In her I anticipated a useful member of society, and was looking forward to the period when she would become a teacher in a school. She possessed a taste for reading, had read all the books in the school library two or three times over, with many of the books furnished by the Religious Tract Society. Just before she died, she was reading Hill's Dialogues, and her Bible was her constant companion. Under the guidance of Elizabeth, she had also commenced taking down notes of my sermons with three or four other young persons, now removed to the Kat River; and she bequeathed her Bible, with her notes of sermons, and a letter which she had prepared, to her only brother.

CALEDON INSTITUTION, SOUTH AFRICA.

ADVERTING to the progress of religion among the people at this station, during the past year, the Rev. Henry Helm, in a letter dated December 1, furnishes the annexed particulars:—

Although I cannot state that any thing like a general revival has taken place in the past year, yet it has pleased the Lord to make his word effectual to the conversion of three Hottentot women; two of whom have been baptized. One of these is the wife of a man who became a member of the church about five years ago. His wife being of rather violent temper, he had much to suffer of her on account of his religion. More than once he complained of her conduct to me, and he was advised to bear with her, and pray much for her. The Lord heard his prayers; she was converted, and they live now in love and peace. One of the three has departed from this life, and is now, I hope, a member of the church in

heaven. She was blind for many years, but the Lord opened the eyes of her understanding, she saw and felt she was a sinner, and sought forgiveness through Christ. Whilst thus engaged it pleased God to lay her on a sick-bed, where she continued to seek the Lord; and she could testify to her daughter, about two hours before her departure, that she had found him, and obtained possession of that peace which passeth understanding. And when the daughter, anxious that her mother should go to heaven, though herself not pious, said, "Mother, is it true? I hope you do not deceive yourself;" she answered, "No, I do not deceive myself, I know and feel I have found the Lord, and my soul rejoices in

him." In this state of mind she remained till she left this world, to see Christ her Saviour as he is.

The foundation of our new school-house was laid in January last, and in August the

building was finished. It was opened in September, when the Rev. Mr. Roberts, of Swellendam, preached to parents and children. The building is 24 feet by 60 outside, and has forms and desks for 150 children.

FOUR PATHS STATION, JAMAICA.

AMONG the latest communications received from this quarter of the world, we are happy to give the following notices of the progress of the work at the station of Four Paths, Jamaica, transmitted by the Rev. W. G. Barrett, in a letter dated in January last. Writing at that period, Mr. Barrett thus refers to the advancement of piety among the people:—

Revival of Religion.

The past year has closed propitiously. For some weeks previous to its termination, there was evidently an increased spirit of attention to the word preached. During the Christmas week brother Slatyer, Hillyer, Gibson, and myself, held continued services at the chapel here, and the neighbouring Baptist chapel, and also at Porus; these services were well attended; our chapels were full, although in former years the week has been usually devoted to carousing. One of the members of the church remarked to me, "What a difference between now and former times! always holiday time they had dance and carouse; now when holidays come, the people all look for chapel instead; couldn't believe such a difference if me didn't see it myself."

The effect of these services has been good; a number of persons, hitherto irregular in their attendance, have "listed down," as they call it, and taken sittings; some appear to have been much affected by the word; and I trust that by the energy of the Holy Spirit accompanying these impressions, they will terminate in genuine conversion. The members of the church are united and zealous in their endeavours to glorify God, and thus the new year has come upon us, while our minds are full of hope for the future.

New Mission Chapel.

The chapel at Brixton-hill, the out-station on the Mocha Mountains, is just finished; a few more days' labour will complete the work, and then I should like some of the friends of the cause of Christ at home to see our Jamaica Brixton-hill. It is a neat building and commodious for its size, and is, indeed, "Beautiful for situation on the sides of the north." At the foot of the ridge of hills on which it is built lies the whole parish of Vere, with its numerous estates, and beyond to the horizon the blue and boundless sea, a prospect of great extent and real beauty.

Influence of Christian principle among the Negroes.

The people in this district have manifested great liberality towards the Society during the past year. Being obliged to build a lime-kiln, I was about to hire people to do it, when a number of them proposed, of their own accord, to do it for nothing. And I have great pleasure in stating that the mountain people gave 290 days' labour on the kiln, which valued at 1s. per day, makes a saving of 14l. 10s. sterling to the Society. For doing this the people endured much obloquy, being derided for working for the "parson" for nothing, when they could get pay elsewhere. One property sent the constable to see how many of the people formerly belonging to it were giving their labour, and immediately served notices to quit on all they found working on the kiln. One proprietor came himself, and swore a great deal at some of his old slaves, who were exercising their newly acquired rights by working for whom they pleased. Much more of this kind occurred; but I have stated sufficient to prove that the infant liberties of this people require a jealous and vigilant superintendence.

Nor have the people in the low-lands been backward in their liberality to the Society. When the letter addressed to us on the subject of the deficiency in the Society's funds was received, I called a church meeting and read it to them. I did not say any thing to enforce the claim, I merely explained the letter, and left it to the forwardness of their own minds. A week after, one of the members said, "Minister, don't tell us what he wish us to do about that letter." I said, "No, I wish to leave it entirely to yourselves." They all met presently, and one proposed that each member should give three dollars (1l. currency) towards meeting the deficiency. I proposed then that they should make it a new year's gift. With one accord they all answered, Yes; and when the time came I found that they had not

limited themselves to the three dollars ; two gave five dollars, another three and a half dollars, and thus our little church of nineteen members made up 20*l.* immediately. If this example provoke others to give out of their abundance what these have given out of their moderate means, how soon

would the 10,000*l.* now deficient be raised ! and I do trust that many will, by the experiment of this ministration, thus glorify God, whilst they behold the professed subjection to the Gospel of Christ, of their fellow Christians in foreign parts.

NAVIGATORS ISLANDS, SAVAIL.

IN the arrangements made for the prosecution of the labours of the brethren in these islands, it was settled that Messrs. Hardie and Macdonald should occupy as their station, the island of Savaii, which is one of the largest of the group. This intention, however, in consequence of Mr. Macdonald being detained by illness at Rarotonga, was in the first instance frustrated, and Mr. Hardie, for a time, pursued his arduous work alone and unassisted. But he was not long a solitary labourer. In the last account of this branch of the Mission, as derived from the correspondence of Mr. Hardie, and published in the *Missionary Magazine* for July, the arrival of Mr. Macdonald and his wife, at Savaii, in April, 1837, was reported. Restored in health, and animated to exertion by the promising appearance of the Mission, Mr. Macdonald immediately commenced operations conformably to the original design ; and by the subjoined extracts of a letter received from him under date of February last, it will be perceived that his labours, conjointly with those of Mr. Hardie, have been abundantly favoured by the blessing of the Most High.

When we arrived here in the beginning of April, we were much cheered by meeting once more our dear brethren in perfect health, and full of spirits because of the pleasing prospects presented to their view by this most interesting field of labour. After the business of the meeting, brother Hardie and myself immediately made arrangements for a tour of the island, in order to choose the station where it would be most advisable for us to settle, as well as to distribute books. We commenced our journey on the 20th of April, and it is truly gratifying to be able to state that, in every district, the people seemed pleased to see us, received and treated us kindly, attentively listened to the word of salvation faithfully and affectionately addressed to them by brother Hardie, and eagerly and gratefully received our books. Oh may they as eagerly read, seek to understand, and gratefully appreciate the all-important truths which these books make known !

In the course of our tour we saw many things to cheer us—many persons coming forward and professing their determination to leave off heathenism, and attend to our instructions. We, therefore, thanked God, and took courage. On the 5th of May we completed our tour, and again joined our families at Sapapalii,* after a walk of at least 140 miles, much fatigued in body, but truly strengthened and encouraged in heart

by the kindness of our God in inclining the hearts of many of these poor, ignorant, but interesting people, to follow that which is good.

During my stay at Sapapalii, I applied myself to the Samoan language, in which I found my little knowledge of the Rarotongan dialect to be of very great service. On the Sabbath, July 19th, I preached my first Samoan sermon, from Matt. xxii. 42, at one of brother Hardie's out-stations, to about 60 people, who seemed to listen with attention ; and from their answers to several questions put to them after the service, I was led to conclude that they understood at least the substance of what was delivered to them. My feelings then, at the thought that I was enabled in some degree to declare to those people the truth as it is in Jesus, cannot be easily forgotten. Ever since I have continued to preach at the stated seasons and on every occasional opportunity which has offered. May the great Head of the church smile on those feeble efforts, and grant that the preaching of his word may accomplish great things among this people, enlighten, convert, and save them, to the glory of his great name !

On the 8th of August I left Sapapalii, with Mrs. Macdonald, for Safune, the place fixed upon for our station, where we arrived in the afternoon of the 10th ; the distance is probably a little more than 30 miles.

* There are two stations in the island, Sapapalii and Safune. The former is occupied by Mr. Hardie, the latter by Mr. Macdonald.

The island being little else than a solid mass of lava, we find it very difficult to travel by land, which, however, we prefer to the more dangerous conveyance in canoes along a bold and rugged coast. The people gladly received us as their instructors. Tato, one of the principal chiefs of the district, very readily allowed us one of the great houses of the settlement as a temporary residence until we should build one for ourselves; for these things we desire to be thankful to Him in whose hands are the hearts of all men. When entering on our station, seeing so many persons surrounding us and welcoming us among them, the responsibility and importance of the charge appeared so great contrasted with our own littleness, as to call forth the exclamation, "Who is sufficient for these things?" We desire an interest in your prayers, that the word of Christ may dwell in us richly, that we may

teach them with prudence, affection, and zeal, the spirituality, duties, and doctrines of that religion which alone can make them happy in time and through eternity.

Although I cannot say that there are any as yet who manifest an anxious concern about the salvation of their souls, yet their deportment on the Sabbath, the crowded congregations on that holy day to hear the Gospel, and their evident improvement in Scriptural knowledge, encourage us to go on in our work, warrant us to believe that God is smiling on our efforts to advance the interests of his kingdom among them, and that he will in his own time bless his word to the good of their souls. I am glad to state that our schools are, upon the whole, encouraging, the attendance is good and pretty regular; the number of adult scholars is 160, and of children 124.

DEATH OF MRS. HEATH, AT MANONO, NAVIGATORS ISLANDS.

THE accounts received of the continuance of life and health among the Mission families in these islands, since their arrival there in June, 1836, have, to a very recent period, been exceedingly gratifying and satisfactory. Still later communications, however, have brought the painful intelligence that the number of the members of the Mission no longer remains undiminished. A letter from the Rev. Thomas Heath, dated in August last, informs the Directors that their devoted brother has been called to undergo deep affliction in the removal, by death, of his beloved wife:—"It has pleased our Heavenly Father," he writes, "to visit me with severe trial, by removing from this world my affectionate and faithful helpmate, and efficient coadjutor in this interesting field of labour. Mrs. Heath exhibited

in December last symptoms of pulmonary consumption. Such the disease proved to be, and it carried her off on the 13th of May last. I am happy to be able to state, that she was divinely aided to sustain with admirable patience and Christian spirit her long affliction; and that she died, as she had lived, in reliance on Him who triumphed, in behalf of his people, over death and the grave."

The friends of the Society will unite with the Directors in affectionately sympathising with their brother under this extreme affliction, praying that he may be graciously supported in the trying situation in which he is now placed, and soon be favoured to behold the goodness and mercy of the Lord springing forth out of present darkness and trouble.

REV. JOHN WILLIAMS.—ARRIVAL OF THE MISSIONARY SHIP CAMDEN AT SYDNEY.

THOSE friends of the Society, who had not previously received information of the fact, will be gratified to learn that the Rev. John Williams, and the Missionary brethren and sisters, proceeding in the ship *Camden* to the South Sea Islands, have arrived at Sydney, New South Wales; which place, through the mercy of Divine Providence, they reached in safety on the 8th of September last. This is stated in a letter to the Foreign Secretary, received from Mr. Williams, under date October 5th, wherein grateful mention is made of the Christian kindness and hospitality experienced by himself, Mrs. Williams, and their compa-

nions, from numerous friends at Sydney, whose valued attentions the Directors take the present opportunity likewise to acknowledge. Mr. Williams describes the colony of New South Wales as a most important and inviting field for ministerial usefulness, and forcibly represents the amount of good which, under the Divine blessing, would result both in relation to the colony itself, and the South Sea Islands, from the labours of a devoted minister of Christ stationed at Sydney. Mr. Williams earnestly desires that the attention of ministers of the Gospel in England should be invited to this subject, in the hope that an individual pos-

sessing requisite qualifications may be found willing to devote himself for a term of years, if not permanently, to this important service.

Mr. Williams also states, that measures had been adopted for establishing at Sydney an Auxiliary to the Parent Society; and he thus notices the encouraging results of a meeting which had been held there for the purpose of bringing the object under public notice. "Our first Missionary meeting was held last evening in the Baptist chapel, where the excellent Mr. Saunders is labouring with great success. The late Colonial Secretary, Alexander M'Leay, Esq., took the chair, and the place was crowded to excess by a most respectable audience. No collection had been intended, as the meeting was only preparatory to the formation of an Auxiliary to the London Missionary Society. One friend, however, rose and said that he would give fifty pounds annually for five years!! another gave a donation of fifty pounds! two others of ten, and four of five pounds; and this, I trust, is only the commencement of the work. We are to hold another meeting next Wednesday evening, when the Auxiliary is to be formed; but as neither the Independent nor Baptist Chapel is large enough, Dr. Lang has kindly lent us the Scotch Kirk."

At Sydney, Mr. Williams had received pleasing intelligence from the South Sea Islands, adverting to which he thus writes:—"A vessel arrived from the Islands yesterday, and I have this afternoon seen the Captain, who gives a most delightful account of the state of the Islands, especially Rarotonga, and the Navigators Islands. He states that it is of no use to take muskets and powder to that group, that nothing is demanded by the people but books, Missionaries, pens, ink, slates, and paper; and that the work is going on with unprecedented success. The Missionaries are loved much by the people. Mrs. Heath, we were grieved to hear, is dead. I have heard no particulars of her decease, but suppose that as letters have arrived for England, you will be informed of the circumstance."

It was expected that the *Camden* would leave Sydney on the 15th of October; Mr. Williams proposing to proceed, in the first instance, to the Navigators Islands. In closing his letter, he observes, "Our prospects grow brighter and brighter, as we approach the field of labour, and, I think, if God spare my life for a few years, our most sanguine expectations will be surpassed."

ARRIVAL OF THE REV. W. H. MEDHURST AND FRIENDS AT BATAVIA.

THE Directors have the satisfaction to announce the safe arrival at Batavia, by the ship *George the Fourth*, of the Rev. W. H. Medhurst and family, Mr. William Lockhart, and the Chinese brother, Choo-tih-Lang, who sailed from London in July last. These grateful tidings are communicated in a letter from Mr. Medhurst, dated Nov. 17, 1838, written immediately on his arrival at Batavia, or a few days after; and in describing the particulars of a voyage which has been peculiarly marked with the Divine favour, our brother states:—

"I was enabled to continue writing every day, except one, from the time of our leaving England to our arrival in the Straits of Sunda. During this period I was busily

employed in arranging and compiling an English and Chinese Dictionary of about 15,000 words, which, I hope, will prove of immense service to me and to my brethren in our further labours of translating and compiling Chinese. * * * My valuable and esteemed coadjutor, Mr. Lockhart, devoted himself incessantly to the study of Chinese; and such was his ardour and assiduity, that he read through one of the four Books of Confucius, and began another during the voyage, besides going through Morrison's Chinese Dialogues, and other books. * * * Choo-tih-Lang conducted himself very consistently with his profession, and engaged in prayer alternately with me, during the voyage."

ERECTION OF A MISSION HOUSE IN MADRAS.

By a letter received from the Rev. W. H. Drew, of Madras, dated in November last, the attention of the Directors has been directed to the necessity which exists for the erection of a Mission House in an extensive and densely inhabited district of that city, for which hitherto no adequate efforts have been made. A printed statement put into circulation by Mr. Drew, some months ago, among the friends of Missions in Madras, will best explain the nature and design of the undertaking which it is now proposed to carry into

effect. That statement, which was issued in the form of a circular letter with Mr. Drew's name appended, contained the following particulars:—

"For a long time past, the undersigned has been impressed with the necessity of making more direct and constant efforts to bring home Christian truth to the minds of the teeming population of Black Town. With this view a piece of ground was purchased and a school erected on it, about four years since, in the heart of the town; but desiring to be in still nearer contact with the people, he wishes to reside among them, that they may be able freely to come to him at all times, undeterred by distance or difficulty. There is no suitable house at present to be obtained in the town; and, as the ground in Mint-street, on which the school is built, has been already purchased, and is, perhaps, in the very best situation that could be found, it is proposed to erect on it a Mission-house, having an upper floor in which Mr. Caldwell and himself would live, and a ground floor which could be used as a school or preaching-room, be always kept open, and provided with books in different languages for those who wish to read. The ground measures 66 feet by 40 feet. The street is inhabited entirely by natives of respectability; and is a constant thoroughfare, reaching from the General Hospital, south, to the Mint, north. With the Divine blessing he believes that residence in such a place is admirably calculated to accomplish the great purposes of Mission labour.

"A plan of the house, estimated to cost about 600*l.*, has been prepared with due regard to economy and health, and has been submitted to some Christian friends, who have kindly examined it, and signified their approbation of it.

"The plan so much commends itself to his own mind, and to Christian friends, as will be seen from the annexed recommendation,* that with some confidence he respectfully solicits for it the contributions of all who seek the spiritual welfare of the inhabitants of India."

The impression produced by the foregoing statement and appeal, among the friends of the cause of Christ in the Madras Presidency, was such as to lead many to contribute very liberally towards the furtherance of this desirable object. It will be seen that the entire sum needed for its accomplishment has been estimated at about 600*l.*; and rather more than half of that amount has, according to the list of donations transmitted by Mr. Drew, been subscribed at Madras. To obtain assistance towards making up the remainder, our brother states that he is under the necessity of looking to the friends of the Society in England; and with that view has requested that the case should thus be made known. The Directors would, therefore, gratefully receive and undertake to forward to Madras, the contributions of those who may feel disposed to render pecuniary aid in furtherance of an object so worthy of Christian attention and support as that above stated.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1837 and 1838.—Tahiti, Rev. Messrs. C. Wilson, Davies, and Rodgers, May 22. Rev. C. Wilson, and brethren, Sept. 1. Rev. Messrs. Rodgers and C. Wilson, July 7. Rev. J. Rodgers, July 13 and 14, Aug. 25, (two letters). Rev. J. M. Ormond, Dec. 28, (1836) April (no day specified), Sept. 26, Dec. 20. Eimeo, Rev. A. Simpson, July 13 and 14. Huahine, Rev. C. Barff, Dec. 18 and 27. Rev. C. Barff and Brethren, April 25. Rev. C. Barff, Aug. 24, (from Tahiti). Raiatea, Rev. J. Williams, Oct. 4 and 5, (from Sydney). Borabora, Rev. G. Platt, Jan. 4 and 16, May 2, July 17 and 18. Rarotonga, Rev. A. Buzacott, Jan. 1, (two letters). Marquesas, Rev. G. Staliworthy, Feb. 25, June 27, Aug. 11. Savaii, Rev. A. Macdonald, Feb. 10. Upolu, Rev. T. Heath, Aug. 6, 11. Rev. W. Mills, Aug. 15 and 16. Tutulla, Rev. Messrs. Barnden and Murray, June 8. Rev. G. Barnden, June 9, (three letters).

ULTRA GANGES, 1838.—Malacca, Rev. S. Dyer, March 24, Sept. 24, (two letters). Rev. Messrs. Evans and Dyer, Oct. 2. Singapore, Rev. Messrs. A. and J. Stronach, Sept. 7, Oct. 9, Nov. (no day specified). Pinang, Rev. T. Beighton, Aug. 30, Sept. 1, 13. Batavia, Mr. W. Young, Jun. Oct. 31.

EAST INDIES, 1838.—Calcutta, Rev. A. F. Lacroix, Sept. 13, Nov. 19 and 20. Rev. T. Boaz, Sept. 18, Nov. 20. Rev. C. Piffard, Dec. 17. Rev. J. Campbell, Sept. 27. Berhampore, Rev. M. Hill, Jan. 24. Benares, Rev. W. P. Lyon, Nov. 20. Mirzapore, Rev. R. C. Mather, Nov. 16. Surat, Rev. A. Fyvie, Nov. 26. Rev. Messrs. A. and W. Fyvie, Nov. 23. Rev. W. Fyvie, Dec. 1. Madras, Rev. W. H. Drew, Oct. 4, Nov. 23, (two letters) Dec. 13. Rev. J. Lumb, Dec. 22. Vizagapatam, Rev. J. W. Gordon, Oct. 5, Dec. 8. Rev. E. Porter, Nov. 20. Cuddapah, Rev. W. Howell, Sept. 13, (two letters). Bellary, Rev. Messrs. Reid and Thompson, Sept. 1. Bangalore, Rev. J. Hands, Nov. 21, (from Bellary). Salem, Rev. G. Walton, Sept. 21, 26, 28, 29, Oct. 8. Coimbatore, Rev. W. B. Addis, Sept. (no day specified), Nov. 20. Quilon, Rev. J. T. Pattison, Nov. 16. Rev. Messrs. Thompson and Pattison, Dec. 19. Rev. Messrs. Mead and Thompson, Dec. 19.

RUSSIAN EMPIRE, 1838 and 1839.—Selinsk, Rev. R. Yuille, Dec. 5. Rev. J. C. Brown, Jan. 19. Feb. 12.

MEDITERRANEAN, 1839.—Corfu, Rev. J. Lowndes, Jan. 3, and 18.

SOUTH AFRICA, 1838 and 1839.—Cape Town,

* A testimonial in favour of the object, with several signatures attached, accompanied the circular.

Rev. H. Calderwood, (no date). Nov. 15, (two letters,) November 16, December 12, January 8. Swellendam, Rev. C. A. Kramer, Oct. 18. Caledon Institution, Rev. H. Helm, Dec. 1. Pacaltsdorp, Rev. W. Anderson, Nov. 3, 29, Dec. 2. Rev. J. Melvill, Nov. 26, (from Dysal's Kraal). Mr. T. Hood, Nov. 30. Uitenhage, Rev. J. G. Messer, Dec. 29. Graham's Town, Rev. J. Monro, Oct. 6. Graaff Reinet, Rev. A. Van Lingen, Nov. 15. Theopolis, Rev. G. Barker, Dec. 13. Kat River, Rev. J. Read, Sept. 10. Rev. J. Read, Jun., Oct. 9. Caffreland, Rev. J. Brownlee, Oct. 15. Lattakoo, Messrs. Moffat, Hamilton, and Edwards, Sept. 25.

AFRICAN ISLANDS, 1838. Mauritius, Rev. D. Jones, Oct. 6. Rev. D. Johns, Oct. 19. WEST INDIES, 1838 and 1839.—Demerara, Rev. C. Rattray, Dec. 13. Rev. Messrs. Watt and Rattray, Jan. 10. Berbice, Rev. H. S. Seaborn, Dec. 8, 17, 27. Mr. J. Morris, Dec. 24. Rev. G. Forward, Nov. 19, 22. Mr. W. Henry, Dec. 15. Rev. S. Haywood, Jan. 7. Rev. D. Kenyon, Dec. 20. Jamaica, Rev. J. Vine, Dec. 31. Rev. W. Alloway, Jan. 15. Rev. W. G. Barrett, Dec. 3, 26, Jan. 3. Rev. R. Jones, Dec. 10, Jan. 16. Rev. B. Franklin, Jan. 4.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following:—viz., To two friends, for 44 Nos. of the Christian Observer; to the ladies of the Rev. R. Connebee's congregation, Dorking, for another parcel of wearing apparel for the Hottentots; to the Rev. James Peggs, for a parcel of pamphlets, &c., for Surat; to the Rev. J. N. Goutly and friends, for a case of useful articles for Rev. A. W. Murray, Navigators Islands; to the Edinburgh Female Association for Missions, per Mrs. Russell,

for a case of tools, ladies' work, &c., value, 24*l.*, for Rev. W. P. Lyon, Benares; to the Ladies' Working Society, Liverpool, for a box of useful articles for the orphan children at Benares; to friends at Barrow, per Rev. H. Ault, for a box of useful articles for the Mission Schools, Berbice; to Rev. J. C. Potter, of Whitby; to Rev. W. Hodge, Berkhamstead; to Mrs. Hawes, Northchurch, and to Mr. Penn, for numbers of the Evangelical, and other Magazines, &c., &c.

MISSIONARY CONTRIBUTIONS,

From the 1st to 28th February, 1839, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.
S. Prentice, Esq.	10	10	0	Stock	5	10	0	Witham.....	53	7	8
Mr. B. N. Dalton	10	10	0	Wickford	4	5	0				
Anonymous	50	0	0	Billerica	11	7	5	Less exps. 61 <i>l.</i> 17 <i>s.</i> 5 <i>d.</i> * 1295	19	10	
G. T.	2	2	0	Stanford Rivers	5	10	0				
A thank-offering, by a				Ongar.....	16	0	0	* 115 <i>l.</i> of this sum previously			
friend to Missions	17	10	0	Chehnsford, Rev. J.				acknowledged.			
A Friend	15	0	0	Mark	115	15	9	Gloucestershire.			
Anonymous	5	0	0	Rev. J. Gray	32	16	8	Stroud, Miss Elizabeth			
A Friend, by G. S.	1	0	0	For Native Schools.....	6	1	0	Fisher, deceased, per P.			
W. M.	0	10	0	Coggeshall	32	15	8	H. Fisher, Esq.	105	0	0
A. H. Shoreditch	10	0	0	Anniversary of the				Hampshire.			
Mr. Murrell	0	4	0	Aux. Soc.....	58	10	8	Basingstoke	43	10	0
J. Forster, Esq. for West				Colchester, Lion Walk	87	4	9	Petersfield	17	2	9
India Schools	1	0	0	For N. Tea. H. March	10	0	0	Finch Dean	8	8	6
Maberly Chapel Aux. on				Mersea Island.....	1	2	2	Hertfordshire.			
account	30	0	0	Fordham	4	0	0	Bishop's Stortford, in an-			
Two Friends, for a Native				Dedham	6	13	0	swer to the Appeal.....	75	5	0
Teacher, to be called				Colchester, Stockwell				Bashby	24	12	1
Henry Robinson	10	0	0	Chapel	37	2	0	For Wid. and Or. Fund	2	10	6
Bedfordshire.				Abbot's Roothing	18	5	0	2 <i>l.</i> 2 <i>s.</i> 7 <i>d.</i>			
Roxton—				Dunmow	23	7	8	Huntingdonshire.			
General purposes	27	2	5	Epping	50	10	7	Aux. Soc. on account.....	100	0	0
For Female Education	2	5	0	Felsted	7	17	4	Kent.			
For Nat. Tea. H. Winzar	10	0	0	Hatfield Heath	18	2	6	Herne Bay	1	5	10
For Wid. and Or. Fund	2	3	0	Takeley	3	1	1	Lancashire.			
41 <i>l.</i> 10 <i>s.</i> 5 <i>d.</i>				Halsted, Rev. E. Prout	67	18	4	Bamford	89	1	0
Cambridgeshire.				Rev. B. Johnson.....	10	0	0	For Native School	12	0	0
Therfield	2	15	3	Hedingham... ..	42	8	10	10 <i>l.</i> 1 <i>s.</i>			
Soham	24	2	4	Maldon	55	4	7	Preston	43	12	4
Dorsetshire.				For Fem. Education	6	15	0	Lincolnshire.			
Dorchester	10	9	11	Clavering	11	17	11	Sleaford.....	13	7	0
Abbotsbury, T. W.....	1	0	0	Henham	14	18	0	Middlesex.			
Upway	1	2	0	Newport	12	5	6	Uxbridge, Congregational			
12 <i>l.</i> 11 <i>s.</i> 11 <i>d.</i>				Saffron Walden	52	0	2	Ch. Rev. W. Walford.....	10	15	6
Essex.				Stansted	12	16	2	Hounslow	14	10	0
Aux. Soc. per T. Hodges,				Thaxted	36	10	1	Barnet, Wood-st. Sun. Sch.	8	18	0
Esq.—				Kelvedon	6	12	9	Monmouthshire.			
Little Baddow.....	26	0	5	Wethersfield.....	30	12	8	Pontypool	12	0	0
Bocking.....	100	18	2	Finchingfield	17	5	0	Penn. ain	4	7	0
For Nat. Tea. T. Cradg,				Stambourn	5	4	7	Carmel Kende.....	3	4	0
J. Taber, & W. Milne	30	0	0	Ridgewell.....	6	14	7	Blaenafon	3	10	0
Braintree	76	1	5	Bumpstead	2	8	0	Tabor	1	6	0
Brentwood	31	16	1	Harwich	24	6	1	Rumney	3	3	4
Ingatstone	5	0	0	Stebbing	21	12	0	Newport, Mill-street	2	10	0
Upminster and Horn-				For Nat. Schools.....	1	14	6	Craigbarged	0	11	1
church	17	5	6	Manningtree	12	13	4	Salem	2	0	6
Ockendon	6	10	8	Terling	3	1	0				

	£	s.	d.		£	s.	d.		£	s.	d.
Hanover	5	0	0	ver, T. East, J. Hill,				Willshire.			
New Inn	9	0	0	J. Dickinson, J. Har-				Calne, Mr. R.W. Gibbons	5	0	0
Varteg	1	1	0	dy, J. Brewer, J. A.				Mr. H. Bowman.....	1	10	0
Penywain	4	10	9	Salt, H. Phillips	80	0	0	Marlborough	12	9	6
Providence Chapel, Moors	1	2	11	For a Nat. T. in Africa	10	0	0				
Tabitha, for Negro child-				For Fem. Edu. in India	20	0	0	Yorkshire.			
ren in Jamaica.....	5	0	0	For ditto in Africa...	10	0	0	Ovenden, Messrs. W. and			
Nant-y-glo	33	2	4	King-street Chapel.....	55	8	4	J. Dewhirst, for a Nat.			
Sirhowy.....	2	3	3	Livery-street ditto	14	3	3	School in India, to be			
Tredegar	11	1	6	Legge-street ditto	2	5	5	called Joseph Dewhirst's	10	0	0
Less exps. 9s. 5d.....	104	4	3	For Nat. Tea. J. B.				WALES.			
Northamptonshire.				Sibree	10	0	0	Anglesea, Calv. Meths.			
Rothwell	22	0	0	Public Meeting	96	18	10	additional.....	3	13	0
Shropshire.				Col. after Sermon	35	6	2	South Calvinistic Meths.			
Newport	12	0	4	J. Sturge, Esq.....	5	0	0	per D. Charles, Esq.—			
Somersetshire.				Rev. J. Riland and Mrs.				Carmarthenshire	96	2	5
Bristol, A. E. per Rev. R.				Riland	2	0	0	Monmouthshire	21	14	9
Knill	5	0	0	A friend, per Rev. J.				Pembrokeshire	53	12	0
Bath, Mrs. W. Fletcher,	10	0	0	Hood	1	0	0	Glamorganshire	65	11	4
for School at Kat River								Breconshire	53	14	3
Aux. Soc. per J. Spencer,								Cardiganshire	212	9	1
Esq.—								Less exps. 13s. 10d. * 503	0	0	0
Castle Cary	2	5	6	Erdington.....	6	12	6	* 150l. of this sum acknowledged			
Bruton	14	11	10	Warwick	8	14	6	last month.			
Barton St. David	2	0	0	For Wid. and Or. Fund	1	15	0	Liverpool Welsh Calvin-			
Glastonbury.....	17	9	0	Coventry, West Orchard				istic Meths. per Mr. J.			
Oakhill	7	3	0	Chapel—				Hughes	60	7	8
Wells.....	16	14	5	Gen. pur.	37	18	3	Bedford-street.....	50	13	8
Wincanton	13	1	10	For School in India.....	10	0	0	Pall Mall	71	0	3
Less exps. 5l. 13s. 5d.	67	12	2	For Nat. Tea. J. Gerard	10	0	0	Rose-place	8	8	0
Suffolk.				For Nat. Boy, T. C. Mead	2	10	0	Oil-street			
Bury St. Edmunds.....	30	9	1	For Nat. Girl, H. D. A.							
J. Cooper, Esq.....	65	0	0	Hawkes	1	10	0				
J. Ridley, Esq.....	5	0	0	Vicar-lane Chapel	45	4	6				
Mr. Grayson	5	0	0	Stretton-under-Fosse.....	6	8	6				
Less exps. 1l. 6s. 2d.	104	2	11	South Staffordshire.							
Surrey.				Armitage	20	0	0				
Richmond	13	10	0	Bilston	17	11	0				
Clapham, Sac. Col. for				Brewood and Wheaton	20	17	0	Pembrokeshire Welsh Aux. Soc.			
Wid. and Orph. Fund..	9	12	6	Cannock	2	0	0	per Rev. J. Griffiths—			
Warwickshire.				Handsworth.....	28	12	3	Glandwr	17	16	0
Stratford-on-Avon, Trus-				For Orphans at Bellary	10	0	0	Rhosemarket	1	0	0
tees of late Mr. Fisher	12	10	0	For Nat. Tea. J. Austin	10	0	0	Brynherian and College			
Leamington	35	2	3	For Wid. and Or. Fund	2	0	0	Green	14	15	0
For Nat. Tea. R. W.				Great Bridge	8	13	0	Trefgarn	8	19	0
Ramsay	10	0	0	Lichfield	42	10	11	Rhosycaerau and Fish-			
For Wid. and Or. Fund	9	5	0	Tutbury	23	8	2	guard	30	0	0
54l. 7s. 3d.				Urtoxeter	28	0	9	Penygroes and Hebron	46	6	9
Aux. Soc. per T. Lowe, Esq.:				Langley-green	8	0	0	Trewyddel	3	7	0
Birmingham—				West Bromwich, Rev. J.				Llandilo	3	6	0
Carr's-lane, gen. pur....	444	10	1	Hudson	73	15	0	Solva	10	1	0
For Wid. & Or. Fund	1	1	0	Rev. J. C. Gallaway ...	101	0	0	Rhodri and St. David's	11	1	2
For Nat. Tea. R. Hill,				Wolverhampton, Queen-				Bridge and Zion's-			
J. A. James, J. Gill,				street.....	132	11	1	hill	18	9	3
G. Wilde, J. Gausby,				For Nat. Tea. J. Roaf	10	0	0	Less exps. 1l. 1s. 11d.	163	19	3
and W. C. Heathcote	60	0	0	Temple street Chapel ..	6	7	0	Pembroke, per Mr. D. Ed-			
Ebenezer Ch. gen. pur.	309	3	0	Woolburn	0	13	1	wards.....	21	15	3
For Nat. Tea. C. Glo-				Walheath	0	12	0	Gower, Bethesda Chapel	8	0	6
				Less exps. 57l. 11s. 10d.* 1779	8	3		SCOTLAND.			
				* 1500l. of this sum previously				Per Mr. G. King—			
				acknowledged.				Friends at Bervie	1	0	0
				Westmoreland.				Rosehearty Seces. Ch.	1	1	0
				Kendal, United Associate				Savock of Deer ditto ...	2	10	0
				Congregation	2	2	0				
				Additional Contribu-							
				tions, per I. Wilson,							
				Esq.	27	0	0				



JOHN BISHOP OF CROFT

THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR MAY, 1839.

RELIGIOUS DESTITUTION OF THE METROPOLIS.

AN APPEAL FOR MORE CHAPELS.

For some years after the rise of the Missionary enterprise, it seemed as if the church were so occupied in watching its growth, that it could not spare time to look at home, and see if there were not any thing wanting there. This was very natural, and, perhaps, on the whole, beneficial. Had not the tender plant been thus watched and cherished, it would not probably have rooted so deeply, nor branched out so widely. Of late, however, has arisen a feeling more patriotic and more Christian; and while foreign Missions have had no reason to complain, we have had more inclination to attend to that mass of *British heathenism*, which is around us, and at our doors.

One of the first fruits of this change in the current of our thoughts, was the formation, twelve years ago, of the Christian Instruction Society: I believe the first general society having for its specific object the evangelization of London. After a long interval, followed the London City Mission, which has excited an attention which well proves the reality of the change in our feelings.

To the able labours of the Congregational Magazine, is mainly owing the discovery (for such we may call it) of

the lamentable deficiency, in London, of that only means by which religion can be permanently impressed on the mind—pulpit instruction.

The credit of first acting on the information so obtained fairly belongs to the Bishop of London. Before he had brought forward his plan for building fifty churches, so well responded to by our brethren in the Establishment, efforts of this kind, both among Churchmen and Dissenters, were solitary and uncombined; and very often owing entirely to the zeal of individuals. The idea had undoubtedly been started previously among Dissenters, but nothing was done, till the formation, in the spring of 1837, of the *Metropolis Chapel Fund Association for building twenty Chapels*, of the Congregational order, in and around the metropolis.

That this plan has not, at present, met with all the support it deserves, and is ultimately without doubt, destined to obtain, is perhaps not very wonderful. No class in the community has been in the habit of making such exertions and such sacrifices in the cause of religion, as the evangelical Dissenters. In London alone, the Independent body have built and are supporting more than one

hundred chapels, with as many ministers.

Burdened to support a church from which they dissent, in addition to the much more willingly paid stipends of their own ministers, and occasional but liberal aid to weaker country churches, can it be wondered at that they have not made that combined effort which has been needful, to obtain *for others*, what they have had no little difficulty to procure for themselves?

I cannot however but think that neither the plan itself, nor the data on which it has been founded, have been brought so prominently and efficiently forward as they deserve; and as I fear some readers of the Evangelical Magazine have not thoroughly understood the matter, and some others have not fairly considered how strong a claim it has upon them; I beg to call their serious, thoughtful, prayerful attention to the following facts:

SPIRITUAL DESTITUTION OF THE METROPOLIS.

1. The population of London in 1831 (including the cities of London and Westminster, and the boroughs of Marylebone, Finsbury, Tower Hamlets, South-wark, and Lambeth) was..... 1,434,868*

But allowing for increase, at the average rate of $1\frac{1}{2}$ per cent. per annum, the present population will be about 1,610,868

2. The proportion capable of attending public worship is variously calculated at half, five-eighths, and two-thirds; taking it at the lowest estimate, *half*, we have to provide for .. 805,434

3. But the total number of sittings, among all denominations, is only (in 660 places of worship) 517,614

So that of the whole population, 1,094,224; or of the half population, 287,820 are unprovided for.

As evangelical Christians, however, we must deduct from this for Jews, Roman

* As the Chapel Fund Association does not confine itself to these limits, it would have been better had the returns of population, &c., been sufficiently distinct, to have taken a circle extending, in each direction, about eight miles.

This would give a population of about 2,200,000
Accommodation of all sorts, under 700,000

And the deficiency, more than..... 1,500,000
or, with deduction, on one hand for persons unable to go out, and on the other, for churches and chapels not evangelically supplied, leaving about 700,000 adults unprovided for.

Catholics, and Unitarians 20,000, and the deficiency is thus increased to 307,820.

It is impossible here yet to overlook another fact, viz., that many pulpits in the Established Church are occupied by men whose preaching is not, *in our opinion*, according to sound doctrine. I have no data that will warrant any estimate of the deduction on this head, nor, if I had, should I desire to use them: one thing is certain, that they are annually diminishing in number, and as evangelical Christians, we rejoice in the knowledge of this fact.

4. Bad geographical distribution much increases the deficiency. Thus the City of London, containing about 137,428 inhabitants, has sittings for 79,000, or considerably more than the half; while Westminster, with a population of 226,460, can accommodate only 58,000, or barely more than a fourth.

5. It may then be safely concluded (without deducting for the want of evangelical instruction in the Church) that little more than half of the adult population of London is provided with the means of hearing the Gospel; or, in other words, that there is not accommodation for much more than a fourth of the whole population.

6. But in estimating the numbers attending public worship, we must remember that these places are far from full. It has been calculated that on the average, three-fifths of the sittings are occupied. This would give us for the numbers attending public worship at any one time, 252,570; and the number of adults capable of attending, who are neglecting it, 552,864! Of the whole population, only one-sixth are in the regular habit of attending to the worship of God.

Let us, by way of impressing our minds, just look at this matter a little more closely; for the mind does not readily estimate the real meaning and vastness of a few figures.

1. The population, young and old, in the South Sea Islands at present visited, amounts to about 450,000: we have, at home, in London, more than half a million adults in a state of practical heathenism, living "without God in the world." Ought we to have sent half round the world to convert the former, while we were leaving our heathen fellow-citizens undisturbed, uncared for? This indeed we ought to have done, but not to have left the other undone.

2. If, in the dispensations of God's providence, any thing were to occur which should excite these torpid masses to thought and reflection, and should bring them to our churches and chapels, what

could we say to them? We must say, "Stand back,—stand back; go and build churches and chapels for yourselves; there is no room here." Can we say that this may not occur?

3. We must remember that these figures do not represent fixed items: the mass, indeed, is annually increasing, but the individuals are constantly dying off. As we speak only of adults, the deaths are probably at the rate of four per cent. per annum; that is, the half-million which existed twenty-five years ago has gone to meet its doom; in twenty-five years more, the half-million now existing around us will have quite passed away: 20,000 will die this year! This is a serious thought. Oh, this is a case which will brook no delay! Verily if we do not bestir ourselves the blood of our brethren will cry out against us!

3. But I have said the mass is increasing. Notwithstanding Death's doings, London is increasing at the rate of 22,000 souls per annum. Here, then, is work enough for us. When the half-million is overtaken, ten places of worship must be built annually to meet the annual increase.

4. The number of temples of the living God is only 660; but the licensed temples of drunkenness and debauchery amount to nearly *six thousand*. Here is another topic of meditation for the Christian philanthropist. Thirty thousand of our fellow-citizens are annually fined as "drunk and disorderly:" more than one-third being females.

THE PLAN OF THE CHAPEL FUND.

The society purposes to meet this sad state of things, and to aid the labours of our societies, by building *twenty chapels* where the Gospel of Christ may be constantly preached.

They do not encroach on others, or wish to supplant them.

Before we can say, "there is room and to spare," three hundred places of worship must be built; and even then, ten will be required annually. The Bishop purposes to build fifty churches, and it is calculated that they will not be completed under eight years. Surely then the field is wide enough for us to enter. Every labourer must meet a welcome in so vast an expanse of sin and woe. Oh that we could build one hundred instead of twenty!

Nor is the plan sectarian. Where the Gospel is faithfully preached, in what-

ever denomination, the society goes not: but there are large spaces, larger than some provincial cities, where the Gospel is not preached,—where the true light shineth not; and these form the society's field of operation.

The society's aid is not entirely gratuitous and unsolicited. Aid has been asked for many destitute neighbourhoods, and subscriptions promised on condition of peculiar localities being fixed upon.

Its operations have commenced; so that aid is wanted immediately. It has built a chapel in Lambeth, and purchased one in the Regent's-park; and it is in treaty for sites in Westminster and Camden-town.

It has, at present, received aid principally in large sums from a few wealthy individuals; but it is felt that it is to *annual subscriptions*, however small, that it must mainly look for support, and for them it is now appealing. It is hoped also that ministers will make annual collections for so important an object; at least, those whose chapels are free from debt.

The funds are inadequate to meet the expense already incurred, much less to engage in new works. The committee, however, feel that they can rely on the liberality of the denomination; and I rejoice to hear that they will continue their work, notwithstanding a little present discouragement.

I need not say that no other plan than extensive building of places of worship, can, for any length of time, effectually meet the deficiency. Our visiting societies, and Tract societies, and Bible societies, are doing much; but after all, they can only be looked on as subsidiary to the regular ministrations of the pulpit. This plan then comes in aid of all the other means which Christian benevolence has devised for meeting the *spiritual destitution of the metropolis*.

Need I say any thing more, to excite in the readers of the Evangelical Magazine an interest in a cause which has for its aim, the recalling half a million of our countrymen from a state, in some respects, worse than heathenism.

To the Independent Dissenters of London, I would say, "*This cause is your own*: if you have any confidence in the great principles you profess, and for which your fathers suffered; if you sincerely believe, that with errors and failings which you lament, these principles

are on the whole the purest and the best, can you neglect a cause like this? Will you let your brother perish before your eyes, without holding out a hand to save him? Oh no! Let the rich man among us give liberally; and the poor man remember that God will bless his mite.

"Protestant Dissenters in the country, London, 'the mighty heart whose pulses are felt to the extremest bounds of the empire,' has paramount claims on *you*. Here your sons and your daughters come to study or to stay; and here, alas! many of them are lost for ever! Your aid then, I ask, to enlighten and to purify this modern Babylon.

"Liberal minded men of all communions, you may aid this cause. You who value true religion above the dogmata of creeds, or the shibboleth of party,—I believe that in these temples Christ will be evidently set forth, and therefore I appeal to you.

To the young I would say, "Grow up with a liberal spirit around you. Our fathers gave a stamp to the age which is passing away, and we call it the 'Missionary age' of the church. Give *you* a stamp to the age which is to follow, and let your children say of you, These were the men who commenced and forwarded the 'Chapel Building age' of the Church."

ADJUTOR.

Should any readers of this paper be inclined to assist the cause of the Chapel Fund Association, I may mention that subscriptions may be forwarded to Rev. Mr. Morell, Coward College; or Dr. Halley, Highbury College; or Hull Terrell, Esq., Basinghall-street, Secretaries to the Congregational Library; or Messrs. Hankey, Bankers, Fenchurch-street.

ON THE CARE OF THE INFIRM AND AFFLICTED POOR OF OUR CHURCHES.

BY A PHYSICIAN.

No. I.

WHEN a thoughtful person turns from the study of the New Testament, to contemplate its practical effects in the church, he reasonably expects to discover a happy family, who love and care for each other; the strong bearing the infirmities of the weak; and those possessing this world's goods, cheerfully contributing to the necessities of their poorer brethren. Indeed, a Christian convert, who had as yet his experience to gather, would expect to find among the faithful, not humanity merely, but a tender sympathy, an unwearied kindness in all, one towards another, for Christ's sake. Certainly such high-raised expectations would not be fully realized.

The example of Jesus shows how near and dear to him are the godly poor, for he was always on the watch to draw attention to the characters and deeds of such; this was evinced, in his public approbation of the widow who gave to God her mite which was all her wealth; in his repeated warnings against slighting and discouraging feeble and, in a worldly sense, despicable believers, whom he tenderly calls "little ones;" and in his choice of poor, low-

born, and illiterate persons as his companions and honoured servants; pronouncing them, in an emphatic manner, his nearest and dearest relations, "my mother, my sister, and brother." To a mind conversant with the writings of antiquity, nothing in the four Gospel histories is more strikingly original and characteristic, distinguishing them in a remarkable manner from the memoirs of heathen philosophers and moralists, than the compassionate regard they show the Messiah to have entertained for that most numerous class of mankind, known in all ages, ancient and modern, as the rabble, the baser sort, or the dregs of the people. Amongst these he had many followers. We hear of no persons oftener as the serious attendants of our Lord's ministry than publicans and sinners, that is, tax-gatherers and courtizans, despised in Jerusalem beyond what can easily be imagined in the present age; since the lowest orders of our large towns, if really despised at all, are despised on account of their indigence or their vices. Whereas the tax-gatherers of Judea, we may suppose to have been held in nearly the same detestation as

the tithe-proctors of a neighbouring country are, and for the same reason; they being the collectors of an impost against the payment of which the national pride and the religious prejudices of the Jews equally revolted. As for the courtezans, they were probably all, or chiefly, Gentile strangers; and, for that reason, independently of their moral character, exceedingly despised.

But compassion to the degraded and outcast, was perfectly in agreement with the predicted character of this Divine person, who was to bear the griefs, carry the sorrows, and suffer for the infirmities of his unhappy brethren. Moreover, it is worth remarking, that evidences of analogous goodness and pity are to be detected even in the field of nature—for the Saviour of the world is the God of nature. Creatures, which we are ready to look upon as utterly vile and devoted to extermination, are fed, protected, and cared for, by the common Father. Wonderfully and curiously made, they are furnished with capacities and means of enjoyment suited to their respective natures;—affording proof that, without a single exception, the tender mercies of God are over all his works. When we despise or wantonly abuse the meanest of God's animated creatures, we are apt to forget that the gracious Parent does not share in our feelings, that he rejoices in his own beneficence, and, in his word, has called upon us, his intelligent offspring, after his own example, "to love mercy." If this be true, even in reference to the brute creation, it may teach us how to appreciate the force of the declaration in Scripture with respect to human beings, "He that despiseth the poor, dishonoureth his Maker."

Our Lord had delivered to his disciples "a new commandment," that they should love one another; and warned them that obedience to it would, in all ages, be the test of discipleship: "By this shall all men know that ye are my disciples, if ye love one another." The apostles did not forget the command, and hence a tender regard to the poor saints was inculcated on the first churches, not on the ground of expediency, but as a Christian duty—an act of obedience to the new commandment of the Saviour: for we find them occupied about the poor soon after the descent of the Holy Spirit, and appointing deacons to distribute to their wants. The gatherings for the poor in Christ are often mentioned, and

when liberal, commended. "Love as brethren," says the apostle Paul, "be pitiful, be courteous. Do good unto all men, especially unto them who are of the household of faith;" and more emphatic still are the words of John, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" By James the new commandment is enforced in a manner peculiar to his style of writing. What doth it signify, ye pretenders to religion, that ye boast of your faith and knowledge; will this profession save you? "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" Such an apostle could indeed feel as he wrote them, the meaning of these delightful words, "The Lord is pitiful, and of tender mercy."

For several centuries after the times of the apostles, kindness and a tender regard for the poor distinguished the Christian societies; as may be inferred from, besides many other sources of information, the testimony of an unexceptionable witness, the emperor Julian, the apostate. In a letter addressed by him to the pagan high priest of Galatia, on whom he was desirous of enforcing a reformation of manners in some points, in imitation of the Christians, he remarks, (after enumerating a variety of particulars requiring amendment in the lives of the priesthood of that province,) "You are also to erect hospitals in every city, that strangers may share in our humanity, and not only those of our religion, but others, likewise, if they are necessitous; for it is a shame when there are no beggars among the Jews, and the impious Galileans relieve not only their own people, but ours also; that our poor should be neglected by us, and be left helpless and destitute." In another epistle or oration the same emperor says, "It having happened, as I suppose, that the poor were neglected by our priests, the impious Galileans have addicted themselves to this kind of humanity; and, by the show of such good offices, have recommended the worst of things. For, beginning with their love-feasts, and the 'ministry of tables,' as they call it, (for not only the name but the thing also is

common among them,) they have drawn away the faithful [viz., the worshippers of the Gods] to impiety [i. e. to Christianity."] See *Lardner's Credibility*, vol. vii. pp. 645, 6.

It is my purpose, in this and a future communication, respectfully to solicit the attention of your readers to the manner of treating the poor, which obtains in churches of the Independent or Congregational denomination, especially in churches in large towns. Having seen much of our poorer brethren; having, indeed, for many years been intimately conversant with their privations, habits, and character; I am able to speak from experience; and my testimony is, that they are the very salt of our churches. Considering their education and manner of life, they are remarkable, in general, for good sense, knowledge of the Scriptures, and benevolence. I venture to affirm, that they are, in various respects, decidedly superior to their neighbours of the same rank; nor is this to be wondered at, when it is considered that candidates for membership with us, among the poor, are very properly admitted with caution, after a careful inquiry, both as to principles and character; and that the discipline of the church, subsequently, is more vigilantly exercised in their case, than in that of the rich. In this class of members are to be found the purest and noblest examples of practical Christianity; a simple faith, patience, industry, cleanliness, and regularity in attending the public ordinances of religion; solemn regard for the authority of the Scriptures; and often much of a missionary spirit, intent on doing good in their own neighbourhood, by reproofing sin, visiting the sick and afflicted, and by conversing seriously with the ignorant and careless. If any members of the church, which is His body, are in a peculiar sense dear to the Saviour, it may allowably be supposed to be such as these, who, in the midst of trials and privations, are striving to follow his steps. Do we see a church which regards and tenderly cherishes its poor? no better sign need be afforded that it is flourishing—that the spirit of Christ is there. And, on the other hand, where the poor are little esteemed or regarded, and especially where their wants and privations are unheeded, or irregularly, sparingly, or grudgingly relieved, we may fairly conclude, that a worldly spirit is prevalent—that, speaking generally,

the members "do not love the Lord Jesus Christ."

It requires an intimate acquaintance with our poor to be fully aware of the number and variety of their privations and difficulties. The head of a family is sick, it may be for many weeks and months; the usual earnings have ceased; rent, fuel, and other necessities are comparatively far higher than in country towns and villages. It is, therefore, not long before want appears, unless Christian kindness prevent; articles of clothing and furniture are pawned, perhaps debts are inevitably contracted; and from such precarious sources are derived the whole of the supplies which are to soothe the sick-bed, or to restore and invigorate the bodily strength in a lingering convalescence! Some, again, are fallen into feeble health, and cannot earn enough to maintain, as they ought to be, a wife and family: often, too, there are sudden accidents; a broken limb, a crushed hand, an inflamed eye, a sprained ankle, to say nothing of blindness, palsy, and numerous other incurable maladies. There is, further, bereavement by death, as a common cause of trial and suffering:—a wife is left with several fatherless children to maintain; and daily to struggle with cares and woes which none can imagine, or so much as comprehend, who has not witnessed and carefully considered them. Again, the widowed mother dies, and "the seed of the righteous" is left helpless and entirely dependent.

The aged and infirm are, of course, to be found in every church; and, in general, are but indifferently supported. Life, it is true, is sustained by the church's alms; but life may long be sustained in a state of abject depression and weakness, a sense of bodily comfort being entirely unknown. This kind of dying life, which numbers of our aged poor are allowed to sustain, while many of their Christian brethren of the same church enjoy superfluities, affords conclusive evidence how very imperfectly practical godliness is understood.

In a large town there are some circumstances extremely unfavourable to the poor of a church, not so obvious till pointed out; for while the term, church, commonly conveys the notion of a body of persons residing in some particular place, or defined locality, and, of course, well known to each other—the reality is far from answering to such an idea.

The members are scattered throughout the wide community, and the wealthy, as might be expected, seldom reside in the same quarters as the poor. Hence, few of the latter are personally known to the opulent, little mutual intercourse takes place, in many instances, none whatsoever; brotherly kindness and pecuniary aid are, therefore, withheld, perhaps, solely for want of convenient opportunity, as also from the particular seasons, when it is most urgently needed, not being known. From these and other causes, the distribution of the church's liberality comes to devolve entirely upon the deacons, which it ought never exclusively to do, and which it will never be permitted to do in any church richly

imbued with Divine love. If the deacons distribute in an affectionate, pains-taking, delicate, and discriminating manner, it is so far well; but the institution of deacons never was intended to relieve individual Christians from the duty of visiting the widows and the fatherless in their affliction, or, from as much as in them lies, doing good to all men, especially to them who are of the household of faith.

In my next communication, I will endeavour to point out on whom and to what extent, in different cases, the church ought to bestow its "gatherings."

Yours, respectfully,

Manchester.

SIGMA.

THE OBLIGATION OF BELIEVERS TO JOIN A CHURCH.

[*Concluded from December number, 1838, page 589.*]

CHRISTIAN friends, a considerable period has elapsed since my former communication on this subject; though the state and danger of those, whose decision of character is sought by these papers, have by no means been forgotten. The attention of those who are unconnected with any Christian church was directed to the health and vigour of their own personal piety, as furnishing a powerful bond of obligation to their decision and unity with a church of Christ.

Let me call your serious attention to a still more urgent consideration, which is, that

2. The evidences of your personal religion require it. Those evidences are greatly deficient, perhaps essentially so, while you refuse to be visibly associated with the church and people of God. This observation may probably startle you, and you may raise the stale and oft-repeated objection, "The Lord's Supper is not a saving ordinance; I can be saved without it." It is very true, that we require persons to furnish credible evidence that they are in a state of grace, in order to their admission into a Christian church; that is, so far as that evidence may reasonably go; but submission to the dying command of the Son of God furnishes an evidence in itself of your love to Christ and to his people, and of your obedience, in all things, to his will, of a very important character;

and your positive refusal to obey his will and to join yourself to his people detracts as much from the evidence of your piety, and throws a just and reasonable suspicion on all the other evidences of grace which you seem to possess. So that we cannot but have very different and much lower views of those persons, who refuse to be associated with the church of Christ, than we indulged prior to their refusal. And, in regard to those who, not only refuse to give themselves, publicly, to the Lord's people, but who set about, flippantly, to defend and justify their separation, I should be quite disposed and prepared to dispute and deny their position, "that they can be saved without it." Indeed, my dear friends, that matter is not to be so readily and so lightly disposed of, as your remark would indicate. The evidences of grace are not so readily furnished, and the proofs of your safety and salvation are by no means so abundant, as you appear to conclude.

In such a state of mind as that in which you attempt to justify and defend your neglect of the Lord's table and the fellowship of the saints, I very seriously question, and more than doubt, whether you can be saved, without joining a church. Reflect on this one consideration; love to Christ is a very essential grace. "If any man love not the Lord Jesus Christ, let him be anathema." But the first and the strongest proof of

our love is obedience. He himself would spurn any offers or professions of love, without this. "Why call ye me Lord, and do not the things which I say?" Where, then, is the proof of your love to the Saviour, while you even justify and defend your wilful disobedience to his last commands? I say, in such a case, the evidences of your salvation are not to be so soon and so complacently determined as you appear willing to conclude.

3. The peace and comfort of your souls and consciences require your connexion with a church of Christ. You will never have any settled, growing, healthful peace in your own souls; you will be strangers to a clear, a good, and quiet conscience, while you live in the neglect of this duty. Such persons are always harassed with doubts, and fears, and darkness about their spiritual state, depressed and dejected, and that with just reason, at their spiritual leanness and barrenness, as those who refuse their ordinary and necessary food. Rest assured, my friends, that you never will have any solid peace and comfort in your present undecided state. You may, probably, sink down into Antinomianism; and then you will be wonderfully happy in the neglect of every spiritual duty and exercise, and in the absence of every grace of the Christian character: but there are few Christians, indeed, who would sympathise with you in such a state; or suppose that your self-complacency added a whit to the safety of your spiritual condition. Such a state of feeling would rather indicate the hopelessness of your case; that you had sunk so low, as to be insensible alike to duty and to danger; and even to flatter yourselves in a state, out of which scarcely one in a thousand is ever rescued and saved.

4. Your usefulness as Christians, obliges you to join a Christian church. To object that you can be saved without joining a church, argues a selfish and degraded state of mind, altogether at variance with the spirit of a Christian and the claims of the Gospel of Christ; and indicates, that you are concerned only about yourselves, and have little or no concern to live unto him, who loved you and who gave himself for you. But this is, evidently, the great end of our existence, and especially of our conversion; and our connexion with a Christian church furnishes the needful stimulus, gives the necessary sanction, opens the varied, and numerous, and be-

nevolent channels of usefulness, in which our energies may be properly and beneficially directed. There are many offices, and those of the most important character, such as the Christian ministry, and very many others, from which all persons are of necessity excluded, who are not in connexion with some Christian church. There are comparatively few ways in which persons, unconnected with a church, may be useful; and in these they would be incalculably more useful if they were known as members of the church. It would give a sanction and a confidence in their efforts to do good; and it would awaken a confidence in those for whose good they are labouring. But we are bound to put forth our whole energies in the cause of the Redeemer, and in every way in which they may be most efficiently and successfully employed in his service. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Reflect upon this, that there are very few persons indeed, who are useful as Christians, out of the pale of our churches, and these are useful to a very limited degree; not because they have not the time, the talents, the opportunities of being useful; but because they refuse to put themselves in the way of being useful, and to permit their time and their talents to be directed and employed for the public good. Such must be very greatly and grievously sinning against their own souls, and against Christ. Excuses and refusals do not meet such cases, and do not become such persons who will shortly be called to give in their account unto him who has intrusted to them the talents they have received, not to be hidden, or wasted, but to be employed with the utmost diligence to his glory in the world. There is another consideration.

III. You are laid under obligation to *others*, to join a Christian church. Have you no relative obligations upon this subject? Without doubt you have very many and very great.

1. You are under obligation to your minister, by whom, probably, you were led to the knowledge of the truth. You can scarcely avoid the reflection, that he who has been instrumental in the hands of God, in bringing you to the knowledge of the Gospel, has great and lasting claims upon your gratitude, service, and love. Having derived permanent and saving benefit from his ministrations, is it not exceedingly ungrateful and un-

kind that you do not let him know this, when, perhaps, his heart is fainting, and his hands hang down for the want of that encouraging information which you have it in your power to afford? Shall the news of your conversion give joy to the angels of heaven, who are very indirectly employed in effecting it, and can you suppose that it will give none to your own pastor's heart, which has often been well-nigh broken in sighs and groans and sorrows, on account of your spiritual state? Are you not laid under the strongest moral obligation to take, without delay, the means which your public profession so readily and easily affords, of recommending the ministry of a man whom God has rendered such a blessing to your soul; especially when there may be many sitting under his ministry who are disposed to think very lightly of his services; but upon whose sentiments and conduct, in this respect, the account of your experience might have the most beneficial influence? Are you not obliged, now that you have the means, to cheer your pastor's heart, to strengthen his hands; that he may labour with fresh life and courage, and be induced, yet more and more, to spend and be spent for the glory of Christ amongst the people of his charge? It is my most settled conviction, that you are not only defective in moral obligation, but in moral honesty too, if you do not do this. You are, positively, not honest, if you hide from the minister, the church, and the world, the good that the Lord has conferred on you, by means of your spiritual instructor. Why, you would do no less by a quack, the application of whose loudly reported nostrum had been effectual in the removal of disease. How would you emblazon the cure upon the wings of fame, and commission a hundred tongues to tell the benefit received! how would you invite investigation, and recommend the hand and medicine that healed you! And will you hide the cure of *your soul*, and conceal the knowledge of the balm, or the hand that led you into a state of safety and salvation; and all this, when souls around are dying, under the same disease as that from the deadly influence of which your own has been delivered? Surely, I need not say another word on that subject to persuade you.

2. You are laid under obligation to the church with which you worship, and which has probably invited you into its

communion. Who invited the minister, by whom, and who provided the means by which, your soul has derived so much real good? Has not the church? Who have taught you in the Sabbath-school; interceded for you in the house of prayer; spoken to you in the family circle, or admonished you, perhaps, by the way; who have allured you by the consistency of their own example, and have said to you, as they saw you seeking the way to Zion, "Come thou with us, and we will do thee good?" Have not the members of the church done so? Would not your union with them, and the account of what God has done for your souls, be to them a matter of unfeigned and exulting pleasure, that another soul was rescued from the dominion of Satan and brought into the kingdom of God's dear Son? They have often sung, and with deepest, holiest, tenderest feelings, while sitting around the table of their Lord,

"We long to see thy churches full,
That all the chosen race
May with one heart, and voice, and soul,
Sing thy redeeming grace."

Have you not often heard them, on those occasions; how their voices rose with the theme; and have you not seen how their faces glowed with animation, while the big tear rolled down the cheek of many a communicant, as they so sung and prayed, and felt for you, with their eyes, and thoughts, and hearts, and desires, perhaps, all directed towards you? Have you not, among that number, a brother, a sister, a father, a mother, a husband, a wife? In such a breast, on such a subject, and in such a place, there were feelings, in regard to you, far too lofty, too mighty, too tender, for expression. Oh! if you knew and felt the desire of the church towards you, the claims of the church upon you, you would, immediately, give yourselves "to the church according to the will of God."

3. You are laid under obligations to those hopeful persons who are out of the church, and who have been, probably, kept out by the influence of your example. They are prepared to come forward, and would, in all probability, do so, if you would lead the way. They conclude, that your qualifications for membership are fully equal to their own, and that your obligations are equal too; and that, as you do not see the need of uniting yourselves to the church, there is no necessity why they should do so.

So that your sin and neglect become a stumbling-block and a sin, and great injury to the souls of others, as well as to your own. You appear, by the hesitancy and indecision of your conduct, as though you had placed yourselves in the very doorway of the church; and you neither go forward yourselves nor permit those who would enter, did not you stand in the way to hinder them.

Now, if you have no regard for your own credit, comfort, or consistency, why do you not, for the sake of others you are so injuring, by the dubious position you have taken, either go forward into the church, or even back again into the world? By adopting the latter distressing alternative, you would be more consistent, less injurious to the souls of others, and you would bring less reproach upon the Saviour and his cause, than you do by abiding where you are. "I would thou wert cold or hot." Think of the fearful import of these words, and their special application to your case and conduct. How you reflect upon all that is good! You appear to say by the position you have chosen, between the church and the world, grace and sin, the Saviour and Satan, heaven and hell, that, having taken up an intermediate station, and looking forward, into the church and heaven, and backward, to the world and perdition, you are at a loss which to prefer; and whether it would be more to your pleasure and advantage to advance, or to recede. The Redeemer cannot be indifferent to such a reproach which you cast upon his Gospel and its benefits; but, I say, consider the injury you are doing to other hopeful persons, whom your hesitation is plunging into the same most unenviable state. You are responsible at the bar of God for any influence your conduct has over

others; and for their sakes, as well as for your own, you are bound to be decided.

4. You are laid under obligation to the world to join yourselves to a church; that you may instruct the world around you in the way of salvation; and that you may influence sinners, by your example, to seek to the atoning sacrifice of the Son of God, that their souls may live. Ought you not to have compassion upon sinners, as the Lord and his people had pity upon you, when you were living without hope and without God in the world? Your separation from the sinners around you, and your union to a church of Christ, will be a most important and a divinely appointed means of grace for the benefit of souls. "For as often as ye eat this bread, and drink of this cup, ye proclaim," or publish, or preach, in a very impressive, and affecting, and efficient way, "the Lord's death till he come."

But while you linger and halt between two opinions, your conduct can afford neither instruction to the world, nor pleasure to the church. You are viewed askance by both classes of society as a sort of nondescripts, concerning whom the most favourable opinion of all parties is, that they are puzzled to know what to make of you, and to which side you will eventually turn; though all agree that your present position cannot possibly be maintained; and that you must either go forward and be saved, or retreat and be lost for ever. It is for yourselves to determine which of the two it must be.

I remain,

Your affectionate friend,

W. T.

ON INCONSTANCY OF AFFECTION TOWARDS CHRISTIAN PASTORS.

THE cultivation of affection towards the ministers of the Gospel, is a duty loudly and powerfully inculcated in the New Testament. Believers are enjoined to "Know them that labour amongst them; to hold such in reputation, and to esteem them very highly in love for their work's sake." It requires no arguments to demonstrate that a Christian pastor has strong claims on the best and

enduring affection of the people of his charge; and that there ought to be some most satisfactory reasons to justify either the total or partial withdrawal of that regard. It is a mournful, but too self-evident fact, that in some of our non-conformist churches, there is the evidence of disaffection on the part of the people manifested to those who are "over them in the Lord." The union

of pastor and church is a voluntary alliance, presumed to be founded on mutual affection, and involving reciprocal duties and responsibilities. This union is ratified after mature and prayerful deliberation, and an adequate term of probation, to satisfy the minister of the eligibility of the sphere, and the church of the suitability of the minister. The union, the result of Christian principle, is supposed not nominal, but real; not transient, but permanent. The candidate becomes the pastor. *He is their shepherd, they are his flock.* The young minister, full of hope, and zeal, and love, enters on his new sphere of action, with fair and flattering prospects. He is respected, honoured, loved and applauded; one individual vies with another in the presentation of testimonials of regard. His friendship is sought, his company is courted, his discourses are eulogised. In the intense exuberance of first love, his friends flock around him, animate him by their cheerful countenances, sustain him by their hearty and cordial co-operation, and uphold his hands by their importunate intercessions at the throne of grace. The church, at this juncture, from its exhibition of Christian principle of zeal, and union, and prayerfulness, and love, presents an attractive aspect that commands respect and admiration, and extorts even from unwilling lips the exclamation, "Behold how these Christians love one another!" And, what is of infinitely higher moment and interest, the church at such a crisis enjoys the smiling approbation of its Divine Master, and is in a preparative state to receive an abundant supply of Heaven's best and choicest spiritual blessings. Because, to speak in the language of Christian philosophy, there are fixed laws in the world of grace, as really as in the world of nature; and the result of cause and effect is traceable in one as actually as in the other. Where there are union, and love, and activity in a Christian communion between a minister and people, there will be the smile of Jehovah, and this insures prosperity and success. Almost uniformly encouragement is given to the minister, and strength is infused into the church at such a time, by an accession of new converts to the truth. This is the fruit of ministerial labour; but it is the result of that labour, as identified and inseparably connected with those scriptural means that are vigorously and believingly

employed by the church to secure a blessing on the ministry. "And he that sows, and those that reap, rejoice together." Now it is not too much to assume, that the undeviating and untiring pursuance of this both expedient and scriptural course, would perpetuate the Divine approbation, and with it, continued and, perhaps, growing success. Whilst this propitious aspect of matters continues, a conscientious pastor, however toilsome and exhausting his services, will labour with comfort, and liberty, under the delightful persuasion, that he lives in the hearts of his people, and enjoys their confidence and attachment.

At such a season a devoted pastor, imbibing the spirit of his Master, will be prepared to make personal sacrifices. If they are poor as it regards their temporal circumstances, he will contentedly receive a salary barely adequate for his comfortable maintenance, or he will, perhaps, either derive his income partially from other resources, or diminish his own little patrimony, to maintain his standing in society amongst them. If they are involved in pecuniary difficulties, he will encourage them to some strenuous effort to throw off their incumbrance, and set them his own example, by personally contributing even more than the cold politic prudence of the calculating professor would justify. As he is prompted to leave his home, and assume the humiliating character of a ministerial mendicant, and doing violence to his modest feelings, with weary steps, a care-worn brow, and an aching heart, to pace the streets of our commercial towns and cities to solicit alms, not for himself, but for the cause. And he expects that these efforts will tend to endear him to his church, and the gratitude of his people will develop itself by a stronger expression of love, and a closer bond of union. He fondly believes himself at home in their midst, and that he is still, and likely long to be, what he was at first, the pastor of their choice. He, perhaps, ere long discovers, to his astonishment and dismay, that he has only laboured for some one who should by-and-by enter into his labours. There is gradually disclosed to him a change in the conduct of those on whose adherence and affection towards him he relied with the most unsuspecting and confident assurance. Not his enemies, but his familiar friends, guides, and acquaint-

ances, with whom he took sweet counsel. He remains the same as when his espousals with the church were recognised. He is the same, physically, mentally, morally. He is the same man, the same minister as he was, when at their solicitation, he became their pastor. He retains the same unimpeachable moral character; holds the same denominational views; and proclaims the same essential truths. His hand is still as open, his heart as disposed to sympathise, his mind to study, and his tongue to preach. But how changed the treatment he is doomed to experience! where he once met the cordial and bland smile, he now encounters the cold forbidding frown; lips that once pronounced his praise are silent, or, if they move, it is only to mutter the language of censure or condemnation; the door that was thrown wide open for his reception, is now closed, or creaks reluctantly on its hinges to allow him access; the hospitable board, and the family altar, where he was hailed as an honoured guest, he is now excluded from, or only admitted by sufferance. His public discourses are now criticised and condemned, by individuals whose views are most contracted, and who, whilst they profess to have "an unction from on high, and to know all things, even the deep things of God," are really most imperfectly versed in the rudiments of Christianity, and need again be taught that which they cannot acquire, the first principles of the oracles of God. These profoundly wise and learned men sit in judgment on their minister, and with a dignified air and oracular tone, as ludicrous as it is preposterous, they avow *their opinions*, and pronounce *their verdict*, and with an authority as commanding, and a confidence as unblushing as though inspired by extraordinary power, they were invested with a Divine prerogative to become exclusive censors in the church, from whose decisions there would be no appeal. As it regards the faults and imperfections of their minister, (and no minister arrogates to himself infallibility,) they detect them with a microscopic eye, and expand them with a magnifying glass, through which artificial medium they present them to the intellectual eye of others. Such persons are the first to withdraw their pecuniary support from the pastor, and who can doubt their motives, they cannot conscientiously support a minister they do not approve, and

from whose ministry they derive no spiritual benefit, though the man of their own choice. As soon as a person reaches this stage, he will not long remain there. The minister he cannot support he would degrade and expel. A dissenting minister cannot be forcibly ejected from his charge, neither the usages of our churches, nor the law of the land permits this. The suffrages of our churches that present the minister a call to the pastorate give him a freehold interest for life in the chapel, investing in his hands an undisputed and legitimate right to the pulpit, from which no ecclesiastical or civil authority can depose him, except an injunction from the Lord Chancellor, based on substantiated evidence of immorality. As no act of coercion can exclude a minister from his pulpit, those who wish to be fairly rid of him must either tire him out, or wear him out, or starve him out. This, however, can be seldom accomplished by a single individual. There must be a conspiracy, arising from the spread of disaffection. Unhappily, a small faction, even one or two persons in a church, have sometimes the power, and that without much personal risk, to spread the views of disaffection. When the resolve is once made, "our minister shall go," give the parties time, and let them have some scanty materials to work with, and they will generally effect their purpose; it matters not to them, the pastor's personal attachment to the people, the pecuniary sacrifices he may incur, the difficulties he may have to encounter from the stigma which their conduct affixes on his professional character, the plans of usefulness he must relinquish uncompleted, and the spiritual children, begotten by him, he must abandon. All these are thrown overboard in the attempt to remove the minister from the helm. He has only the alternative, in the spirit of independence, to retire from a people amongst whom there are those in the constancy of whose affections he is bitterly disappointed; or to remain firm to his post, and, in a Christian spirit, to encounter all the nameless insults and unkindnesses from which a sensitive and an affectionate spirit recoils, and risking peace of mind, tranquillity of spirit, and health of body, with the heroism of a martyr, to adopt the language of the apostle, and to exclaim, "Yea, and if I be offered up on the sacrifice and service of your faith, I joy and rejoice with you all." And

there are those who have fallen as the victims of disaffection, and whose hearts have been broken by the unchristian conduct of their people. Some churches, (though we would fain hope, but few,) are so notorious for the vacillation of their affection, that their history is mainly one of ministerial ordinations and resignations, they have not known a minister close his services and his work amongst them, and leave his ashes to mingle in their sepulchres. Such churches, that think and act on the principle that frequent changes are desirable, as they differ from their sister churches, who deem a long-standing connexion between a pastor and his charge alike creditable and honourable to both parties, should deviate in some measure from *these* plans, and instead of inviting a minister to become their pastor, to provide for him a furnished house or lodging, and hire him by the year, with the agreement of a quarter's warning or a quarter's wages. Such a scheme would have its obvious advantages. It would enable the community, without difficulty, to dismiss the man, and prevent the risk incurred of having one of iron mould, who would maintain his ground, and bid defiance to those who would attempt to turn him out; it would also be advantageous to the individual himself, as he would know the precarious tenure of his engagement, and would be prepared for any sudden change of the atmosphere, from the softness of the summer's southern breeze, that fans his

brow, to the wildness of the northern blast, that up-roots him from the soil, and bears him away.

This disaffection towards ministers, that occasions their removal, has a most baneful tendency when it recurs again and again within short intervals. It is injurious to the minister, though the injury is often only temporary, and often ultimately is subservient in removing him to a church of a far different order, where his acceptance is permanent. It is injurious to our denomination, affording to those who differ from us in our ecclesiastical polity, one of the most specious arguments against our system, although the defect is not in the system, but in those who have the working of it, and do not really understand and appreciate its principles; and, therefore, do not carry them into full operation. But it is more injurious to the churches themselves. From an extensive acquaintance with our congregational churches, we can assert, those communities are manifestly the most healthy and thriving, where there is a permanent alliance between pastor and people. And the vast bulk of our churches, where such a well-sustained and perpetuated connexion exists, there is the aspect of moral strength and spiritual life; whilst feebleness marks the character of those that are, like the Athenians, always wanting to hear or see some new thing—to see a new minister's face, and to hear a new minister's voice.

POETRY.

A SUNSET MORALISED.

THE sun now sinks beneath the western wave;
 Its radiance melts away from yonder sky,
 And now has disappeared the latest dye,
 Which to eve's canopy of clouds it gave.
 Yet though the horizon dark and darker grows,
 And shadows mass like a sepulchral pile,
 With light serene, the opposing heavens smile,
 And lambent lustre all the orient strews.
 Yet 'twas that *setting* sun, which bade the sphere
 Of silvery brightness gleam upon the earth;
 And from that *vanished* orb, it must appear,
 Reflecting splendours of a solar birth.
 So dies the Christian! from his parting bier,
 Far distant worlds reflect his radiant worth.

RICH. WIN. HAMILTON.

ON A MOTHERLESS CHILD.

The earth was wan when she was born ;
 The summer suns were flown ;
 The last leaves trembled on the thorn ;
 The winds began to moan.

But then she had a mother's breast,
 And all a mother's eye :
 Let summers go—she has her rest :
 Let wild winds whistle by.

Another autumn's tempest sweeps ;
 And leaves are funeral-piled :
 Still in those gentle arms she sleeps—
 Winds ! rock some orphan child !

Another autumn came again,
 And flowers began to fade :
 The light of day began to wane,
 And night prolonged her shade.

But now, when damp dews settle chill,
 And leafless branches wave,
 Oh, wintry storms of life ! be still :
 Her mother's in the grave.

Her little feet sought not the sod ;
 Her infant sorrow slept :
 But one for her a mourner stood—
 There, surely, " Jesus wept."

But sheltered in his warm caress,
 And carried in his arms,

Come life's autumnal dreariness
 Come all its wintry storms

P. H. D.

OUR FATHER LAND.

By the Author of "Home."

QUICKER than thought, more fleet than air,
 The will of God resplendent moves,
 In answer to the voice of prayer,
 When prayer ascends from those he loves.

There is a sense in which the Lord
 Loves all the creatures of his hand ;
 But those who love and trust his word,
 To them he gives the heavenly land.

Quicker than nature paints the day,
 More swift than heat absorbs the dew,
 Does God his powerful grace display,
 To cheer the soul that's born anew.

Swifter than eagles cut the air,
 Or fish can swim in ocean deep,
 The Lord our God extends his care
 To those his mercy loves to keep.

Oh ! may my thoughts in rapture rise,
 Rapid as shadows mark the sand,
 Above the ruinable skies,
 There to enjoy my " Father Land."

REVIEW OF RELIGIOUS PUBLICATIONS.

The AFRICAN SLAVE TRADE. By THOMAS FOWELL BUXTON, Esq. 8vo. pp. 240.

John Murray, Albemarle-street.

A proud pre-eminence belongs to this country among the nations, from its sympathy with the oppressed—its taking the lead in the abolition of the slave trade, and the noble sacrifice which it made to secure the emancipation of its slaves. These are deeds which reflect greater honour on Britain than the splendour of all her victories ; and it is an honour which will not wax dim, but will shine forth with a brighter lustre as the world advances in knowledge and piety. Reflecting calmly upon the statements and reasonings of Mr. Buxton in the volume before us, we think that a greater glory in the same cause will yet be won. The information indeed which he has collected is of the most depressing character, and would leave the mind full of gloom, were it not for the thought that a merciful

God reigneth in the heavens, and is working in our world to bless and regenerate mankind by the Gospel of his Son. Bearing this in mind, we cannot despair about the fate of Africa ; and though Mr. Buxton demonstrates the absolute failure of the efforts that have hitherto been tried to benefit that quarter of our globe, we hail his disclosures as the prelude of a great effort on the part of British Christians—a very different thing from Christian Britons—to accomplish its freedom and salvation.

The principal part of this volume is occupied with a description of the slave trade, as it exists at present—"the extent to which the traffic is now carried on, and the sacrifice of human life which it occasions." One great merit which it possesses is a straightforward faithfulness. On the subject of slavery, and especially of the slave trade, it is difficult for one possessing the ordinary sympathies and sensibilities of human nature, to speak or write with calmness. Where one is so

sure that his judgment agrees with the judgment of God, he is apt to assume the tone of denunciation. Mr. Buxton has been on his guard against this tendency. He is never declamatory, and hence no one can suspect him of exaggeration. He asserts only what he can prove; and startling as is the proposition, "that upwards of one hundred and fifty thousand human beings are annually conveyed from Africa, across the Atlantic, and sold as slaves," we hardly think it possible for any one to rise from the examination of his details without the conviction, that had he said two hundred and fifty thousand he would not have been beyond the truth.

The principal slave-markets are those of Brazil and Cuba. Into the former there are imported every year seventy-eight thousand, and into the latter, sixty thousand individuals, direct from Africa. These two items, with the amount of captures, and a very small allowance for casualties, make up the hundred and fifty thousand. But we may be sure that the returns of a contraband trade are always below its extent; and the same traffic is carried on all along the Brazil coast, in Porto Rico, and most of the South American republics; and to a considerable extent under the sanction of the American flag. As it was not possible, however, to confirm the testimony of private individuals, as to the extent to which such traffic thus prevails, by official reports, nothing is added on its account to the general estimate.

But Africa is not the prey of so-called Christian nations merely. Fifty thousand of its inhabitants are dragged annually from their homes to supply the various Mohammedan markets. On what seems to us a very low calculation, it appears that two hundred thousand Africans are annually subjected to slavery. And these are not all the victims of the slave trade. Like some of the fiercest beasts, it destroys more than it can devour. These two hundred thousand are but the remnant which the various agents of death that wait upon it have spared. A much greater number perish "in the original seizure of the slaves, the march to the coast and detention there, the middle passage, and the sufferings after capture." The statements by which this position is supported, surpass in their revelations of atrocity those by which Clarkson and Wilberforce formerly set the public mind on fire; and though "the voice of our brother's blood" is not now, as then, crying loudly *against us*, they cannot be read without producing mingled feelings of grief and indignation; we hope they will not be read without causing the resolute purpose to be formed, and the solemn vow to be enrolled. The result is, that the slave trade

annually subjects to the horrors of murder or slavery four hundred and seventy-five thousand natives of Africa.

Since Clarkson and others began their noble task, the evil which they attempted to remove has increased. The tide of misery which they endeavoured to roll back from Africa has rolled over it with redoubled fury and more devastating power. Mr. Buxton has proved, "by documents which cannot be controverted, that for every village fired, and every drove of human beings marched in former times, there are now double. For every cargo then at sea, two cargoes, or twice the number in one cargo, wedged together in a mass of living corruption, are now borne on the wave of the Atlantic. But whilst the number who suffer have increased, there is no reason to believe that the sufferings of each have abated: on the contrary, we know, that in some particulars these have increased: so that the sum total of misery swells in both ways. Each individual has more to endure; and the number of individuals is twice what it was. The result, therefore, is, that aggravated sufferings reaches multiplied numbers."

Such is the result of our labours and sacrifices, our beseechings and treaties with foreign nations, and "painful as this is," observes the author, "it becomes still more distressing if it shall appear that our present system has not failed by mischance, from want of energy, or from want of expenditure, but that the system itself is erroneous, and must necessarily be attended with disappointment."

Mr. Buxton thinks that we have failed because we have attempted to put down the slave trade by the strong hand alone, and that perseverance in such an attempt will continue to be attended with discomfiture.

All that we have done, according to him, is to effect a change in the flag under which the trade is carried on—to cause the Spanish flag to be substituted for the French, and the Portuguese for the Spanish; for now the Portuguese Governors, as if anxious that nothing should be wanting to perpetuate and complete the infamy of their nation in its dealings with foreign and pagan countries, openly sell to slave traders at a fixed price, the use of Portuguese papers and the Portuguese flag. The United States likewise have peremptorily refused to accede to the constituting all slave-trading piracy; and, but lately, in the space of four months, there sailed from Havannah, for the African coast, ten vessels bearing the American flag. Reading this, one is strongly tempted to confound liberty and religion with license, hypocrisy and, fanaticism. It is of no use, therefore, attempting to put down the slave trade in this way. There would

be requisite a universal confederacy, and that we cannot obtain. "It will avail us little that ninety-nine doors are closed, if one remains open. To that one outlet, the whole slave trade of Africa will rush." In fact, neither Spain, nor Portugal, nor America is accessible to generous motives and Christian principle. Slavery and the slave trade have enslaved the two former, and are going on to enslave the latter. The retributive providence of God is manifest in their case and condition; and if the other repent not and turn from its iniquity, it likewise will experience the judgments of the Most High. Something may be done by negotiation with other countries, and let all that our Government can do be done; but supposing that a universal confederacy were formed, and the "strong arm" effectual in preventing the spoliation of Africa, this would be far from satisfying the wishes of the philanthropist and the Christian, and far from repaying our debt to that region, and fulfilling our duty to God. For the suppression of the slave trade, as well as for the permanent benefit of Africa—the promotion of its civilization and evangelization—Mr. Buxton "places his main reliance, not on the employment of force, but on the encouragement which we may be able to give to the legitimate commerce and the agricultural cultivation of Africa."

So far as the slave trade is concerned, his argument is this, and it is sound. The African is in that condition,—so far elevated from the savage,—that he must have the productions of the civilised world, but to give for them he has only the person of his brother. For this purpose, the parent barter his children, the chief his subjects and his enemies, and one man kidnaps another. But show them how by attending to commerce and cultivating the soil, they can obtain productions, at a smaller expense of labour and danger, to exchange for those which they want, and you lay the axe to the root of the tree, of which slave-dealing is the production; or rather you hew down the tree, and its fruit falls with it.

Accordingly the second portion of the volume is devoted to the commercial and agricultural capabilities of Africa. It was the intention of the author to point out likewise, how the African nations were to be made aware that they possessed these capabilities. This he has deferred, because, in his opinion, "the time has not yet arrived when it would be expedient to publish in detail the measures which are necessary, in order that the African may be taught to explore the wealth of his exuberant soil, and to enjoy the sweets of legitimate commerce. These views have been communicated to her Majesty's Government. It is

for them to decide how far they are safe, practicable, and effectual. When their decision shall have been made, there will be no occasion for any farther reserve. The second portion of the work will then be published."

We consider it of much more importance that Mr. Buxton has shown, that Africa has very great capabilities of both the kinds which have been mentioned, and that her people have an energy of mind wherever they are not crushed and unnerved by the influence of the degrading traffic—which invariably produces the tyrant and the imbecile, the fiend and the brute—sufficient to make those capabilities effectual to the purposes of foreign merchants and traders. He has directed attention to its geographical position and contiguity to Europe, the Senegal being within twenty-five, and the Congo within fifty-five days' sail of London—to its natural productions, especially of minerals, timber, dyes, and cotton—to its commercial resources, aided by its extensive coast and mighty rivers, navigable to immense distances inland, and insuring communication with the nations of the interior, which as they occupy the place, so they exhibit the activity of the heart; and to its rich and alluvial deltas, and extensive and fertile plains, which present a boundless field for cultivation. It is important likewise to observe that the articles which the Africans require "are many of them the produce of manufactures of our island, or of our colonies; and we may thus obtain the treasures of this unexplored continent, by direct barter of our own commodities; and while we cheapen luxuries at home, we shall increase the means of obtaining them, by giving increased employment to our productive classes. It so happens also, that a considerable portion of the goods which best suit the taste of the natives of Africa consists of fabrics to which power-looms cannot be applied with any advantage. Any extension then of the trade to Africa will have this most important additional advantage, that it will cause a corresponding increase in the demand for the labour of a class of individuals who have lately been truly represented as suffering greater privations than any other set of workmen connected with the cotton trade."

These views will have their due weight with those whose business it must be to follow them up. We do trust that our Christian merchants—surely there are many such—will diligently examine the subject, and if it be possible, occupy this field of commercial enterprise. In opening it there will be great difficulties—difficulties induced by the sort of intercourse to which the natives have hitherto been subjected. We shall

have to contend not only with the prejudices of savage and uncivilised tribes, but with the corruption introduced by lust. A considerable outlay may be required in the first instance, and obstacles will be presented to the establishment of a commercial intercourse, such as Mr. Buxton wishes, which a mere worldly policy will not overcome. Much has been said of late years, on the connexion between commerce and Christianity,—we hope that in regard to Africa the connexion will be realised. Since the time of Raynal, it has been customary with a class of writers to represent commerce as the most influential power in uniting and improving our race. With their representations we have no sympathy: the slave trade is a legitimate birth of commerce disunited from Christianity; our hope and prayer is, that as Africa has hitherto only felt its curse, it may hereafter know its blessing—that it may have occasion to welcome its flag, not only as the signal of those who bring with them the productions and luxuries of civilisation, but of those who publish salvation—who say unto Africa, “Thy God reigneth.”

Amid the gloom which overspreads this quarter of our globe, there is one bright opening, through which we can describe the cheering future; and if the perusal of this work shall lead the Christian public to direct their view to it, much will be done to accomplish Mr. Buxton's object. We allude to the singular fact that there is now in training a race of African teachers. From the West India islands there will shine forth to Africa the light of life. The wonderful providence of God, educating good from evil, and overruling the fierce passions and selfish enterprises of men for the promotion of his own wise and gracious purposes, we may reasonably expect will here be exhibited on a scale, which, for magnitude and interest, has not yet been known. Africa will receive double at the hand of God for all her afflictions; and from the descendants of those of whom she was robbed and spoiled, and through their removal from their father-land, he will raise up an array of agents to dispel the darkness of heathenism, to turn the hearts of the fathers to their children, and to carry through all parts of this mighty continent the Gospel of the grace of God. Perhaps we ought not to write in this declamatory style; but we know that the Cross must triumph over Africa, and her now degraded inhabitants become the free-men of the Lord; and reason points us to the West Indies for the instrumentality by which this result will be procured.

Authentic Memoirs of those distinguished Men, and Historical Notices of the several Protestant Missions. By JOHN MORISON, D.D., Author of the “Parents' Friend: a Manual of Domestic Instruction and Discipline.” 8vo.

Fisher, Son, and Co.

The very title of this work is calculated to awaken emotions of hallowed interest. “The Fathers and Founders of the London Missionary Society” have gone to their eternal rest, but they have left behind them a memorial which shall survive, when all earthly monuments have perished. The lives of some of these great and good men have been recorded at considerable length, while the history of others has been left altogether unchronicled, or at best only noticed in a Funeral Sermon, or some other ephemeral publication. The plan of the present work is therefore rich in promise; and, if we may judge from the specimen which lies before us, it will attain a wide and deserved popularity. It proposes to detail the lives of nearly forty individuals, with a greater or less minuteness, proportioned to the importance of their services, the extent of their labours, and the interest attaching to their history. There will be no room for book-making, while there will be space enough to furnish an account of all that is most calculated to delight or instruct the reader, especially in regard to those with whom he is at present least acquainted.

The introductory part contains a vigorous and well-written disquisition on the influence of Methodism on the spirit of modern Missions—embodying a comprehensive sketch of the gigantic labours of Whitefield and Wesley.

The next portion is to comprise Historical Sketches of the principal Missionary Societies, which will form a most appropriate introduction to the Biography, of which considerably more than two-thirds of the work are to consist.

The first number contains the whole of the Introduction, a few pages of the Historical Sketches, and a considerable part of the Memoir of the Rev. John Eyre, one of the early Secretaries of the London Missionary Society—a man, whose life is replete with interest, but of whom we were in danger of soon losing all authentic record, for want of a biographer. This then is one of those features which will render Dr. Morison's work peculiarly valuable, not only as abounding with matter which, in some sense, wears the charm of novelty, but also as arresting in their passage to oblivion the memorials of men whose burning zeal and bright example ought to be cherished with affectionate veneration.*

* The 2nd part, just published, contains the Memoir of Joseph Hardcastle, Esq., the first Treasurer of the London Missionary Society.

We recommend the history of "The Fathers and Founders of the Missionary Society" to Christians of every name, and we wish God's speed to its author, in his valuable and delightful work.

The engravings are executed with a degree of skill, which reflects honour on the artist, and makes them valuable to the purchaser.

X.

HISTORY of the GREAT REFORMATION of the SIXTEENTH CENTURY, in Germany, Switzerland, &c. By J. H. MERLE D'AUBIGNE, President of the Theological School of Geneva, and Member of the Société Evangélique. Vol. II. pp. 520. 8vo.

D. Werther, 42, Piccadilly.

(Continued from page 176.)

In our notice of this volume last month, we closed with the reflections suggested to the author by the appearance of the Emperor Charles upon the stage. It was some time, however, before the Reformer and this potentate came into collision, and it was destined that a considerable change should previously take place in the position of the former. A bull of excommunication was fulminated against him by the Pontiff; and, that the energy of Divine truth might be more conspicuous, he was to appear before the congregated powers of this world with the charge of heresy upon him.

The sixth book is occupied with the Roman bull; and the author's discriminating power is beautifully seen in tracing the hand of God in the various circumstances which prepared Luther for the blow. Had it been given a few years sooner, it would have stunned him, and might have crushed the Reformation for a season; "but now his preaching had resounded far and wide; in cottages, in convents, in the houses of the citizens, in the castles of the nobles, in the Academies, and in the palaces of kings. 'Let my life,' he had said to Duke John of Saxony, 'be found to bear fruit only in the conversion of one man, and I shall willingly consent that all my books should perish.' It was not a single individual, it was a great multitude that had discovered light in the writings of the humble doctor. Accordingly, every where men were found ready to protect him. The sword intended for his destruction was being forged in the Vatican; but heroes were arising in Germany who would defend him at the hazard of their own lives. At the moment when the bishops were chafing with anger, when the princes kept silence, when the people were in expectation, and the thunders were already rolling above the seven hills, God stirred up the German nobility to form a bulwark for his servant." The assurances

which he received of this support inspired Luther with fresh confidence, and led him to assume a bolder tone and more decided conduct. He published, shortly after, his Appeal to the German Nobility concerning the Reformation; a bold attack upon the hierarchy—the denunciation of a prophet. It completed the preparatory work. "All Germany was in a flame, and whenever the Pope's bull might come, it would not avail to extinguish the conflagration."

The bull came: "it had become necessary that the separation between truth and error should be effected, and it was error that was destined to make the separation. Had matters been brought to an accommodation, it would only have been at the expense of truth; but to take away from truth the smallest portion of itself, is paving the way for its utter loss and annihilation. In this respect, truth resembles the insect which is said to die if deprived of one of its antennæ. . . . The papal bull was Rome's bill of divorce addressed to the pure church of Jesus Christ in the person of one who was then standing as her humble but faithful representative."

The day of Rome was gone by. The scholars and theologians of Wittemburg made light of the deadly weapon. While it was being launched, so slight were the apprehensions which they entertained of its effects, that they induced their lesser luminary, the amiable Melancthon, "to add a domestic hearth to the Reformation." Luther himself planned to assail the Pope, in his own territories, by means of "living books, that is, preachers," though the project was not realized. Amid all the tumult with which the bull was announced, he possessed his soul in peace; and his spirit rose. He was formed for strife, and felt at home amid the fury of contention. "He determined that in nothing would he be behind Rome. The monk of Wittemberg shall do all that the sovereign pontiff ventures to do. Sentence against sentence he has already pronounced: he will now kindle pile against pile. The descendant of the Medici and the miner's son have encountered each other in the lists, breast to breast; and while that conflict continues with which the world is destined to resound, not a blow shall be struck by the one combatant that shall not be returned by the other." Luther accordingly committed the Pope's bull to the flames.

The history proceeds to the close of the book with unflagging interest. It is, in fact, a great drama. By its realizing descriptions we are reminded of the life which Livy imparts to his narrative, while the terse remark and profound reflection are such as Tacitus might have exhibited, had he been a Christian.

The seventh book is occupied with the

diet at Worms. It is introduced by the following spirited remarks :—"The Reformation engendered by the solitary struggles of a broken and contrite spirit, in a cell of the convent at Erfurth, had been gaining strength from the moment of its birth. A man of humble station, holding in his hand the word of life, had stood erect in the presence of earthly dignities, and they had quailed before him. Armed with that word alone, he had encountered, first, Tetzeland his numerous host, and, after brief resistance, those greedy traffickers had been driven from the field; then the Roman legate at Augsburg, and the legate in confusion had suffered his prey to escape; then again the learned divines in the halls of Leipsic, and the astonished theologians had seen the weapons of their scholastic logic shivered in their hands; lastly, when the Pope himself had started from his slumbers to launch his fiercest lightnings at the head of the offending monk, that same word had again been the safeguard of him who trusted in it, and the arm of the spiritual despot had been stricken with palsy. One struggle more was yet to be endured: for the word was destined to triumph over the Emperor of the West, over the kings and princes of many lands; and at length, having humbled all earthly opposition, to be exalted in the church, and there to reign supreme as the very word of the living God."

Luther was not afraid of the encounter. He longed for such an opportunity to display the truth, having all confidence in its success, and his mind being stayed upon the Lord. Not so, however, with the popish party. An unconquerable terror paralysed them, and the legate, Aleander, was assiduous in his entreaties with Charles, till he wrote to the Elector to leave Luther at Wittemberg. It was the will of God, however, that his servant should confess Him before the assembled princes.

In the mean time the Pope pronounced the excommunication which had been threatened,—madly for his own cause. "Rome," observes the writer, "by thus wilfully snapping asunder the last thread that yet held him to her church, gave Luther more liberty, and consequently more power. Assailed by the papal thunders, he cast himself with a more ardent love into the arms of Christ. Driven from the outward temple, he felt more deeply that he was a temple himself inhabited by the Holy Spirit."

At last, Charles issued a safe conduct for his journey from Wittemberg. "It was the will of God that the light which he had kindled in the world should be set upon a hill; and emperors, kings, and princes, were all busily employed—though they knew it

not—in executing what He had appointed. He wills it, and Charles and Luther meet on the same level."

His progress resembled a triumphant procession. The people crowded around him as he passed through the various cities. He was *their* man, and they signified to him their sympathy and zeal. Some of the nobility, with a train of gentlemen, rode out to meet him, and escorted him into Worms. The city was moved at his coming.

His appearance before the emperor is given with graphic effect. "The intrepid monk, who had hitherto boldly braved all his enemies, spoke on that occasion to those who thirsted for his blood with calm dignity and humility. With no exaggeration, no enthusiasm of the flesh, no irascibility; he was in peace in the liveliest emotion; unpresumptuous, though withstanding the powers of this world; and full of grandeur in the presence of the great ones of the earth. Behold an indubitable sign that Luther was then acting in obedience to God, and not to the suggestions of his own pride. In the hall at Worms was one greater than Luther or than Charles. 'When ye shall be brought before governors and kings for my sake, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.' Never, perhaps, has this promise been more signally fulfilled.

This part of the volume closes with the seizure of Luther on his return from the diet, and his imprisonment in the castle of Wartburg amid the gloomy forests of Thuringen. He was then temporarily withdrawn from the scene, that the words might be verified,—"*Not by might, nor by power, but by my Spirit, saith the Lord.*" To the remainder of the volume, which is devoted to Switzerland and Zwingle, we shall take another opportunity of directing attention.

In the mean time we can only again express the high gratification which we have derived from the perusal, and request all who are Protestants indeed, whose only creed is the Bible, to make themselves acquainted with a work which fairly represents the principles that they hold, and does justice to the men by whom they were restored to their original place in the church and the world.

(To be concluded in our next.)

RESEARCHES in THEORETICAL GEOLOGY.
By H. T. DE LA BECHE, R.S., V.P.G.S.

Geology is now exciting so much attention, that our journal would not be a faith-

ful mirror of the times if it did not pay some attention to the subject. But as the body of our work is occupied with the controversy, we shall, in this critical department, merely place the two schools in juxtaposition, and, by an analytical review, assist our readers in forming their own judgment.

M. De la Beche's work is a fine display of the theory of the pre-Adamite philosophy, and Dr. Young's a grand summary of the reasons that induce him, a practical geologist, and firm believer in Scripture, to deny that there is any sufficient reason for admitting, that there was any creation and destruction applicable to this globe, before the Mosaic date. Those who do not agree with De la Beche will be instructed as well as amused by his manufacture of solid globes from heated gases. He supposes that the centre of the earth is still in the latter state, and that the crust was formed by the cooling of the gases, while the gradual diminution of volume, by the cooling down of the internal mass, created a vacuum, which caused the crust to give way, and the subsidence in one part of a stratum threw the other up to form mountain ranges. He concludes, that the earth has existed for myriads of ages before the Mosaic era, and, dwelling only on facts, takes no notice of the scriptural difficulty. But we will give one extract to show what difficulties attend the theory of former creations and destructions. "That huge creature, the Mastadon, whose remains are scattered over various parts of the world, appears to have been a genus created about the period that a medial portion of the supercretaceous rocks was deposited. It has ceased to exist, but if it be certain that a species of reed, still growing in Virginia, was detected in a kind of sac (supposed to be the stomach of one of these creatures,) among the bones of a Mastadon, it may have existed up to the appearance of man, on the surface of this plain." "Let him that readeth understand."

SCRIPTURAL GEOLOGY. *An Essay.* By the Rev. GEORGE YOUNG, D.D., Author of "A Geological Survey of the Yorkshire Coast."

Hamilton and Co.

This is just the book which we rejoice to see, to prevent the abuse of the former; and we have no doubt that many, perhaps thousands, when they are as happy as we are, in having the volume on the table, will echo to our exclamation. What lover of the Bible, who has paid any attention to Geology, has not been embarrassed by the pre-Adamite theory, which the cultivators of that science have almost universally che-

rished? The scriptural question on this subject has been left very much in the hands of dangerous foes and dangerous friends: the latter class divided between those on the one hand, who, though zealous for the honour of revelation, are too ignorant of Geology to have a right to speak upon it; and those on the other, who, understanding the science, and believing the Scriptures, have gone recklessly into the theories of such as feel little concern about the credit of revelation.

We much doubt whether believers, who would make the six days of creation, to signify six successive creations, at long intervals; or those who consider the first verse of Genesis an account of a creation prior to that which Moses goes on to record, were ever thoroughly satisfied with their theory. We frankly own, that we never could find repose in any of these hypotheses. Geology is a mere accumulation of facts, to which new ones are continually being added, creating new premises that demand new conclusions; and, as long as this process shall be going on, we shall not be in a condition to form a system except as a temporary classification of facts. We are especially in need of a more thorough geological examination of the most interesting parts of the world. The consequence of an extreme hurry to systematise has been a succession of creations and destructions of geological systems, which form a pretty fair parallel to the fates which they assign to this world. Let any one look back through the whole history of Geology, and deny this if he can. But the last system must always be pronounced infallible, as young people are apt to think themselves.

We had put down for insertion our reasons for withholding our credence to the geological chronology; but we shall show more kindness to our readers by omitting these; for we know Dr. Y. to be no blind-fold believer, but a scientific inquirer; no novice on this subject, but an old student and author; no fire-side reader of other men's observations, but a diligent investigator of the globe, in its fields, and on its mountain tops, on the shores of the ocean, and in the cavern's dark recess.

This work was not first launched among such lovers of the Bible as are ignorant of Geology; but was communicated to the geological section of the British Association, at the annual meeting held at Newcastle.

Dr. Y. assigns grave reasons for disputing the favourite notion of Geologists, that the various species of creatures have gone on improving from the lowest till we reach the Mosaic creation. He says, that the fishes and reptiles of the *lias* have more resemblance to existing species, than those of

the chalk. Every one knows that we have in the present creation (if we must, in compliment to Geology, speak thus) all forms of vegetation, from the liverwort to the rose, and all forms of life, from the oyster to the man.

Dr. Y. denies that we have sufficient evidence that the embedded animals and vegetables lived, flourished, and died on the spots which they now occupy. He asks, "Was there ever a forest, or peat-bog, that would produce, when compressed, one of these beds of coal that are twenty or thirty feet thick? But still greater difficulty arises from the fact, that there are thirty, forty, or even fifty seams of coal one above another. Did the land sink down to become the bed of the sea, and then rise again to become the site of a forest fifty times in succession? Let us now inquire if the fossil animals have lived and died on the spots which they occupy? Those occurring in the carboniferous strata are associated with vegetables which are known to have been drifted by currents. The beds containing shells, are every way conformable to those containing coal, and we may conclude they have been deposited in the same way. When we examine the aluminous, or lias strata, and their contents, the fact of their having been brought by currents forces itself on our notice. Here we see crocodiles and other large saurians, fishes both great and small, nautilites, ammonites, belemnites, and myriads of other shells, associated with trees, and all, with very few exceptions, lying parallel to the plane of the strata. Mr. Lyell supposes, that white chalk may have had its origin in microscopic organic bodies, as Professor Ehrenberg has discovered myriads of infusoria in the white coating of flints, as well as in trifoli and mountain meal. The ancient world appears to have been much more prolific than the present; yet shoals of herrings are *now* found on our coasts, forming almost one continuous living mass. The whole tertiary strata cover but a small portion of the face of our globe, and each of the four sections can claim but a few patches; yet to these patches a whole age is assigned. But Professor Philips, in noticing how the secondary strata gradually pass into each other, or are, as he terms it, intercolated with each other, observes, that these transitions are merely examples of the general harmony which connects together the whole system of stratified deposits. Dr. Young then observes,—

"1. The general conformity of the strata indicate that they must have been deposited about the same era.

"2. The breaks or faults affect the whole mass of rocks, instead of being divided by the boundaries of particular formations.

"3. Several of the smaller faults or stops have occurred where the strata were but half consolidated.

"4. The denudations of the strata speak the same language.

"5. Both the marks of violence in many organic remains, and the high state of preservation of fossil fishes, show that the strata containing them have not been deposited in a slow and gradual way.

"6. Throughout the whole of the strata there are indications of only one climate."

Dr. Young, in the second part of his work, attempts to show that the pre-Adamite theory cannot be reconciled with Scripture, and that most of the stratified rocks might be formed at the period of the deluge. But we have already exceeded our bounds, and must commend those of our readers, who feel an interest in the subject, to the immediate instruction of the Geologist of Whitby.

WORKS RECENTLY PUBLISHED.

1. *The Fathers and Founders of the London Missionary Society.* Part II. Containing Memoirs of the late Joseph Hardcastle, Esq., first Treasurer of the London Missionary Society. 8vo, 3s. Fisher, Son, and Co.

2. *Historical Memorials* relating to the Independents or Congregationalists; from their rise to the restoration of the monarchy, A.D. MDCLX. By BENJAMIN HANBURY. Vol. I, 8vo, pp. 588. Fisher, Son, and Co.—This closely printed volume is the first successful attempt to furnish a documentary history of the rise and progress of the Independents; and it evinces a patience of research, and an acquaintance with the facts of a by-gone age, in a high degree creditable to the amiable and intelligent author. Henceforward the Congregationalists will be able to trace the line of their interesting history, without plodding through a mass of recondite and scarce volumes and pamphlets, known only to a few persons, such as Mr. Hanbury, who have given themselves, with intensity, to such studies. We hope soon to make our readers better acquainted with these most seasonable memorials.

3. *A Narrative of the Greek Mission;* or, Sixteen Years in Malta and Greece: including Tours in the Peloponnesus, in the Aegean and Ionian Isles; with remarks on the religious opinions, moral state, social habits, politics, language, history, and lazaretto of Malta and Greece. By the Rev. S. S. WILSON, Member of the Literary Society of Athens. 8vo, pp. 596. J. Snow.—It is truly grateful to the Christian philanthropist to mark the growing demand for missionary records, which distinguishes the taste of the present age. The truth is, there are no publications of deeper interest, than those which have recently issued from the pens of our devoted missionaries. We hail, with pleasure, the appearance of Mr. Wilson's Narrative of the Greek Mission. It is a volume replete with instructive matter, presented in a very engaging form. It is not affirming too much to say, that it is well fitted to become the companion of the works recently given to the public by Messrs. Williams and Medhurst. Next month we hope to return to the consideration of the Narrative.

4. *Letters of the late Mrs. Isabella Graham,* of New York, in connexion with the leading events of her life. By her Nephew, the Rev. JAMES MARSHALL, Minister of the Tolbooth Church, Edinburgh. 12mo, pp. 374. Hamilton, Adams, and Co.—These letters are rich in devotional sentiment,

and in the display of a catholic spirit; while at the same time, they exhibit proofs of intellect equal to any with which the public have become familiar in the writings of Mrs. Graham.

5. *The Saviour's Right to Divine Worship vindicated.* In Letters to the Rev. J. Armstrong, D.D. By WILLIAM URWICK, D.D. 8vo, pp. 412. Simpkin and Marshall.—This is a noble and eloquent defence of the cardinal truth of the divinity of the Son of God, argued out upon a single but all-sufficient principle—the Scriptural claim of Messiah to be worshipped as God. There is much learning, much acquaintance with the word of God, much piety, and candour evinced by the amiable writer of these letters.

6. *Job and his Times; or, a Picture of the Patriarchal Age, during the period between Noah and Abraham, as regarding the state of religion and morality, arts and sciences, manners and customs, &c., and a New Version of that most ancient Poem.* Accompanied with Notes and Dissertations. The whole adapted to the English reader. By THOMAS WEMYSS, Author of "Biblical Gleanings," "Symbolical Dictionary," and other works. 8vo, pp. 382. Jackson and Walford.

7. *Religion of the Bible.* In Select Discourses. By THOMAS H. SKINNER. 12mo, pp. 324. Wiley and Putnam.

8. *The Claims of Japan and Malaysia upon Christendom.* Exhibited in Notes of Voyages made in 1837, from Canton, in the ship Morrison, and brig Hemalah, under direction of the owners. In 2 vols. 12mo, pp. 432. Wiley and Putnam.

9. *Notes, Critical and Practical, on the Book of Genesis.* Designed as a General Help to Biblical Reading and Instruction. By GEORGE BUSH, Prof. of Heb. and Orient. Lit., N. Y. City University. 12mo, pp. 364. In 2 vols. Vol. I. Wiley and Putnam.

10. *The Missionary Convention at Jerusalem; or, an Exhibition of the Claims of the World to the Gospel.* By the Rev. DAVID ABIEL, Missionary to China. 12mo, pp. 244. Wiley and Putnam.

11. *Counsels to a Christian Church, on losing its Pastor.* A Farewell Sermon, preached at the Congregational Chapel, Lion-walk, Colchester, on Sunday, March 24th, 1839. By the retiring pastor, HENRY MARCH, author of "Sabbaths at Home," &c. &c. 8vo. Jackson and Walford.—This is a singularly beautiful and pious discourse, and in reading it we could not help exclaiming, "Why is such a pastor as Mr. March driven from his post of

labour?" For our own part, we think the loss of such "a man of God" a real calamity to a Christian church.

12. *The Animal Creation; its Claims on our Humanity stated and enforced.* By the Rev. JOHN STYLES, D.D. 8vo, pp. 358. Ward and Co. This is the Essay on Cruelty to Animals, to which Lord Carnarvon, the Hon. and Rev. B. W. Noel, and Mr. Sergeant Talfourd, awarded the Prize of One Hundred Guineas.—It is a very powerful production, which we shall hereafter have occasion to notice.

13. *Pulpit Studies; or, Aids to Preaching and Meditation:* chiefly Narratives and Facts. 12mo, pp. 234. Ward and Co.—Decidedly the best book of the class to which it belongs we have yet seen. If ministers would write so much of their sermons and no more, and make themselves fully masters of their preparations, they would do more service to the church than either the reader of discourses or the meritorier preacher.

PREPARING FOR PUBLICATION.

1. *A Narrative of the Enterprise of the Ship Duff to the South Sea Islands; with an Account of their Discovery, and of the labours of the first Missionaries there:* as also of her Second Voyage and capture by *Le Grande Buonaparte*, with interesting extracts from the journals of the captured Missionaries, illustrative of their extreme privations and sufferings as prisoners of war. With Biographical Sketches of Captain Wilson, Dr. Haweis, and other individuals connected with this important undertaking; together with a History of the Rise and Progress of the Missionary Spirit in England, which led to the formation of the various Missionary societies. By the Rev. JOHN CAMPBELL.

2. In two volumes, 8vo, with a portrait, *Memoirs of the Life and Correspondence of Robert Morrison, D.D., F.R.S., M.R.A.S., &c. &c.* Compiled by his Widow. To which is appended, besides other interesting documents, *A Critical Essay on the Literary Labours of Dr. Morrison.* By the Rev. SAMUEL KIDD, Professor of Chinese in the University College.

3. The Rev. W. Davis, of Hastings, is about to publish a second edition of the *True Dignity of Human Nature.* Revised, corrected, and distributed into chapters.

4. This day is published, *The Destiny of the British Empire.* A Series of Lectures. By the late Rev. WILLIAM THORP, of Bristol. Second Edition.

OBITUARY.

REV. STEPHEN JOHNSON.

(Concluded from page 184.)

On leaving college he was ordained over the Independent church at Leek, in Staffordshire, where he laboured for some years with success, particularly among the young people. But after much deliberation, with fervent prayer that he might be directed, he resigned his charge in that place. On the first Sabbath in October, 1813, he preached for the first time at Wickhambrook, in Suffolk. It was here that he was united in marriage to the daughter of W. N. Bromley, Esq., of Bansfield Hall, Suf-

folk. His heart was formed for domestic enjoyment, and in that circle every feeling of his soul dilated. The rural scenes of the neighbourhood in which he now resided, exactly suited his taste, and through nature his mind seemed raised to the God of nature. In this quiet retreat he often sung—

"Far from the world, O Lord, I flee,
From strife and tumult far,
From scenes where Satan wages still
His most successful war.

"The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made,
For those who follow Thee."

One, who best knew him, says, "It

would not become me to speak of the manner in which he discharged his ministerial duties; but this I must say, his heart was much in his work; that I have had the best means of knowing how earnestly he pleaded with God for his blessing upon his labours, and how affectionately he has borne the cases of his hearers on his heart before God, at a throne of grace. He felt a paternal interest in all that concerned them, he knew how to weep with those who wept, and to rejoice with those who rejoiced. His labours were not confined to Wickhambrook, he was much affected with the state of the villages, most of them at that time destitute of the Gospel; nor did he shrink from personal inconvenience or fatigue, so that he might carry to those perishing for lack of knowledge, the glad tidings of salvation through a crucified Redeemer. In several of these villages, there are now chapels, and in three of them churches have been formed, where his disinterested and affectionate labours are much missed. It was when returning from one of these villages, on a very cold evening, in the close of the year 1836, that he had a seizure resembling a fit, from which time he never appeared so strong and well as before. In the spring of the following year, he visited an afflicted brother, who seemed then drawing near to the close of his ministerial labours. It is affecting to review the interesting seasons then enjoyed together, and to reflect that he, who then seemed in health and vigour, and was endeavouring to console and assist his suffering brother, has been first called to give up his account; while his senior, who had watched over all his course with deep and tender solicitude, survives to mourn his loss, and to anticipate a re-union with him in the presence of their God and Saviour. It was observed, during this visit, that a holy unction, and remarkable spirit of love breathed in all his intercourse and exercises with his friends. His deep interest for the young was evinced on all occasions, and the affectionate efforts made for their early consecration of themselves to God, will never be forgotten. There seemed a growing indifference to the world, and an increasing spirituality of mind, so much so, that a beloved relative who visited him in the succeeding summer, was much struck at it, and said, she "was convinced he was ripening for glory." It was while on a visit to this valued relative, in October, 1837, that the first alarming symptoms were observed, and, on his return home, recourse was obliged to be had to severe medical treatment. The long and painful affliction which followed, gave ample space for the display of those Christian graces, faith and patience, nor did they ever fail. All who were privileged to attend his

sick and dying bed, join in the opinion, that they never witnessed such an instance of patience and resignation to the Divine will, under such severe and protracted suffering: no murmur, no complaint, ever escaped his lips. Much, and often was his mind exercised, and many were the desires he offered for the flock over which he presided. When, from the nature of the disease, his mind occasionally wandered, it was, even then, almost invariably occupied with some scheme of benevolence or piety. During the short interval, when the hope was cherished that he would be restored, he was often engaged in devising fresh plans of usefulness. He used to say sometimes, "If it were the will of God, he could wish to be spared a little longer, to work in his Lord's vineyard, and for the sake of his family, otherwise he should wish to be released from this world of sin and sorrow." He would frequently repeat while undressing,

"How we should scorn these clothes of flesh,
These fetters, and this load,
And long for evening to undress,
That we may rest with God."

On being asked if he felt sick, he replied, "Yes, I am sick of the world—sick of sin—sick of unbelief." About ten days before his decease he seemed to think it would be his last day. After speaking in a very solemn and affecting manner to those who were kindly assisting him, he requested that hymn might be read,—

"Grace, 'tis a charming sound," &c.

and then desired his children to think that hymn over when he was gone, and remember they once had a father who dearly loved them, and who ascribed his salvation to that grace, and to that grace only. He then, in a low, sweet voice, sang the whole hymn. After this, he requested to be read to him from the 20th of Acts, the account of the apostle taking leave of his Christian friends, dwelling on the 32nd verse, and the hymn—

"Assist us, Lord, thy name to praise," &c.

He then spoke of going to meeting, apparently wishing he could go once more, to take his final leave of the Christian friends there. He had before heard the hymn—

"Blest be the dear uniting love
That will not let us part," &c.

At another time he spoke much of the dear children in the Sabbath-school, wishing they could kneel around his bed, and repeat their hymns, &c. On one occasion, being lifted into bed, his feet rather slipped, though scarcely able to speak, he whispered, "When I said, my feet slipped, thy mercy, O Lord, held me up." Once, when his beloved family were standing around his bed, every moment expecting his departure, he revived a little, and, turning his eye upon them, gently said, "Kind Intercessor!

kind Intercessor! He will receive us. Accepted in the Beloved—that is sweet.” The Sabbath morning previous to his death, on the blind being raised, and the morning light admitted, he said to a young friend who had been sitting up with him, “Truly the light is sweet.” “Light is sown for the righteous.” “Walk in the light.” “But if the light that is in thee be darkness, how great is that darkness!” and continued to repeat and enlarge upon other passages on the light of the Gospel. When his medical friend came, and told him, in answer to a question he had put, that he considered him very ill, he said, “You think so: well, you are come to see me launch into the deep:—

‘Jesus, at thy command, I launch into the deep,’ &c.

‘Strangers into life we come,
And dying is but going home.’”

He then spoke of Christ as the only way to the Father, and had a word of encouragement or counsel for all.

In the evening, after speaking of the privilege of prayer, and pressing the question upon some present, if it had been attended to that day, in a low voice, he sweetly poured forth his soul in prayer for his family, his flock, and the children and teachers of the Sabbath-school. When scarcely able to speak he seemed to have the people of his charge much upon his heart, wishing them to be assured of his remembrance of them, and that they should well understand that his hopes were fixed alone upon Christ. He several times repeated, “I have a desire to depart.” When in great pain, he was reminded the conflict could not be long,—he would soon be happy, he immediately replied, with much emphasis, “I am happy.” The last night he could speak, he raised his feeble arm, saying,—

“Here I raise my Ebenezer.

My grateful soul, on Jordan’s shore,
Shall raise one grateful pillar more.”

The last words that could be understood were, “Happy! happy! glorious!”

The whole of the last day and night he was unable to speak. His sufferings were very great, but nothing like impatience was manifested. From the turn of his eye, and the gentle pressure of his hand, it was evident he continued perfectly sensible, and his mind happy and composed. Indeed, when asked, if this was the case to raise his hands, he immediately did so, as high as strength would allow. For some time before his departure he lay quite composed, and apparently free from pain; and, with eyes lifted up to heaven, as if in prayer, he gently

breathed his life away, on the 29th of March, 1838, in the fifty-seventh year of his age. On the 4th of April the mortal remains of this faithful servant of the Lord Jesus were committed to the tomb. In reference to this affecting scene, it was remarked that not less than seven or eight hundred people were present; and the writer observes that he never witnessed more general or unfeigned grief at an interment. The whole neighbourhood seemed one Bochim—a place of tears. It was then testified how much the faithful pastor was esteemed and beloved, who had laboured among them for twenty-four years. A solemn and impressive oration was delivered by the Rev. C. Dewhurst, and prayer offered by the Rev. M. Slater. The neighbouring ministers testified their respect by bearing the pall on the mournful occasion. A funeral sermon was preached the following Lord’s-day, by the Rev. M. Jeula, from 1 Cor. xv. 26, “The last enemy that shall be destroyed is death,” to a deeply interested and affected auditory. Every token of respect was paid to his memory by the people of his charge; and to his mourning widow and children it must prove consoling, under their great loss, to have the sympathy of so many who knew and loved him, whose removal they most deeply feel, but in whose present happiness they rejoice. May they find that support which the God of all consolation can impart, while they anticipate a re-union in that blessed world where there is no more separation!

THE REV. JOHN HALL, OF CHESHAM.

We have heard, with a thrill of anguish, of the death of this eminently devoted servant of Christ. The painful event took place on Thursday the 4th ult. Few men have sustained a higher reputation for piety, prudence, and holy consistency, than the lamented pastor of the Independent church at Chesham. May his bereaved widow and only child find that our God is the husband of the widow, and the Father of the fatherless! And may his flock have wisdom to guide them in their new and trying circumstances!

THE REV. A. DOUGLAS, OF READING.

This venerable servant of the Cross, who has been a great blessing to the county of Berks for the space of forty years, entered into rest in the 76th year of his age, on Tuesday, the 26th March.

Home Chronicle.

LONDON.

LEGACY TO THE MAGAZINE FUND.

It is with great pleasure and thankfulness to the Giver of every good gift, that the Trustees of this Magazine inform their readers, that a legacy has been received, under the will of the late Mrs. Bunn, of Poole in Dorsetshire, who bequeathed the sum of 200*l.* "to be applied and distributed by the Trustees, in the same manner as the profits arising from the publication and sale of the said Magazine are applied and distributed."

It is hoped that this example will not be without its effect on the minds of those who, in making their testamentary bequests, are desirous of giving a good account of their stewardship. It is hoped that they will not then forget the claims of the widows of those devoted servants of God who were among the most powerful advocates of our great institutions of Christian benevolence.

As the profits arising from the increased circulation of the Magazine will, in some degree, augment the resources devoted to the Widows, nothing is now wanted but the addition of a few liberal legacies to enable the trustees still further to enlarge the scale of their distribution.

MAY MEETINGS.

Is it not a matter generally admitted in private circles, that these meetings, excellent as many of them are, are protracted beyond all reasonable limits—in some instances to the serious injury of health, if not to the actual loss of life? Why not reform this glaring inconsistency in the economy of our societies, by which the real energy of all our public meetings is incalculably impaired? But it may be asked by some one, how is this desirable reform to be effected? Most easily and effectually, if the following suggestions are received and acted upon.

1. Let the Reports read to the meetings, in no case occupy more than *twenty minutes*, and let the several committees see to it, beforehand, that the secretaries are tied down to this arrangement. People cannot be expected to be patient in hearing a lengthened Report.

2. Let the resolutions be confined to three, which may embrace all the business

of any society as well as a dozen. This will give six speakers only, instead of ten or twelve by the existing plan.

3. Let every speaker, on being invited to take part in the proceedings of a society, be told distinctly, so as to prevent misconception, that he must not occupy more than *twenty minutes* in addressing the meeting.

4. Let the Chairman be instructed, as a matter of business, to remind all the speakers, in his opening address, that only twenty minutes will be given to them, and that it will be his province to remind them if they exceed the given limits.

5. By this plan, our meetings may keep up their spirit and energy to the close. They will stand thus:—half an hour to prayer and praise, and the Chairman's opening speech; twenty minutes to the Report;—two hours to the actual business of the meeting; and ten minutes to the Chairman's closing remarks; making altogether *three hours*, instead of four or five as by present arrangements.

J. P. S. IN REPLY TO BETA.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—A few sentences will be all that I request, in relation to Beta's second letter.

I shall think myself well compensated for his sarcasms, if any should be induced to the reading of Mr. Mark Wilks's Narrative of Clementina Cuvier. She died on September 28th, 1827. The account to which I referred was in the Evangelical Magazine; but, to my great regret, I cannot find it, from an unhappy deficiency in the indexes. A most interesting Memoir of that admirable young Christian is in the *Archives du Christianisme*, for January, 1828.

Beta refers me to "the highest scientific authority, the *National Institute of France*, which, in 1804, enumerated eighty of these theories." I have carefully examined all the volumes (I. to XIII., from 1800 to 1812) of the "*Mémoires de l'Institut National:—Sciences Mathématiques et Physiques:*" but I can discover no memoir, report, or statement whatsoever, upon this subject. I shall esteem it a favour if Beta will give me a reference to his authority. Baron Cuvier (in his "*Theory of the Earth*," translated by Professor Jameson, fifth edition, pp. 44, 45) recites six or seven theo-

ries, of which some are grossly romantic and absurd; and adds, "We might mention twenty other systems, as different from one another as those here enumerated." I conceive that he used the word *twenty*, not intending mathematical strictness, but merely to denote a considerable number. Whoever may have laid down *eighty* must, I apprehend, have included the old dreams of cosmogony; but which it would be absurd to reckon among Geological theories.

As Beta says so much about Cuvier, I ask attention to the following passage; though I am obliged to cite it from Mr. Gisborne's "Considerations on Modern Theories of Geology," p. 14, not having the means of consulting his reference.

"It would certainly be exceedingly satisfactory to have the fossil organic productions arranged in chronological order in the same manner as we now have the principal mineral substances. By this . . . man, to whom only a short space of time is allotted upon the earth, would have the glory of restoring the history of thousands of ages which preceded the existence of the race."

All the rest I am content to leave to the judgment of impartial readers.

J. P. S.

April 11, 1839.

THE LATE STORMS.

Accustomed to bestow some notice on passing events, as far as those events seem calculated to suggest salutary instruction regarding any of the momentous truths of religion, we cannot omit alluding to the painful calamities which have taken place, both on the sea and on the land, during the last few months. In the south and the north, in the east and the west, storms have lately raged almost unexampled in severity, and in many instances very fatal in their consequences. In August and October last two steam-vessels were lost, on the coast of Northumberland, under peculiarly distressing circumstances. The one of them, the *Forfarshire*, was literally dashed to pieces, and the greater number of the passengers and crew perished. The other, the *Northern Yacht*, disappeared in a most mysterious manner, and to this day no authentic intelligence has ever been obtained regarding her fate, though there can be no doubt that she went to the bottom, and that every living being on board met a watery grave. Fatal shipwrecks have subsequently taken place on different parts both of the eastern and western coast. The most mournful, however, of all the casualties which we have now to deplore, took place in the beginning of January, when we

were visited with a hurricane, not unlike those which often occur in the western hemisphere. We cannot pretend to state with accuracy all the consequences of this dreadful storm. Suffice it to say, that in almost every part of the north and west of England, and in all parts of Ireland, it raged with fearful violence, and that an immense sacrifice of human life was the consequence.

Who can doubt that in such events the voice of God may be heard?

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

And many a solemn and salutary lesson does he suggest to us by those dispensations of Providence, which regarded at first we are apt to consider as "evil, only evil," but which, when properly contemplated, are found to be among the all things which work together for good.

The dependence of man on God is one of the most obvious of the truths which are now inculcated upon us. Owing to the discoveries and improvements of modern science, the idea of our entire superiority to the elements seems to have gone abroad, and trusting to our own skill, we have been too prone to conclude that we could bid defiance to storms and tempests. Alas! how convincingly have we been shown the utter folly of such notions. Happy is the man to whom it can be said, "The Lord shall preserve thy going out and thy coming in."

The necessity of preparation for sudden death is also urged upon us. It is affecting indeed to think of one human being, and it is more affecting still to think of many human beings, called at once from time to eternity—hurried in a moment to the bar of God. We know that to the saints of the Most High, sudden death is immediate bliss. But even if they could realise the fact that they are standing on the very verge of eternity, they would doubtless be peculiarly impressed and instructed by that fact. Of the great majority of those who in this sudden and awful manner are called to the judgment-seat of Christ, it is to be feared that we have too much occasion to conclude that they are "driven away in their wickedness." Dreadful thought!

May the apostolic admonition be powerfully impressed on the hearts of men, leading them to consider their latter end, and inducing them to seek an interest in the precious blood of Him who died that we might live.—"Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not

what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

R.

HOME AND COLONIAL INFANT-SCHOOL SOCIETY.

Extract from the Report of the Society.

The Gray's-inn-road model school contains about 200 children. Nothing more strongly shows the neglected state of the population of this great metropolis than the fact, that the committee choosing a situation, mainly because certain premises were convenient, and the price not unreasonable, could at once collect so large a number of children. Not one in ten of them knew their letters, or had apparently ever been in any school. It is obvious, on consideration, however, that the great educational societies, whose head quarters are in London, do but little to assist the education of the resident population; they operate in some degree to absorb the funds that might be devoted to that purpose, and to occupy many men, who under other circumstances might form local committees; at the same time, they maintain no schools except their model schools. This is not said in the way of reproach. These societies are for the nation at large, and not for London. And as the difficulty of forming local committees to raise schools in the metropolis is, from the peculiar habits of its population, far greater than in the country, it is high time that this subject received more attention. At present, London, where the population ought to be the best educated, and set the first example, is believed to be the worst instructed part of England.

This want of local schools applies with peculiar force to those for infants. Schools for older children may be at a distance from their homes: they can walk, and weather does not much affect them: but with very young children the case is different, the school must be brought near them, as experience shows they will not be brought to the school: there may be an exception now and then; but those who have attended to the management of infant-schools are aware that it is impossible to obtain the attendance of children with any thing like regularity, if the school be at any considerable distance from their habitation.

It is on this account that the committee observe, without regret, the increase of infant-schools, for a limited number of children, conducted by single women. They are satisfied that, on the whole, they are

not so efficient as schools for a larger number, conducted by a man and his wife; but they are convenient to the poor, are far less expensive, and, when the teacher is well instructed and pious, prove great blessings. So forcibly do the committee feel the want of such schools in the dense population of London, that they would willingly devote a portion of their time to their establishment, if the necessary funds were placed at their disposal. It would probably require 1,000*l.* to form ten such schools at different points, and maintain them for a year. Once established, the difficulty of obtaining local committees might, perhaps, be overcome.

PROVINCIAL.

ASSOCIATIONS.

The annual meeting of the Cornwall Association met at Lostwithiel, on Easter Tuesday, April 2nd. The Rev. J. Quiller, of Fowey, introduced the services of the day, by reading the Scriptures and prayer; Rev. C. Trveal, of Mevagissey, preached on human depravity, from Romans v. 12; Rev. Mr. Thomas, of St. Agnes, concluded. The business of the Association was transacted in the afternoon, and a sermon was preached by the Rev. Mr. Thomas; after prayer, by the Rev. Mr. Roberts of Wadebridge. In the evening, the Rev. Mr. Hart, of Tregony, read and prayed. Dr. Cope, of Penryn, then read the address from the ministers to the churches, and preached the practical sermon from Deut. xxxii. 29; Rev. W. Moore, of Truro concluded. The next meeting of the Association is to be held (p.v.) on Easter Tuesday next, at West Looe; and the county Missionary Meeting at Mevagissey.

The Annual Meeting of the Associated Ministers of the county of Somerset will be held at Magdalen-street chapel, Glastonbury, on Wednesday, the 29th day of May. The Rev. John Bishop, of Chard, is the appointed morning preacher; and the Rev. Thomas Luke, of Taunton, is expected to preach in the evening. A public meeting for business will be held in the afternoon.

NEWPORT PAGNELL EVANGELICAL INSTITUTION.

The Twenty-seventh Anniversary of the above institution, for the education of young men for the Christian ministry, will take place according to the following arrangement:—

On Wednesday evening, May 1st, 1839, a sermon will be preached at Broad-street

Meeting-house, by the Rev. J. Bennett, D.D., "On the duty of the churches in reference to the future ministry." A report of the present state of the institution will be laid before the meeting. Service to commence at half-past six o'clock.

The following services will be conducted at Newport Pagnell:—

Monday, May 13th, the examination of the students will take place. Tuesday evening, May 14th, the Rev. Wm. Spencer, of Holloway chapel, is expected to preach. Wednesday morning, May 15th, the Rev. John Clayton, A.M., of London, will preach. Wednesday afternoon, the annual meeting of the institution will be held.

The services to commence at eleven o'clock in the morning, three o'clock in the afternoon, and at half-past six o'clock in the evening.

INDEPENDENT CHAPEL, BRENTFORD.

The minister and friends of Albany Chapel will esteem it a great favour if the readers of the Evangelical Magazine will carefully weigh the following appeal. Is the Independent cause at Brentford to be abandoned? The chapel was built in 1829, and vested in trust. The trustees mortgaged the property, and the term for its redemption having expired, it is now in the power of the mortgagee to sell. Happily he is a friend to the cause, and willing to make a great sacrifice to save it from sinking. By an arrangement effected through the kind interposition of a devoted friend to this important interest, the mortgage may be redeemed, and the chapel set entirely free from debt, if on the part of the congregation 500*l.* can be raised within one year. The indications of revival which have appeared within the few last months, under the faithful ministry of the Rev. Jesse Hopwood, have led the people to make a determined effort; but they regard the case as quite hopeless, unless the friends of enlightened and catholic Christianity will help them in this emergency.

Donations of any amount may be left in the care of Mr. Plumbe, Congregational Library, where letters may be addressed to the Rev. J. Hopwood, of Brentford, appointing a personal interview; also, the Editor of the Evangelical Magazine, who well knows the claims of Brentford, and the high character of Mr. Hopwood, will gladly receive any contributions for this good cause which may be forwarded to him, post paid, at the publisher's.

INDEPENDENT CHAPEL, ST. LEONARD'S NEAR HASTINGS.

The attention of the religious public is

earnestly called to the above place of worship, built at an expense of about 800*l.* It was for a long time involved in mortgages, from which it has been at length extricated; and has been purchased and repaired at an expense of 180*l.*, of which sum 100*l.* was paid for the purchase. The deeds are deposited, as security, in the hands of the parties who have advanced the money; and they will be produced and the building invested in *trust*, as soon as repayment can be made. St. Leonard's has now 3,000 inhabitants; and it has in its neighbourhood the village of Bexhill, containing also 3,000; besides two other places, which have been occupied as village stations by the Rev. B. Quaife, assisted by the Rev. Wm. Davis, of Hastings; at all of which the attendance is such as to demand some central point, where a minister may be stationed, whence his influence may be diffused, and his efforts extended. The assistance of the friends of evangelical truth is, therefore, earnestly requested to establish the chapel at St. Leonard's on a firm footing, by the liquidation of the debt, and the purchase of the fee simple of the property. Further information may be obtained either of the Rev. A. Wells, Congregational Library, Finsbury; the Rev. J. Morison, D.D., Brompton; the Rev. J. Blackburn, Pentonville; or the Rev. William Davis, 3, Holloway-place, Hastings. To whom, contributions for this important object may be paid.

NEW CHURCH.

An interesting service took place in Framwellgate Chapel, Durham, on Tuesday, the 15th day of January, connected with the formation of a new Congregational Church in that place. The services were conducted by the Rev. Messrs. Jack, of North Shields; Reid, of Newcastle; Watkinson, of Monkwearmouth; Richardson, of Sunderland; Thomson, of Staindrop; Harper, of Alston; Kelsey, of South Shields; and Forsaith, of Highbury College. Much gratification was felt at the important addition to the means of evangelical instruction afforded by this new interest to the large and increasing population of Durham and its neighbourhood.

RECOGNITION.

On Wednesday, the 26th of December last, the Rev. John Ward, formerly of Kilmarnock, was recognised as pastor of the congregational church assembling in Broadgates chapel, Hexham, Northumberland. An introductory discourse, explanatory of the principles of dissent, was preached by the Rev. Alexander Reid, of Newcastle;

and an address to the pastor and the people on their reciprocal duties was given by the Rev. Archibald Jack, of North Shields. The Rev. Messrs. Richardson, of Sunderland; Evans, of Gateshead; Smith, of Haydon-bridge; and Wright, of Southampton, assisted in conducting the other services of the day.

ORDINATIONS.

On Wednesday, the 16th of January, the Rev. Henry Douglas, formerly of Rotherham College, was ordained to the pastoral office over the church assembling in Clay-path chapel, Durham. The Rev. J. W. Richardson, of Sunderland, commenced the service by reading suitable portions of Scripture, and engaging in prayer. The Rev. A. Reid, of Newcastle, preached an introductory discourse on purity of communion. The questions were asked by the Rev. S. Watkinson, of Monkwearmouth; and the ordination prayer was offered by the Rev. A. Jack, of North Shields. The Rev. W. H. Stowell, Theological Tutor of Rotherham College, gave a very impressive charge to the young minister, founded on Colos. iv. 17; and the morning service was concluded by the Rev. J. Harper, of Alstone. In the evening, the Rev. J. Parsons, of York, preached an eloquent sermon to the church and congregation on Acts v. 14.

On Monday, September the 9th, 1838, Mr. J. S. Bright, late of Highbury College, was publicly recognised as the pastor of the church and congregation assembling in Union chapel, Luton. The Rev. Dr. Gould, of Dunstable, commenced with reading and prayer; the Rev. W. Upton, of St. Alban's, defined the nature of a Christian church; the late Rev. J. Hall, of Chesham, asked the usual questions; the Rev. Dr. Halley delivered a faithful and affectionate charge; and the Rev. E. Hull, of Watford, concluded the service by administering counsels and encouragement to the people. The attendance was very numerous, and great satisfaction was expressed at the appropriate and efficient manner in which the service was conducted.

The Rev. Clement Dukes, A.M. was ordained to the pastoral oversight of the church assembling in Philip-street, Kingsland-road, on Wednesday, the 10th of April. The following ministers took parts in the service:—Rev. J. Campbell, Kingsland; Rev. R. Phillip, J. Yockney, T. Lewis, Dr. Fletcher, and N. M. Harry.

The services were deeply interesting, and the congregation so crowded that many were unable to gain access to the chapel.

ACADEMICAL INSTITUTIONS.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—Allow me to make, through the medium of your valuable Magazine, a few remarks on two articles which it contained; one in the November number, signed, "A Tutor;" and the other in the number for January, signed "R." The writers of both these articles think that the system of education for the ministry amongst us might be greatly improved. If any plan more judicious and efficient than that which is at present employed can be devised for training young men to be preachers of Christ's holy Gospel, and pastors of Christian churches, no one will hail it with greater pleasure than myself.

The two articles to which I refer are merely of a suggestive character; and in support of the suggestions which they make, both assume, and indeed attempt to prove that the present expenditure of our Congregational Colleges is extravagant. "A Tutor" states 125*l.* per annum is the average expense of each student to the Christian public. I am wholly ignorant of "A Tutor," and of the college to which he belongs; but if the statement which he makes is correct, as regards any of our colleges, may I be allowed respectfully to inquire whether Dissenting benevolence is in those instances sufficiently economised?

But to prevent any harm being done to our collegiate institutions, or any misapprehensions from being entertained respecting them, on account of the statements to which I have referred, I join with your Southern correspondent in your December number, in opposing them by facts. I have examined the Airedale College accounts for the last eighteen years, i. e., from 1820. After having done so very carefully, I beg to say that the average annual expense per student, is a fraction over 54*l.* In this calculation I have included the expenditure for board, tutors' salaries, all taxes, the yearly value of the College at rack rent, repairs in and out of doors; in fact, every thing which comes against the institution.

With reference to the statement of "R." I feel called upon to say that for many years, our number has but once been so small as twelve, and that was owing to those vicissitudes arising from the necessities of churches, &c., to which all our colleges are occasionally subject. Our standing provi-

sion is for twenty students, which is our present number, and has been for the last two years. Again, until I am better informed, I must entirely differ from "R." where he says, "This estimate," i. e. of "A Tutor," say 125*l.* per annum for each student, "is, I think, on the whole, a low one." meaning, as I suppose he does, that if the gross annual expenses of all our colleges were added together, and divided by the number of students, the sum per annum for each student would be more than 125*l.*

Thus, Sir, I think you will see, that so far as we are concerned, the estimate of both "A Tutor," and of "R.," are far from being correct; nor do I doubt that if the Treasurers of other colleges were to exhibit their totals, there would scarcely be found one in which the annual expenditure is so high as the estimates of "A Tutor," and of "R."

Whilst I again repeat, that I should rejoice in any improvement that can be effected in our academical institutions, I cannot help fearing that "A Tutor," and "R.," assuming that the expenditure of our colleges is much greater than it really is, may injure the cause which they doubtless wish to serve; nay, may in fact contribute to unsettle every thing, and improve nothing.

I am, Sir, yours truly,

THE TREASURER OF AIREDALE COLLEGE.

SPONTANEOUS BENEVOLENCE.

To the Editor of the Evangelical Magazine.

DEAR SIR,—It is probable that very many useful suggestions, like myriads of vegetable seeds scattered on unprepared ground, fail of being productive through the inapt disposition of the parties to whom they are addressed. And good men are sometimes disposed to discontinue their benevolent exertions, because so many of them appear to fail of their designed effect. Few persons seem to yield less to the discouragement hence arising than our valuable friend Mr. Knill, to whose letter in the January number of your Magazine I wish to recall attention. And while the fact I am about to relate will afford him a fresh occasion for thanksgiving, and possibly supply a new motive to his characteristic mode of well-doing; my hope is, that the Missionary Society may profit considerably by the result.

While in the pulpit on a Lord's-day, I received the following note from a member of the congregation:—

"Dear Sir,—It has been proposed to send to the London Missionary Society

from this congregation *one hundred pounds* towards sending out the hundred Missionaries kept back for the want of funds. From what I have seen, I am convinced we can do it, if you like to take it up. Will you, from the pulpit, invite all the people to help? The claim is strong."

I certainly was surprised as well as gratified at the reception of this note. I confess, I should have expected to be thought chargeable with inconsideration, at least, had I proposed such a thing. But I did not feel justified in withholding the contents of the note from the people, or in saying any thing that might damp their spontaneous benevolence. Still, lest other important institutions should suffer in consequence of this effort in behalf of the Missionary Society, I did not feel at liberty to urge the matter upon any individual. To many persons, I said, "If with your present burdens, you are willing and able to give the Missionary Society a hundred pounds above the usual subscriptions, I shall be very glad." And that it might appear to be as voluntary as it really was, the contributors were invited to bring their monies into the vestry, no plates being held at the doors. So the amount was raised, and I communicate the fact to you, not for the purpose of showing what has been done here, but to show how a thousand times the amount may be raised elsewhere. Let the churches take the business up as their proper work, and not wait for the exhortations or even suggestions of their pastors. Let influential laymen put the matter forward, and there is no ground to apprehend any thing but the hearty exertion of official and personal influence on the part of ministers.

I remain, dear Sir,

Yours truly,

CHARLES MOASE.

Bassingbourn, Feb. 21, 1839.

SPECIAL RELIGIOUS SERVICES.

To the Editor of the Evangelical Magazine.

DEAR SIR,—In accordance with the wishes of some of my respected brethren, I send you the following statement of the character and results of our late *protracted services*; hoping that it may be interesting to ministers and churches, and encourage them to "do likewise."

Having had side galleries erected in our chapel at the close of last year, we felt anxious to make the re-opening of the place, the occasion of some special effort to excite more solemn and general attention to eternal things. A meeting was held on

the evening of Saturday, December 15th, to implore the blessing of God upon our plan, and on the labours of my dear brethren. It was well attended; and we felt it to be a most impressive and beneficial exercise.

On the next day, the Sabbath, my friend and fellow-student, Mr. Sibree, of Coventry, preached twice, and administered the Lord's Supper in the afternoon.

The morning text was, "As the days of heaven upon the earth;" and that morning we felt the truth of the vivid and glowing illustrations of the text which my brother presented to us, and still regard them as strikingly descriptive and indicative of "the days" we afterwards enjoyed.

On the five mornings following, we held united meetings for prayer at seven o'clock; each morning meeting at the chapel in which the sermon was to be in the evening of the same day. And, notwithstanding the season of the year, the attendance at these early services grew from about one hundred and fifty persons at the first, to three hundred at the last.

On Monday evening, Mr. Sibree preached at the Wesleyan chapel,—subject,—“The importance of attendance on public worship.” On Tuesday, Mr. Newman, of Shortwood, at our place,—subject, “The danger of delay.” On Wednesday, Dr. Redford, at the Baptist chapel,—subject,—“The value of religion to the young.” On Thursday, at our chapel, addresses by the resident ministers, to the *sinner*, the *inquirer*, and the *Christian*, on prayer. And on Friday, Mr. James, of Birmingham, preached at the same place,—subject,—“The duty of Christians to attempt, by all means, the salvation of those around them.” The

evening services were crowded. The sermons were all deeply impressive, and we have reason to believe that *each of them was attended with saving power*.

Of the result I would for the present speak with great care. Yet I may state the simple facts. Our new galleries are all let with the exception of one seat, and our chapel is as nearly full as it was before they were erected.

The attendance at our week-night services is increased, averaging from one hundred and ten to one hundred and fifty persons.

Eleven members were added to us last ordinance day, who had been for some time the subjects of religion, but were induced by the late services to give themselves up publicly to God.

My meetings for *anxious inquirers* are attended by from forty to fifty hopeful persons. And last, but not least, the members of our church are generally excited to a measure of zeal and activity unknown to us before; and appear to be solemnly concerned for the glory of God and the salvation of souls.

I *might* say more, perhaps I *ought* to do so; but I have said enough to justify our solemn conviction, that the peculiar blessing of God is upon us; to account for the emotions of grateful pleasure the scenes around us have occasioned, and the lively hopes with which we are anticipating similar services at the beginning of next winter, are enough, I hope, to induce many of my dear brethren to adopt the same plan.

Dear Sir, yours,

HENRY WELSFORD.

Twokesbury, March 17, 1839.

General Chronicle.

CONTINENT.

OBITUARY OF MADAME RUMPH.

*From the Archives du Christianisme,
January 12.*

WITH profound grief, and humbling ourselves before Him whose ways, though often mysterious, are always full of wisdom and mercy, we record the unexpected death of Madame Rumph, wife of the resident minister (at Paris) of the free towns of Germany; who, younger even than Madame de Broglie*, has been, like her, removed from her family and the church. Though placed

by her fortune and personal qualities, and her husband's rank, in a brilliant station, her modesty and humility were so remarkable, that we have felt some hesitation in laying before our readers any account of her life or death. But her feelings in her last moments were so delightful and so precious, that joy and gratitude mingle with our sadness; and we think it our duty to mention some details for general edification, and to the glory of the Saviour in whom she had trusted, and to whom she had wholly consecrated herself, and who accompanied and supported her in the dark valley of death. If it is true, that few rich, few noble, few mighty humbly receive the Gospel; it is, no less true, that God, in his

* Vide Evan. Mag. 1838, p. 651.

infinite mercy, has savingly called some, that we may know that the sacrifice of his Son is equally needful for rich and for poor, for great and for humble.

After her marriage, the time of Madame Rumph was divided between Paris, where her husband's duties kept him during most of the year, and Switzerland, where she enjoyed a retirement more suited to her taste. In these two widely different spheres, she laboured for many years, with untiring energy and enlightened liberality, but always with the greatest modesty, and in the most retired manner, to spread around her the influence of the Gospel, and to impart to others that peace which she had herself found.

At Paris, she was a member of most of the female committees, which labour to sustain our religious institutions; and she contributed to their progress, not only by her prayers and her active and generous co-operation, but also by anonymous gifts, often larger than those avowed. We happen to know that once, on the very day when a friend had suggested that perhaps she had given too much to some religious object, she had contributed even more, so secretly, that the person who acted as the medium of her gift, did not know from whom it had come. In this manner she has given several thousand francs at once, with such precautions that those who received them were never able to learn the source of their relief.

But she did not confine her Christian efforts to subscribing to and assisting religious societies; she was herself active in visiting the poor and the sick, and in carrying to them at once that bread which cannot stay the hand of death, and the heavenly bread of eternal life. Full of love for souls and devotedness to Him who came to seek and save them, she was ingenious in her contrivances to adapt her own means to the ends she had in view, and to multiply the resources and excite the activity of others. Among other philanthropic projects, she deposited with a bookseller, at her own cost, and even with her own hands, a large collection of books, for the purpose of forming a popular and Christian library for the use of strangers visiting the capital. To be able thus to contribute in so many ways to the temporal and eternal good of her fellow-creatures, she kept a careful watch over her personal expenses, and learned, without neglecting what was due to her station in society, to sacrifice nothing to luxury or vanity.

While attending with great care to her domestic duties, she found time to attend, regularly, to all the means of grace within her reach; the faithful preaching of the Gospel having been one of the first means of her awakening and instruction in the

truth, she felt all its importance. Frequent reading of the word of God, meditation, and prayer, constant attendance on the ministry of the Gospel, and on Christian meetings, and a cordial participation in the efforts of her friends, for the advancement of the reign of Christ, gave, under the blessing of the Holy Spirit, such a maturity and solidity to her piety that, in a few years, she was looked on as "a mother in Israel."

Her reserve, which almost approached timidity, neither weakened her energy, nor lessened her zeal; with a simplicity, a tact, and a courage impossible to describe, she spoke of the things of God to persons the most difficult of approach, and in places where many, even older Christians, would have considered silence to be quite justifiable. "She knew," writes he who best knew her, "that *without* Christ she could do nothing, but that *with* Him she could do all things." This gave her an energy, a perseverance, and a force of character which placed her above all human considerations.

On leaving the capital she sought not ease or idleness. Her thoughts all turned to the good to be done, and the evils to be overcome in the country, where she so loved to contemplate, with her husband, the works of God, and the beauties of nature. She felt, in recalling the impressions made on her own mind in her earliest infancy, by the pious lessons of a Christian mother, the importance of religious instruction, suited to the capacity of little children, and she founded, in the cantons of Vaud and Geneva, three charity schools, over which she placed Christian masters: one of these schools was at Versoix, another at Beircins, and the third at Genthod. Their success has, by the blessing of God, answered the pious designs of their founder.

We may here mention a circumstance which shows her ingenuity and perseverance in the accomplishment of her charitable projects. Finding that many poor families could not profit by her schools, on account of the distance which their little ones had to go, she provided a little donkey-carriage to go from village to village, and fetch the children in the morning, and take them home in the evening. We cannot omit to record also, that, notwithstanding her very bad health, for a considerable time, she herself managed a school established in her neighbourhood by a friend, in order that the master might have time to improve himself in a more advanced school. Here she cheerfully passed her days, though fatigued by the heat and the noise, and surrounded by children often dirty and tiresome.

She was in the midst of occupations, at once so delightful and so useful; and, enjoying the most complete domestic happi-

ness, and surrounded with every good that earth could offer, was just forming new plans of benevolence, when this rare happiness was disturbed by illness long, painful, and mortal.

It seems that, from the beginning of her illness, Madame Rumph believed that it would end fatally. But this feeling sprung from a cause very different from that which often makes the sick think themselves in danger—the terror, namely, which they feel. Death, which had formerly been to her also the king of terrors, now no more inspired fear; and, assured of her reconciliation with God, she awaited calmly the moment when he should think fit to take her to himself. Nevertheless, though death had lost his sting, her faith, her patience, her love, were to be tried as by fire. Her disease early took an extraordinary character, and its malignity showed itself in pain and suffering of which no idea can be formed. During eight weeks of suffering so intense, as often to draw from her the most heart-rending cries and groans, never, (thanks to Him who had permitted her furnace to be thus heated!) never did a murmur escape her lips. Once, having asked her surgeon if he thought there was any hope of her recovery, and having received an answer in the affirmative, she said, “It is impossible; this cannot last long; I suffer too much; but no! not too much, since God does not think it too much; but it is very painful. O God! in thy great mercy, have pity on me.”

Her great sufferings having led her to speak impatiently to one of her nurses, she was much distressed by it, and, although she had begged her forgiveness directly afterwards, she desired a pious woman, who was attending on her, to pray for her, that God would pardon this fault; and, afterwards, sent her again to ask the astonished nurse to forgive her.

In her moments of ease, or when pain was less violent, she expressed herself very clearly as to her state and feelings. “I see,” said she, “death’s approach without anxiety, and yet who has more to regret than I? I have all that I can desire; happy as I am in a husband such as mine: O that God may give him strength to sustain the blow, and follow me! I have every thing that can be desired here below, and yet, you see, I leave the world without regret.” A few days before her death, she entreated one of her domestics, saying to him, among other things, “Seek the Lord while you are well, and while you are able, for if God deprive you of health, and lay you, as he has done me, on a bed of suffering, you will not always be able to think and pray.” Another time, speaking to the person who was sitting up with her, she

said, “Tell me, as a Christian, what you think of my state, whether my disease is likely to be fatal.” “Madame,” answered her friend, “humanly judging, I think death is more likely than recovery; but God is all-powerful; with him are the issues of life and death.” “Yes,” replied the invalid, “but I do not fear death, I shall be with God. May the Saviour subdue me entirely to his will!”

Madame Rumph also, with that spirit of order which was so remarkably shown in her, in these moments mentioned the arrangements she wished as to her funeral; desiring to be buried, with the greatest simplicity, in the cemetery of the village of Gilly. She spoke also of the carrying on of her schools after her death. Afterwards she thought, as often as her state permitted, of all the objects dear to her heart, and besought the prayers of the pious persons who were around her. But these moments of ease became very rare: towards the end of her sufferings, she was often delirious, but even then the heavenward tendency of her mind showed itself still. In that state she sang whole hymns in a clear and touching tone: thus she sang the hymn beginning,—

“Perfect is every work of Jacob’s rock.”

and the 65th of the “*Chants Chrétiens*,” ending thus,—

“How good to have thee, Christ! for sacrifice,
For shield, for king, for sun, for righteousness!
How sweet the peace with which thou fill’st the heart!
Rejoice, my soul! thy Saviour is the Lord!”

The last day of her life, (October 25,) she appeared exhausted and incapable of all effort; but her chamber was not deserted. All the day her attendants pressed around her, and prayers arose from many hearts that God, if such were his will, would permit his servant once more to speak, and bear testimony to his grace. The death-pang commenced at noon, and the contest was long and terrible. Her cold forehead and hands certified that death had already begun to lay hold on her feeble body; her lips seemed as though they were never to speak again. Her husband and attendants were melted in tears; they had no hope of again hearing the voice of her whom they had so loved. What then was the emotion of all when they heard her, a few moments before her death, ask distinctly who were around her, for her sight was so beclouded that she could not see them. Then, as her domestics were named, she addressed to each exhortations, affectionate, urgent, and appropriate to their respective dispositions; but it was to them no longer the voice of a feeble woman, but of one speaking under the powerful inspiration of

the Spirit of God! The first who was mentioned was her oldest servant, to whom she was much attached. "Thank you," said she, addressing him by name, "for all you have done for us; promise me never to leave your master;" then, placing on her heart that cold hand, which death had already seized, she added, "Love God with all your heart, with all your soul, with all your mind. Live for the Lord; seek the Saviour in the Bible, and you shall find him. Flappy will you be, if you can say like me, at your last hour, I am going to the Saviour. Love this Saviour; take hold of him; seek him till you find him; read your Bible daily." To another she said, "I have hoped much of you, but, perhaps, I have counted too much on your good disposition." "Ah, madam," said he, "I hope I am not so far off as you think, and for the future I will follow all your counsels." She answered, "Now, now! do not delay, for death cometh as a thief in the night." To a third she said, "I have already spoken to you;" reminding him in that solemn hour, of the conversation she had had with him some days before; then, addressing herself to the Christian women around her, she added, "As to you, you have already chosen the good part, the one thing needful; pray for me." Her husband then coming near her said, "What for me, Eliza? Have you nothing for me?" "Oh," she answered, "you are not ignorant of him; I speak to those who know him not."

It became very difficult to catch all the words which fell from her mouth: but she was heard distinctly to say: "I die happy—I die in Christ—I have been a stranger here below, but I am returning to my own country." She could not continue, though she made many painful efforts to speak. At last, in a very sweet, and most touching and plaintive tone, she said, "I am so tired."

Her husband kissed her forehead, covered with the cold sweat of death, and said to her, "Dear Eliza, I shall soon rejoin you, I shall endeavour to follow in your steps." She uttered twice the word, "Amen! Amen!" An expression of delight spread over her features, and then she added, "Now, Lord, deliver me! Amen!"

These were her last words: her mission on earth was ended. But how lovely a mission had it been! No one ever conjectured the good which she did, nor the discernment with which she did it. Her disinterestedness was singular. She took high ground; keeping alone in view the advancement of Christ's kingdom in the earth. Therefore, is her memory so blessed wherever she was known in her short life. Her death produced an indescribable sensa-

tion in the country, and especially around St. Vincent. Rich and poor met, from all parts, to assist in her funeral, and bedewed with their tears the ground which covers her mortal remains.

It has been justly remarked, that so prompt an appreciation of the character and piety of her whom we weep, forms an eulogium, not only of her, but of the country where she lived so few years, and where she died at the age of thirty-seven.

At the sad ceremony of her interment, the pastor Martignies, suffragan of Gilly, canton of Vaud, delivered a discourse, from which we have taken most of the preceding details. We borrow from it the following sentences.

"We are sure that we are conforming to her desires, in aiming not so much to record what may contribute to her fame, as what may serve to glorify Him, whom she had chosen as her master, and whose power has been fulfilled in her weakness.

"Her greatest joys on earth were the country where she was in the presence of the great works of God; and also especially the retirement of the family. There she divided her time between the husband of her love and the education of a niece whom she had brought up as a daughter, and whom she laboured to bring to the Saviour. Although it was evident that her mind was seriously devoted to the paramount claims of the eternal world, she was always cheerful, and often gave way to all her natural gaiety. Her conversation was animated, and when she spoke of the affairs of salvation, it was with admirable singleness of heart and mind: it was from the abundance of the heart that the mouth spoke. The influence of her Christian spirit was remarked and felt by all around her.

"The preaching which she loved, was that where the Gospel is presented in all its aspects; where the wretchedness of man, and his recovery by faith, are the cornerstone of the building. She required, in the preacher, neither laboured style nor elegant action, but a profound knowledge of Scripture, and a natural and feeling display of the truths of salvation.

"Christians! in every part of the account which we have given you, there is set forth an important truth, which we pray God to impress on all your minds and on all your hearts: it is, that even in this present world, there is a blessing greater than fortune, or reputation, or rank, or health—a blessing, which the torments of the most painful disease cannot take away from the happy soul which possesses it—a blessing which renders us happy in death, and will render us yet more happy in eternity—this blessing is, *the love of God*—the peace of God.

"Let us all, from this moment, labour to obtain that peace which passeth understanding."

CHINA.

To the Editor of the Evangelical Magazine.

DEAR SIR,—The long extract from Dr. Parker's interesting and candid letter, which you kindly insered in the Magazine for March, could not, I think, fail, in connexion with the striking appeal of Mr. Legge's which preceded it, to excite in the minds of all who carefully perused them, a deep and permanent interest in, and prayerful importunity for, the advancement of our Saviour's kingdom in China. To impress still farther upon the Christian public "the surpassing claims of this empire as a field for missionary exertion," and to afford information respecting the nature and objects of the Medical Missionary Society, which was alluded to in Dr. P.'s letter, and regularly organized at a public meeting, held in the rooms of the General Chambers of Commerce, at Canton, on the 21st of Feb., 1838, I enclose to you an abstract of the address which was ably drawn up by the chief founders of it, and which if you can insert in either the next or following number of your excellent Magazine, you will greatly oblige me and my Christian friends, and, I hope, confer benefit upon the Chinese Mission.

I remain,

With much respect and esteem,

Yours sincerely,

B. H.

Abstract of the Address.

The object of this society is to encourage the practice of medicine and surgery among the Chinese, and to extend to them some of those benefits which Christianity and science have conferred upon ourselves. To restore health, to ease pain, or, in any way, to diminish the sum of human misery, forms an object worthy of the philanthropist; but, in the prosecution of our views, we look forward to far higher results than the mere relief of human suffering. We hope that our endeavours will tend to break down the walls of prejudice and long-cherished nationality of feeling, and to teach the Chinese, that those whom they affect to despise are both able and willing to become their benefactors. They shut the door against the teachers of the gospel;* they find our books often written in idioms which they cannot readily understand; and they have laid such restrictions upon com-

merce, that it does not awaken amongst them that love of science, that spirit of invention, and that freedom of thought, which it uniformly excites and fosters whenever it is allowed to take its own course without limit or interference. Favourable results have hitherto followed the practising of medicine and surgery, and will continue to do so. It is a department of benevolence peculiarly adapted to China. "Heal the sick," is our motto, constituting alike the injunction under which we act, and the object at which we aim, and which, with the blessing of God, we hope to accomplish by means of scientific practice in the exercise of an unbought and untiring kindness. We have called ours a Missionary Society, because, we trust, it will advance the cause of missions; and because we want men to fill our institutions who, to requisite skill and experience, add the self-denial and the high moral qualities which are usually looked for in a missionary. For the agents by whom we are to carry our object into execution, we must look to the missionary boards in Great Britain and the United States. They have it in their power to help us, and are best qualified to select men that are fitted to execute our designs. We do not engage to support such individuals, but we offer them hospitals, with every other necessary and suitable accommodation and means of effecting good. Men of eminent qualifications and tried character are indispensable for the successful prosecution of the work, for on them the destinies of the society are suspended. If they fail, it fails. Their success is its success. By the employment of such an agency, the way will be paved to a higher place in the confidence and esteem of the Chinese, which will tend to put our commerce and all our intercourse with this nation upon a more desirable footing, and to open avenues for the introduction of those sciences, and that religion, to which we owe our greatness, by which we are enabled to act a useful part in this life, and which fit us for the enjoyment of a better life hereafter. And it will not be denied, that these form desiderata of no ordinary interest and importance. There are other advantages which, though they be of a subordinate kind, are not without their value.

Among the first, we would refer to the benefits which are likely to result to medical science by cultivating it in China. Different countries are characterised by the prevalence of certain maladies, and a partial or complete exemption from others; and Providence has displayed, in a striking manner, a corresponding variety in the distribution of remedies. The contemplation of disease, as influenced by the cli-

* Meaning that more force is necessary to open it.

mate, position, inland, or maritime locality of this country, and the general habits of the people, together with an examination into their extensive materia medica, must, therefore, necessarily be attended with considerable advantage to practical medicine.

Secondly. Information will be obtained, in this way, of the highest value to the missionary, and the man of commercial enterprise; for, by such an intercourse as these institutions will afford, the truth will be learned, in some measure, as to the general state of feeling really existing among the people, and the wants and resources of a territory so diversified and extensive, which are only known to us by reports.

Another advantage will be, in the education of Chinese youths in the medical art. Facts show that Chinese parents are not altogether blind to the desirableness of placing their sons in our hospitals, as three are already under tuition in the institution at Canton. Young men, thus instructed, will gradually be dispersed over the empire, and will dispense the benefits of the art which they have learned, wherever they go. The effect of such influences will be silent but powerful.

The state of medical science in China shows the value of our efforts. Their doctors are usually unsuccessful literati, and almost all adopt the common vagaries regarding the pulse—their infallible key to every ailment, and concerning the influence of the elements in causing and affecting disease. They admit their ignorance of medical science, especially of anatomy and surgery. An amusing and ridiculous compound of astrological dogmas, and dissertations on the influence of the elements, takes the place of the well-established principles of physiology and chemistry now received in the west. The Chinese, though exclusive in all their policy, come in crowds to our institutions, submitting to operations and medical treatment, with unbounded confidence and with every mark of unfeigned respect and thankfulness.

It has been sometimes objected, that to attend to diseases of men, is not the proper business of a missionary. The objection may be shortly answered, by a reference to the conduct of our Saviour and his apostles—what he was pleased to do by his divine power, and what they did by miraculous endowments, no one, in these days, can pretend to effect. But we are commanded and encouraged to imitate them, by the use of such means as knowledge and the exercise of a genuine charity will furnish. The importance of education has long been admitted, and none regard its requisite expense as a perversion of sacred funds; not that education can make the Pagan a Christian, but because it is one of the best auxi-

liaries. Neither has it been considered a misapplication of money, or of the missionary's talent, to employ science as an instrument wherewith to sweep away the foundations of idolatrous systems; not that science can convert a heathen, but that, by demonstrating to him the falsity of his religion, it may prepare the way for him to seek the truth. A similar rank and equal consideration are what we ask for the healing science and practice.

A peculiarity of the Medical Missionary Society in China is, that it addresses itself to the consideration of all. The man of science and philanthropist, who look especially to immediate benefits, are here interested. And to the sympathies of those who, while they equally appreciate the desirableness of contributing, in every feasible manner, to the welfare of the species for time, contemplate with unspeakably more solicitude, those interests which are eternal, it presents an irresistible and overwhelming claim.

When we survey the vastness of the field, the good to be effected, and when reflecting upon the immense resources of the western hemisphere, we compare these with the small portion of wealth required to secure the desired object, we are confident that benevolence, disinterested like its author, and as expansive as the woes of man are extensive, will not withhold the means. A rare opportunity is here afforded to the philanthropist of doing good. He is invited to unite in accomplishing a great, immediate and positive good, and to aid in introducing among this people, not only the healing art, but, in its train, the sciences and all the blessings of Christianity. To the various missionary boards, whose co-operation is sought, we would respectfully say, imitate Him whose Gospel you desire to publish to every land. Like him, regard not as beneath your notice, the opening of the eyes of the blind, and the ears of the deaf, and the healing of all manner of diseases. Until permitted to publish openly and without restraint, the truths of the Gospel, neglect not the opportunity afforded of freely practising its spirit. Scatter to the utmost its fruits, until welcomed to plant the tree that produces them—the "tree of life."

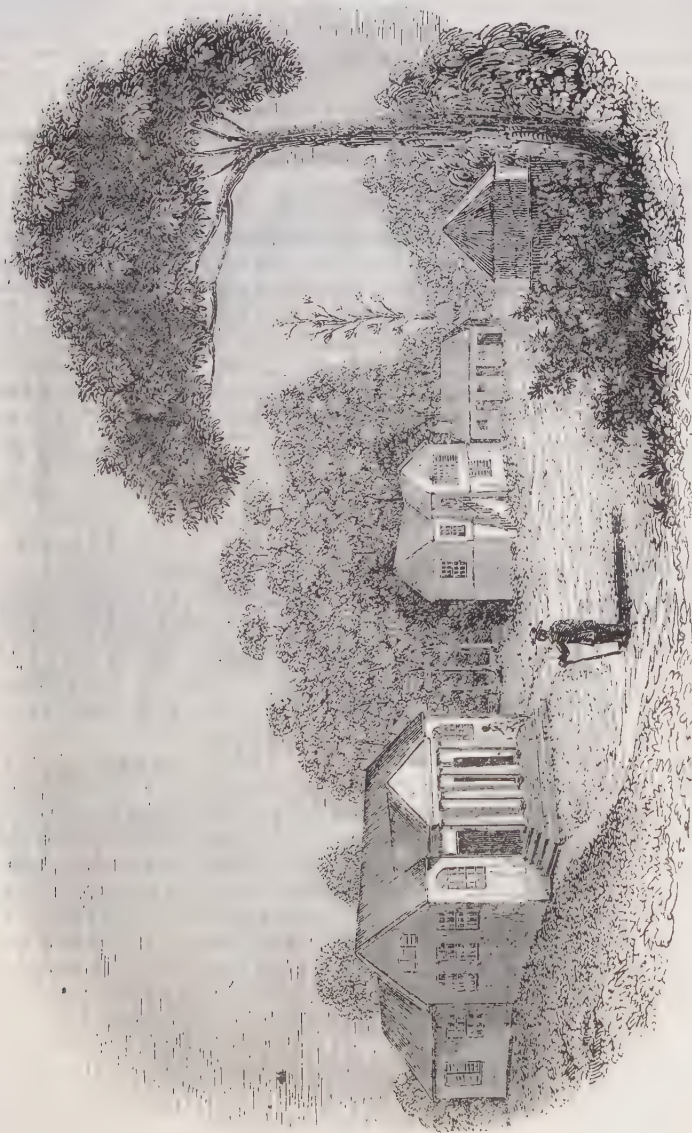
(Signed)

T. R. COLLEDGE.
PETER PARKER.
E. C. BRIDGMAN.

China, April 14, 1838.

Subscriptions and donations in aid of the above object will be thankfully received at the Mission House, Blomfield-street, Finsbury; and at Messrs. Hankey and Co., No. 7, Fenchurch-street, London.

THE
MISSIONARY MAGAZINE
AND
CHRONICLE.



RIDGMOUNT CHAPEL AND MISSION HOUSE, MANDEVILLE.

MANDEVILLE STATION, JAMAICA.

THE station at which the Rev. W. Slatyer first commenced his labours in Jamaica was Porus, which lies in the Clarendon district between Mandeville and Four Paths, at nearly an equal distance from each.* Four Paths, in the same district, is the station occupied by the Rev. W. G. Barrett. The Mandeville station, of which it is now intended to give a brief notice, is situated in the district of Manchester, on the borders of Clarendon.

In April, 1835, Mr. Slatyer arrived at Porus, and had scarcely entered upon his work when, from information that reached him and which he forwarded to the Directors, he was deeply impressed with the importance of Mandeville as a field for Missionary exertion. He ascertained that within a compass of three miles in that quarter, the coloured population amounted to nearly 4,000 persons, young and old, who were then almost wholly destitute of the means of moral and religious instruction. Mr. Slatyer was also informed that land and other accommodation necessary to the establishment of a Mission could be obtained there without difficulty.

In the merciful arrangements of Divine Providence, the field thus opened to the view of the Society was not long left without the culture it so deeply needed. Mr. and Mrs. Brown having been appointed by the Directors to labour as educational agents in the South of Jamaica, arrived at Kingston, in January, 1836, and the brethren to whom the choice of their station was committed, directed them to proceed to Mandeville, and pursue their important duties under the superintendence of Mr. Slatyer. Ground suitable for Mission premises was subsequently purchased, and measures were taken for the erection of a chapel and school-house. At the close of March, 1836, Mr. Slatyer and Mr. Brown, having pitched a tent at the place, commenced preaching alternately to a large congregation of negroes, and every subsequent Sabbath, until more permanent accommodation was provided, they were exceedingly gratified and encouraged to witness the earnest attention manifested by the people to the words of eternal life.

Early in the same year, Mr. and Mrs. Brown began their labours in the work of education by opening a school at Mandeville on the British System, and such was the progress made, that within a twelvemonth from its commencement, the number of children under instruction increased from a very few to nearly 100; many of whom, though at first ignorant even of the alphabet, learned in that short time to read the New Testament with considerable ease and propriety. The catechetical instruction of the adults was also attended with a pleasing measure of encouragement.

On the second Sabbath in January, 1837, Mr. Slatyer enjoyed the holy privilege and satisfaction of forming a church at Mandeville of 11 members, and was enabled to cherish the hope, that many additions would speedily be made to this little company of believers. Speaking of the members of his church, Mr. Slatyer, in a communication forwarded about that time, thus adverted to one of them:—"Another of the members is an old negress between 80 and 90 years of age, brought under the sound of the Gospel by my preaching at Bellefield.† Not a Sabbath passes that she is not at the house of God, though she has seven miles of mountain-road to travel to it, and had passed almost a century without scarcely once entering it; but now she truly loves it, for there she hears of Jesus so precious to her soul. Thus hath the Lord shown me tokens for good, made his work appear, and sent prosperity. It was a sweet refreshment, a hallowed enjoyment, to approach the table of the Lord and partake of the memorials of his

* About 11 miles.

† A station in the neighbourhood where Mr. Slatyer occasionally labours.

death in the new and solemn relation in which for the first time I dispensed the elements ; to me it was an event of indescribable interest."

In August, 1837, the station sustained a deep and serious loss in the removal, by death, of Mr. Brown, whose natural disposition, personal piety, and educational acquirements, eminently fitted him for the work in which he had engaged. During his brief course of useful exertion, he manifested superior devotedness in fulfilling the duties of his office, to which he invariably manifested an ardent and growing attachment. He was much beloved by our brother, Mr. Slatyer, and the children of the negroes confided to his care ; and the progress of the latter, while favoured by his instructions, afforded the highest satisfaction and encouragement.

From the increasing importance of the station, and the extent of its claims compared with those of Porus, Mr. Slatyer, at an early period, was led to consider it as highly desirable that he should himself remove to Mandeville, and make it the place of his abode and the scene of his permanent labours, still regarding it as his duty to bestow every practicable measure of attention on the station at Porus, to which he also recommended the appointment of a schoolmaster. This arrangement was subsequently carried into effect. In April, 1838, Mr. Slatyer removed with his family to Mandeville ; the schools at Porus have been under the charge of Mr. and Mrs. Hillyer since July, 1838, and Messrs. Slatyer and Barrett have for some time past pursued the plan of preaching there alternately.

Early in the present year, Mr. John Gibson, who arrived at Kingston in June, 1838, proceeded thence to Mandeville, and continued his work as schoolmaster and catechist in the schools at this station, under the superintendence of Mr. Slatyer. In the interval between the death of Mr. Brown, and the period at which Mr. Slatyer entered on the station as his place of residence, the schools underwent a considerable decline ; but subsequent to the latter event the number of children progressively increased until it reached an average attendance of 150, and since Mr. Gibson has joined the station, it is reported that the number has increased to nearly 200.

On the fourth Sabbath in July last, the new chapel and school-house were opened, and the special services held on the occasion were marked by general manifestations of grateful and pious feeling. An overflowing congregation attended, and the people contributed with even more than their usual liberality in aid of the Missionary cause, to which they have uniformly exemplified the most ardent attachment. On the same day, six members were added to the church, and united for the first time in showing forth the Lord's death. " Thus," observes Mr. Slatyer, " the Lord is adding to our number, and forming a people for his praise."

The sketch on the first page contains a view of Ridgmount Chapel* and Mission-house, at Mandeville. The latter building is the residence of Mr. Slatyer, who, in adverting to it states, " it stands on the brow of a hill, exposed to the cooling and delicious breezes which sweep unobstructed over several miles of subjacent country."

Reference has been made to the spirit of Christian liberality habitually evinced by the people. Of this a very gratifying proof has been recently afforded. When Mr. Slatyer informed the church members and candidates for church-fellowship of the existing deficiency in the Society's funds, they immediately subscribed among themselves the sum of 50*l.*,† a large amount, undoubtedly, compared with

* The chapel and school-house are under the same roof, and form but one building, the only separation between them consisting of a moveable wooden partition. This plan has been adopted at other stations as well as Mandeville, in order to secure the use of the school-house for the purpose of public worship in addition to the chapel itself.

† Mr. Slatyer intended to suggest a similar collection at Porus.

the limited extent of their means. The names of the subscribers, and of those who contributed towards the erection of the chapel, will appear in the forthcoming Annual Report of the Society.

The good which has been effected in the brief period that has elapsed since the commencement of this station, and the pleasing prospects now connected with the work, afford decisive evidence that the Lord has graciously regarded the labours of his servants, and inspire the cheering persuasion that the period is fast approaching when He will manifest yet more fully his purposes of grace and compassion on behalf of the negro race in the West Indies. It will be the unceasing prayer of those who have been mainly instrumental to the extirpation of slavery from this quarter of the globe, that the day of freedom which has lately opened there in calm and peaceful glory, may be sanctified and blest to the emancipated, by their receiving along with it the still purer light and liberty of the Gospel of Christ, so that all that has been hitherto accomplished may finally admit of being reviewed with no sentiment of regret or self-reproach, but with feelings of unmingled satisfaction and joy.

SOUTH AFRICA.—EXTINCTION OF COLONIAL SLAVERY.

It is now generally known that the emancipation of the apprenticed labourers in the colony of the Cape of Good Hope was completed on the first of December, 1838. This great measure—the long desired object of the Christian philanthropist—by which nearly thirty-six thousand persons, chiefly of the Hottentot race, were delivered from a state of comparative slavery, and fully invested with the rights and privileges justly belonging to them as subjects of the British Empire, appears to have been accomplished in an equally auspicious and satisfactory manner with the similar change effected in the British West Indies on the preceding first of August. A degree of apprehension had been entertained by a few, as to the conduct of the apprentices at the trying crisis of the day of universal liberty; and even some, who held a very favourable opinion of their general character and disposition, scarcely allowed themselves to think that the spirit of peace and good order could, on such an occasion, remain wholly undisturbed. But the event, it seems, has demonstrated in the happiest manner that such fears were unfounded, while it has amply justified the more cheering confidence of those who, from their better knowledge of the apprentices and of the extent to which the influences of religion had obtained power over their minds, were enabled to dismiss every feeling of anxiety on the subject.

The population at most of the Society's stations within the colony is partly composed of those who belong to the class of liberated apprentices. We give below extracts of the communications which have been received from Cape Town, Pacaltsdorp, Uitenhage, Hankey, and the Paarl, confirmatory of the preceding statements, and showing in detail that the celebration of the first of December, by the enfranchised population, has been such as the Christian public and friends of the Aborigines may contemplate with the most entire satisfaction.

CAPE TOWN.

The Rev. Dr. Philip had not returned from the interior, whither he proceeded in October last to visit the stations; but a letter from the Rev. H. Calderwood, who had undertaken to officiate during his absence from Cape Town, supplies the following gratifying information in relation to the present subject:—

The first of December passed over in this town in the most peaceable manner. Many of the former slaveholders are astonished that there has been no disturbance. They are quite unable to account for such a phenomenon. Between five and six

thousand apprentices were made free in Cape Town on that day, and for the first time permitted to call their persons and their earnings their own. But there was not a single committal to the Cape Town prison on the first of December, although on the previous Saturdays, for two months previously, there had been from one to eight committals for some crime or other. There seemed to be very little excitement, and I understand the canteens or public-houses were not so full that night as on other Saturday nights. Had an event so much calculated to produce excitement occurred in any town in England, the public-houses would have been crowded with the votaries of intemperance. The apprentices have certainly, to the surprise of many a dolorous prophet, proved themselves quite as much prepared to make a proper use of freedom as their former masters; and this is especially true in the country, so far as we have yet heard.

It appears by a letter which I have lately received, that many of the apprentices had been induced, by false representations, to pay a considerable sum for their freedom immediately before the first of December. This shows, however, that their anxiety to obtain freedom was intense. Many of the emancipated labourers are remaining for a little while with their former

masters, just to show their good feeling. And indeed generally where they have been well treated, they show no disposition to change. It is ridiculous to talk of their refusing to work, when they know very well that they must either work or starve. I feel persuaded that the moral effects of the recent change will yet be very great over the whole colony. May the Spirit of the Lord be poured out abundantly on this land! We require and entreat an especial interest in the prayers of the churches.

In the afternoon of the day of freedom, we had a number of children assembled to tea; they were very happy, and provision for the soul also was not neglected. In the evening we had a meeting in the chapel for coloured people; the service was in Dutch, conducted by Mr. Vogelgezang, an agent of the Christian Instruction Society of Cape Town. There were nearly 200 persons present, almost entirely coloured. The meeting, I think, was a profitable one. Had it not been on Saturday I should have had a meeting of the church. On the previous Sabbath I addressed the church members in reference to their present circumstances. The sermon containing this address has been published by request. I pray the Lord may bless the appeal to the Christians of Cape Town.

PACALTSBORP.

The venerable Missionary at this station, Mr. Anderson, adverting to the services held on the first of December, thus writes:—

At five o'clock in the morning we met for prayer and thanksgiving on the happy occasion. At ten a large assembly, including those freed from slavery, attended Divine worship. The children of the Infant School sang, "O'er the gloomy hills of darkness." I then addressed the congregation from Ps. xlviii. 9—11; endeavoured to draw the attention of each of the classes before me to the great things God had done for them; recommended them to think seriously, and seek to become partakers of a still greater redemption through Jesus Christ, and in their lives to manifest a real sense of thank-

fulness for what God had done for them. At the close, the children sang the hymn, "From Greenland's icy mountains." The occasion was truly interesting.

On Sunday we had a large congregation, between three and four hundred. In the morning I addressed them from Rev. xxii. 17, and administered the ordinance. In the afternoon I preached again from Heb. xi. 24—26, inviting them to imitate the example of Moses, and entreating those who had entered upon a life of freedom to look well to the first step taken by them, as on that their future happiness greatly depended.

UITENHAGE.

Mr. Messer, the Missionary labouring at this station, writes:—

On the never-to-be-forgotten first of December, not only those who live in town, but also a great many belonging to adjacent places, joined in the early prayer meeting held in my chapel, which was quite filled. Some of the inhabitants had been thinking that great disorder might take place, but they had no need to be afraid, for since I have been acquainted with this village I never experienced more quietness than on

that day. Few people were seen in the canteens: at least none belonging to this place, except one poor creature was, drunk, and he was put in prison immediately for his bad conduct.

On the 3rd of December they had what they called a feast of thanksgiving in token of what God had done for them; invited their friends and acquaintances; and their tables were spread with good things. The

meeting was opened with singing a hymn, and one of the pious apprentices delivered a suitable speech. When one party had taken their refreshments, consisting of tea and coffee, they went away, and the tables were filled with new guests, and so it was continued until late at night. The same entertainment was repeated the following evening, preceded by singing and suitable addresses; it was a most pleasing and

interesting scene. Some of the first gentry of the town were present, as also the Rev. Alexander Smith and myself and family. Mr. Smith before he left delivered a most excellent speech. The number who attended the second tea meeting was above 300. All these addresses and prayers have, I trust, not been in vain, or failed to make good impressions on the hearts of many who were present.

HANKEY.

Mr. Williams, at the Hankey station, adverts to the subject as follows :—

The first of December was a joyful day with us. In the morning at sunrise we held a prayer meeting, to seek the blessing of God on the engagements of the day. As soon as the apprentices came together, we held another meeting, for the purpose of offering public thanksgivings that the yoke of slavery was broken. In the afternoon a third meeting was held, at which Messrs. Walker and Backhouse, of the Society of Friends, spoke with much feeling and propriety. In the evening I addressed the apprentices from 1 Peter ii. 15, 16, and after I had finished, observed that if any one present had any thing to say, they were at liberty to speak. Several of our people

then rose successively, and spoke effectively, and they were followed by three or four of the apprentices, who spoke with much force and feeling on the subject of religion. One old man compared the emancipated slaves to a flock of sheep let out of the fold without a shepherd, exposed to many dangers; and strongly recommended them to desire me to write their names in a book so as to know them and watch over them in the Lord. All the apprentices in this part consider themselves as belonging to my congregation, and take care to make such agreements with their masters as that they can attend the church and school on the Sabbath.

PAARL.

The concluding extract is from Mr. Elliott's communication, dated Dec. 29, in which the subject is thus briefly noticed :—

The conduct of the emancipated apprentices on and since the first of December, has exceeded the highest expectations of their best friends. Not the slightest disturbance has taken place; the police has

had nothing to do. Instances of intoxication have been unusually rare. The Mission Chapel continues to be crowded to excess, even the pulpit being partly occupied by hearers.

The blessing of the Great Parent of the universe, who hath made of one blood all nations to dwell upon the face of the earth, and whose tender mercies are over all his works, has manifestly attended and followed hitherto the great act of justice and beneficence on the part of the British nation, to the accomplishment of which attention has now been directed. But a great work yet remains to be performed in the exertions necessary to secure those higher and better results of which the civil enfranchisement of the Hottentot should only be regarded as the forerunner and the pledge. His new-born liberties and rising energies must be guided into a salutary and heavenward channel, and every effort must be made to preserve them from being led according to the course of this world. The churches of Christ, especially, have additional duties and obligations now laid upon them, arising out of the altered state of society in this part of the African continent, as well as the West India islands; for under God, it depends upon them whether the possession of liberty by the multitudes lately held in slavery in these quarters of the world, shall or shall not ultimately conduce to their highest interests and well-being. Never has the period presented itself when an unreserved use of the means, committed by God to his people for the instruction and salvation of the heathen, was so obviously and urgently needed as at the present time, for the instance now before us is only one of many equally conspicuous and pressing. But who can doubt that He, who has prepared such a trial of

faith and love for the members of his spiritual body on the earth, will enable them to meet and sustain it until all the purposes for which it is designed are fully accomplished?

JOURNAL OF JOHN HALL, NATIVE TEACHER AT SALEM.

IN transmitting, under date of September last, the journal of Missionary labour, from which the annexed extracts are taken, Mr. Walton observes:—"The fervency of spirit displayed by the teacher, John Hall, has been particularly noticed by almost all the inhabitants of the large towns of Salem and Sheva Petta. Whenever he is out he hardly meets any one without telling them of the great salvation wrought out by our compassionate Redeemer for poor lost sinners, and inviting them to believe in him. On account of his kind, condescending, and earnest manner of speaking the truth as it is in Jesus, he goes by the name of Viragee.* Not a few of the natives have been known and seen to welcome his coming among them, and to listen with attention to his preaching. His labours have been so far blessed by the Lord as to lead several to inquire and to come to the Mission House for further instruction, and to obtain books." The journal thus commences:—

Conversation with an aged idolater.

Jan. 5.—Accompanied by Joseph Gill and Marienen, we proceeded to Aremapallium, three miles south of Salem. A few of the villagers came to the place where we stood up to make known to them the glad tidings of salvation. I read the 13th chapter of Luke, and preached to them the doctrine of repentance; my text was, "Except ye repent, ye shall all likewise perish." Among the hearers there was an aged man, who listened to all I said; after which, with an angry countenance, he expressed himself thus—"Is it come at last to this, that the gods of our forefathers, which have been worshipped from time immemorial, are useless things, and unworthy of Divine homage? Is there no good to be derived from worshipping images? Are they merely stocks and stones? Pray (with a sneer he asked) where did this new God of yours come from? where is he?" I told him that he is every where, without beginning or end, and knows every thing; that He created the world, and all creatures, trees, sea, &c.; that it is by his Almighty power, goodness, and mercy that they are maintained and preserved, and it is His word I now make known to you, that you may exercise repentance towards God, and faith in the Lord Jesus Christ. Forsake your lifeless and worthless idols which cannot save, and come with a willing heart to Him who is able and willing to save us poor sinners from the wrath to come.—After he heard my speech he went away not a little ashamed.

Quarrel about caste—peace made.

Feb. 1.—As I was going to visit the Sepoy Line School, I witnessed a dispute which took place between two women at the river.

This was in consequence of the low caste woman having accidentally touched the water-pot of the woman of high caste, which she said was polluted and insisted that a new pot should be brought and given to her. Four or five men were helping to settle the above dispute; I went and joined them, and endeavoured to compose the enraged mind of the offended party, by telling her that we are all fellow-creatures; that the God who made us, in whom we live, move, and have our being, commands us to love one another, and be of a forgiving mind. As the poor low caste woman whom she considered to be unworthy of her association was of the same family with herself, and since God had made all nations out of one blood, this trivial fault might be easily forgiven, especially as it was not committed intentionally.—With these words I pacified the disputants, and went my way.

Idolaters instructed and exhorted.

Feb. 24.—On my way to Salem, I met with ten women, who were carrying rice to sell at the Bazaar; when they came near a heathen temple they put down their baskets, and prostrated themselves before the image of stone called the goddess Mareatta. After they had arisen, I spoke to them of the great sin of idolatry; that the God who created them is a jealous God, and he will not give his glory to another, nor his praise to graven images. They silently listened to what was said, and went away.

Feb. 27.—At Comaraswamy Petta, many of the heathen assembled to hear the preaching of the Gospel. They said, "All that you state is true, but if we follow your doctrines our gods will be very angry with us, and this will end in our destruction." I told

* Zealot.

them that the fear with which they were possessed was groundless, that it was out of the power of those which are no gods to do them any harm. For instance, said I—"Allow me to throw down your god, and you will see that it cannot injure me; it will remain in the place where it is put, and cannot move thence." I exhorted them all to forsake their idols, and to believe in the Lord Jesus Christ, and they would be saved and become a happy and blessed people.

Influence of his presence at an idolatrous ceremony.

March 17.—This afternoon I went to the Chuckler's village, read and explained the 24th chapter of Matthew to the villagers; while thus engaged, they began to murmur because a stop was put to their offering a sacrifice to their goddess Mareamma. As I was present they found that they could not go on so well with their heathenish worship. Seeing this disposition, I expostulated with them on account of their idolatry, and the sorrow I felt that my labours among them did not produce any good effect. As I was going to leave them, they came running after me, entreating me not to go away, but to pray to my God to forgive them their sins. After speaking to them on the judgment, and praying for them in their presence, I returned home.

Opportunity of instruction improved.

April 10.—While I was walking into the town of Ahtoor, I found a few women quarrelling with the washerman respecting their unwashed linen. I went up to them, and told them that by sin we are all unclean. I asked the women to tell me what difference there was between the washerman's stone on which he beats the dirty clothes and the stone gods whom they worship. "Ah!" said one, "is it come to this at last, that

the washerman's stone and our gods are alike? You have been preaching to the people, tell us if they one and all consented to what you said." "Let them alone," said I; "but do you tell me what is in your mind regarding the truth you have heard from me?" They answered, "It is true that there is one God who made us and all things. Our Gooroos, the Bramins, never instruct us, but they come often to ask us for our money, which, when given, they mutter something in an unknown language, which they do not understand." A heavy shower of rain fell, which broke up the conversation, and obliged us to seek for shelter.

Instance of the decline of idolatry.

April 11.—Early this morning we went to Meolvadie. I read the 1st chapter of Romans, and my discourse was founded on the 19th and 20th verses. The crowd of hearers was great, and they listened very attentively, with the exception of two weavers, who spoke rather angrily, because we wanted them to become the faithful subjects of our King Immanuel. As I was going to purchase a pair of shoes, a few met me near the river; they informed me what they had heard in the morning had made some impression on their minds; that each family had subscribed a rupee to make a festival in honour of the god whose temple is at the foot of the hill, and whose name is Hyanar. We have now, said they, resolved to do no such thing, but to spend the money we have collected in buying provisions for the support of our families. I commended them very highly for this their good resolution, and told them by all means to put it into execution; to forsake their vain gods, and to believe in the Lord Jesus Christ, who would bless them not only in this world, but in the world to come.

ENLARGEMENT OF THE SOCIETY'S FUNDS.

THE annexed proposal has been made in a letter lately received by the Home Secretary. It is offered to notice not so much with the view of the specific plan it describes being carried into effect at the present time, as for the purpose of calling the attention of the friends of Missions generally to the important subject to which it relates:—

"From the statements in the Magazine of the want of funds, which compels the Society to refuse so many who offer themselves as candidates for the Missionary field, allow me to suggest a very simple plan of raising Fifty Thousand Pounds in one day. One million persons giving one shilling each would of course produce the sum. I therefore propose that notice should be given; that cards be provided and circulars sent to every congregational or other minister in the United Kingdom favourable to the interests of the Society; that on the first Sun-

day in May or June, each of the said ministers should make it known, and press it upon their congregation; that the Monday evening should be a special prayer meeting on behalf of the Society, and that Tuesday be the day for collecting the amount, when every person who can do so should take a card and collect one shilling each of their friends and neighbours; and if the amount is not raised in one day, I have formed a wrong opinion of the churches of Christ, and their zeal in the Missionary cause."

Anniversary of the London Missionary Society.

ARRANGEMENT OF THE SERVICES AT THE FORTY-FIFTH GENERAL MEETING.

TUESDAY, MAY 7th.

A Meeting of the Directors of the Society, both Town and Country, will be held at the Mission House, Blomfield-street, Finsbury, at Three o'clock in the afternoon.

WEDNESDAY, MAY 8th.

Morning, Surrey Chapel.—Rev. Thomas Binney, of London, to preach.

Evening, Tabernacle.—Rev. David King, A.M., of Glasgow, to preach.

The Morning Service to begin at Half-past Ten, and the Evening at Six o'clock.

THURSDAY, MAY 9th.

Morning.—The PUBLIC MEETING will be held at EXETER HALL, in the STRAND.* The Chair to be taken, *precisely at Ten o'clock*, by Sir Culling Eardley Smith, Bart.

Evening.—St. Barnabas Church, King's-square, Goswell-street; the Rev. Henry Hutton, A.M., Incumbent of Woburn, and Chaplain to His Grace the Duke of Bedford, will preach on behalf of the Society.

Service to begin at Half-past Six o'clock.

FRIDAY, MAY 10th.

Evening.—The Sacrament of the Lord's-supper will be administered at the following places of worship to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers, viz. :—

SION CHAPEL	Rev. Joseph Fletcher, D.D.....	to preside.
Craven Chapel	Rev. John Leifchild, D.D.	"
SILVER-STREET CHAPEL	Rev. Dr. Raffles, of Liverpool..	"
YORK-STREET CHAPEL, WALWORTH	Rev. Andrew Reed, D.D.....	"
CLAREMONT CHAPEL	Rev. Dr. Redford, of Worcester.	"
St. THOMAS'S-SQUARE, HACKNEY..	Rev. Robert Halley, D.D.	"
STOCKWELL CHAPEL	Rev. George Collison	"
MABERLY CHAPEL	Rev. J. J. Freeman	"
TOTTENHAM COURT-ROAD CHAPEL.	Rev. John Ely, of Leeds	"
HANOVER CHAPEL, PECKHAM	Rev. Dr. Wardlaw, of Glasgow..	"
JAMAICA-RROW, BERMONDSEY	Rev. Richard Knill	"

Services to begin at Six o'clock.

* Admission to the Hall will be by TICKETS, for the *Platform*, the *Central Seats*, the *Raised Seats*, and *Western Gallery*, respectively.

The *Platform* will be appropriated to the Directors of the Society, both town and country; to the Speakers;—to the representatives of kindred Institutions, and to such other Individuals as it may be deemed proper specially to invite; together with all *Ministers who are Members of the Society*.

For the *Central Seats*, Tickets will be furnished :—

To Annual Subscribers of Five Pounds, or to a Family contributing Five Pounds or upwards, either to the Parent Institution or to an Auxiliary Society—One Ticket.

To Presidents, Treasurers, and Secretaries of Auxiliary Societies—One Ticket each.

To Collectors of Five Pounds per annum, and upwards—One Ticket each.

For the *Raised Seats*, and *Western Gallery*, Tickets of admission will be supplied to all other persons, Subscribers or Contributors to the Parent Society, or to its Auxiliaries and Associations, so far as the Hall will admit.

N. B. *No individual can be entitled to a Ticket in more than one capacity.*

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday, Saturday, Monday, Tuesday, and Wednesday, the 3rd, 4th, 6th, 7th, and 8th days of May.

Ministers, who are Members of the Society, will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish *personally* to attend.

FORMATION OF AN AUXILIARY MISSIONARY SOCIETY AT SYDNEY.

SINCE the reception of the gratifying intelligence from Mr. Williams, which was published in our last number, including a statement of the measures in progress at the time he wrote, for the establishment of an Auxiliary to the Parent Society, at Sydney, New South Wales, a further communication has been received from him, dated Oct. 11, announcing the accomplishment of this important and desirable object under circumstances of great interest and promise. Writing at the date now mentioned, Mr. Williams observes:—"We had a most delightful meeting last night, (Oct. 10,) and formed the Auxiliary. His Excellency Sir George Gipps and Lady Gipps were present, also Captain Bethune, R. N. of the *Conway*, who has been visiting the islands, and who bore testimony on the occasion to what he witnessed there."

The friends of Missions at home will participate in the feelings of satisfaction and devout thanksgiving unto Him who has all hearts at his disposal, which the Directors desire to cherish in reference to the event now under notice, peculiarly calculated as it is to cheer their hopes, to encourage their exertions, and to strengthen their faith as to the speedy approach of the period when the Gospel of the Redeemer shall be diffused among all the nations of the earth.

The list of donations and subscriptions, with the names of the contributors, transmitted by Mr. Williams, is as follows:—

Donations.			Ann. Subs.			Donations.			Ann. Subs.		
	£	s. d.		£	s. d.		£	s. d.		£	s. d.
His Excellency Sir G. Gipps	20	0 0				Mr. Foss	10	0 0		5	0 0
Alex. M'Leay, Esq.....	10	0 0		5	0 0	Mrs. Foss				5	0 0
John E. Manning, Esq.,	5	5 0		2	2 0	Mrs. J. Stephens				1	0 0
C. Nicholson, Esq., M.D. ...	5	5 0		5	5 0	Captain Innes.....				3	3 0
Mr. David Jones	50	0 0		10	10 0	A mite from a friend who subscribed in England.....	1	0 0			
Mr. Thomas Street	5	0 0				John J. Davies				2	2 0
Mr. Samuel Peek	25	0 0		10	for 5	Thomas Jones	5	0 0			
Mr. J. Hyndes	5	0 0			years.	Mrs. Redman.....	1	0 0			
Mr. G. Sutton	5	5 0				Mrs. Ironside.....	1	0 0			
Rev. J. Saunders	5	0 0				H. K. Salting, Esq.	5	0 0		2	0 0
Mr. Keys.....	10	0 0			[years.	Miss Jenkins.....				1	0 0
Mr. Wright.....				50	for 5	— Garrard, Esq.	10	0 0			
Mr. J. W. Smart	10	10 0		2	2 0						
Mr. Bourne	10	0 0		5	0 0						

The list had not been closed.

On the day he wrote, Mr. Williams was leaving for Parramatta, with the view of proposing the formation of a similar institution at that place. After returning to Sydney, he states it was his intention to sail immediately for the Navigators Islands, and having landed the brethren at their stations, to retrace his course towards the colony for the purpose of paying his first visit to New Caledonia, "so that," our brother remarks, "before you receive this communication, I shall, I trust, have commenced the labours on which my heart has been long set."

MISSION AT RAROTONGA.

THE particulars inserted below are taken from one of the most recent journals of our brother, the Rev. Charles Pitman. They will serve, remarks Mr. Pitman, (adverting to these and other portions of the same communication,) to show in some measure what God is pleased to do for us in this distant island of the sea. One of the most cheering features of the present time, he continues, is the desire manifested by many of the young people to unite themselves to the Church of Christ. Several have been baptised and received into communion, and many more remain as candidates for both ordinances. Mr. Pitman then proceeds with his interesting narration:—

Conversation with an aged native.

One day sitting in my study, an old man walked in, or rather came creeping, and sat down at my feet. He is one of the oldest warriors in the island.

"Well, my friend," I asked, "what is your business?"

"I wish to give myself to God in baptism."

"Is that the *real* desire of your heart?"

"Yes, my real desire."

"Do you love God and Christ?"

"Yes, I love God. I have been," said he, "a wretched being—a great warrior in this place, and many a one have I slain in my days of ignorance. But this is a new day. We now hear things that we never heard before. I came to chapel, and you preached from these words, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' There, there," said he, "the cross of Christ, the cross of Christ."

"Do you know who Christ is?"

"He is the Son of God."

"What was his object in coming into this world?"

"To be the true sacrifice for sin, that we might be saved."

"Do you pray to him?"

"Oh, yes."

"Do you trust in him?"

"Yes, like this, (leaning his back, and resting his whole weight against the sofa in my study,) my soul thus leans on Christ."

I was much affected by the earnest manner in which he spoke. After receiving suitable answers to many other questions, I requested him to go frequently to Tupe,* who would instruct him in Divine things, and after a little while to return to me again. "For the future," he said, "I will sit exactly under the pulpit that I may hear distinctly."

Reception of Church members—Experience of Matatea.

Seven members, the first-fruits gathered from amongst my school children, were this evening admitted into the church of Christ at this station. One of these, Matatea, related on the occasion how he had forsaken the path of life after the death of his father; and his evil doings, in consequence of which his landed property was taken from him by the laws of the land. He here minutely described the feelings of which he was the subject during that period. The pious conversation of Pa, our Chief, and Tupe, and the faithful manner in which they pointed out his awful state made, he said, powerful impressions upon his heart and conscience. The recollection of a discourse from James i. 15, he could not banish from his mind. This led him to consider the evil consequences of sin when once conceived; to determine to abandon his evil courses, and to humble himself before God. Having conciliated the favour of the Chief, his lands were afterwards restored to him. He com-

menced a careful perusal of the sacred Scriptures, and found relief to his distressed mind, especially from John iii. 36. On one occasion, when he came to me for conversation, I pointed out to him the mercy of God to returning prodigals. The change produced in his heart, he trusted, was by the power of the Holy Spirit; now he wished to join himself to the people of God, and to be a sincere disciple of the Saviour, through whom alone he expected eternal life.

Account and religious experience of Tekori.

Another of the members is named Tekori, a promising young man in my school, and my assistant. His father died when he was young, and he was brought up by his uncle, who, with this lad, was the very first I baptised. Tekori was then a boy about seven or eight years of age. His conduct ever since I have known him has been consistent, and among his countrymen he bears an excellent character. He gave a very pleasing and interesting account of himself from his youth. For many years, he said, he was thoughtless and indifferent, knowing nothing experimentally of the way of salvation. Gradually, however, he felt his mind enlightened, and obtained a different view of things. Passage after passage of Sacred Scripture which he heard, until it had become familiar to him, began to appear new in power and meaning, as did also the reading of those portions of the word of God he had in his possession. One day he carefully read the third chapter of John; and when he arrived at the last verse, his attention was more than ordinarily arrested, and I was compelled, said he, to ask my heart, my own heart, "Dost thou believe on the Lord Jesus Christ?" The latter part of the verse greatly alarmed him for some time; but in reflecting on Christ as the way of salvation, his work and sufferings, he felt peace, and a desire to receive him into his heart as his only Saviour.

His statement was exceedingly pleasing, and modestly spoken. He has written it out by my request, and given it to me. May it prove that these young men have been truly born of God, and be an extensive blessing in their day and generation. Holy Father, keep them from the evil of the world, and the deceitfulness of their own hearts. Watch over them night and day, and let not the enemy of their souls gain ascendancy over them. Take them under the shadow of thy wings, and let their souls be precious in thy sight!

* A native teacher.

SOUTH OF INDIA.—MISSION AT VIZAGAPATAM.

LETTERS lately received from the brethren at this station, Messrs. Gordon and Porter, contain the encouraging statements which will be found below. The labours and influence of the Mission at Vizagapatam are diffused over a large extent of country in this part of India, and in various ways the great truths and principles of Divine Revelation are conveyed to multitudes of the heathen inhabitants; proving, it is hoped and believed, the power of God to the salvation of increasing numbers. At the station itself the work of Christian education is extensively carried forward, and exhibits, at the present time, for the most part, a peculiarly pleasing and hopeful aspect. Two schools have been established for the education and training of native orphan children; and in relation to one of these, Mr. Gordon, writing in October, states:—

The orphan school, under the care of Mrs. Gordon and myself, has had several additions during the present year; but we labour under great difficulties with regard to a good teacher and superintendent. The children are making pretty good progress in English and Teloo goo, and plain and ornamental needlework. Two of the children whom we took from the most appalling situations of misery and distress, have departed this life. One of these was a very amiable little girl. A few days ago we lost a very fine boy belonging to the school; his disease was dysentery, with which he was afflicted for about three months. During his painful and lingering illness, I had many opportunities of seeing and conversing with him about the interest of his soul. I am not without hope that he has departed to a better world. I asked him one day when he was very low, "Henry, would you like to go to heaven when you die?" "Yes, Sir." "Why?" said I. "Heaven is a fine place, Jesus Christ there—good people there—God there." "Who is Jesus Christ?" "The Son of God." "What did he do for you?" "He died for our sins." "Do you love Jesus Christ, Henry?" "Yes, Sir." "Do you know that you are a sinner?" "Yes, Sir." "How do you think you will get to heaven if you are sinful?" "Jesus Christ take away all my sin."

This was the purport of my conversation with him, and it was at different times repeated. It has been a source of great comfort to our minds to think that this poor lad was taught the way to heaven in our orphan school, and that he has died, leaving

(To be continued.)

some pleasing hope that he is safe for eternity. He was about 10 or 12 years old, and always gave us satisfaction from his good behaviour. He had made pleasing progress in English and Teloo goo; and I fondly hoped, that being a Goomsur boy, he would some day become a preacher of the Gospel to his countrymen in that benighted part; but the Lord, whose ways are not as ours, has ordered otherwise; it therefore becomes us under all trials and disappointments to say, "The will of the Lord be done."

Mission Church.

The little native church has had few additions during the year; the members, however, continue steadfast, and give general satisfaction to us all. O may we have grace to persevere in this arduous and self-denying work, looking unto the Holy Spirit alone to bless and prosper our labours!

Opening of a new Chapel.

On Tuesday last, we had the pleasure of opening a small place of worship in a village about two miles from this town. The season was interesting. A good number of the villagers and children of both the orphan schools formed the congregation. It is a very neat little building, about 33 feet by 16, with a verandah in front, and another behind, and capable of seating about 150 people. During the service the people evinced much attention. We propose to have a stated public service once a week in this place, and pray that the Lord may bless the preaching of the word to the poor benighted heathen.

MISSIONARIES ON THEIR VOYAGE OUTWARD.

THE *South African Commercial Advertiser*, of the 6th of February last, conveys the pleasing intelligence of the arrival, in Table Bay, Cape of Good Hope, on the 1st of that month, of the *Lord William Bentinck*, in

which vessel Mr. and Mrs. Howe, Mr. and Mrs. Pratt, Mrs. Pitman, and Mr. John Barff, embarked from London for the South Sea Islands, early in last November.

RETURN OF THE REV. JOHN EDWARDS FROM BERBICE.

THE Directors deeply regret to state, that the Rev. John Edwards has been compelled to leave his station at Hanover Chapel, West Coast, Berbice, and return to this country, in consequence of serious failure of health, and the general unsuitableness of

the climate of Berbice to his constitution, on account of which he is unable to contemplate resuming the Missionary work in that part of the world. Mr. Edwards arrived, with Mrs. Edwards, at Plymouth, in the ship *Kingston*, on the 3rd of last month.

ARRIVAL OF REV. G. GOGERLY AND FRIENDS AT CALCUTTA.

THE ship, *Duke of Buccleugh*, is named in Lloyd's List among the arrivals at Calcutta on the 17th of last January. No communi-

cations have yet reached us from Mr. Gogerly himself or the brethren who sailed in this vessel from London in September last.

LETTERS RECEIVED FROM MISSIONARIES, &c.

ULTRA GANGES, 1838. — Malacca, Rev. S. Dyer, Nov. 1. Pinang, Rev. T. Beighton, Sept. 10. Rev. Messrs. Beighton and Davies, Sept. 12. Batavia, Rev. W. H. Medhurst, Nov. 17. Mr. W. Lockhart, Nov. 17. Mr. W. Young, Jun., Oct. 18.

EAST INDIES, 1838-39. — Calcutta, Rev. C. Piffard, Dec. 23. Belgaum, Rev. J. Taylor, Oct. 19. Bellary, Rev. J. Reid, Jan. 11.

RUSSIAN EMPIRE, 1839. — Ona, Rev. W. Swan, Jan. (no day specified.)

MEDITERRANEAN, 1839. — Corfu, Rev. I. Lowndes, Feb. 28, and March 15.

SOUTH AFRICA, 1838-39. — Cape Town, Rev. H. Calderwood, Jan. 22. Paarl, Rev. W. Elliott, Dec. 29. Tulbagh, Rev. A. Vos, Nov. 6. Hankey, Rev. E. Williams, Dec. 20, Jan. (no day specified.)

Bethelsdorp, Rev. J. Kitchingman, Jan. 2. Graham's Town, Rev. J. Monro, Dec. 26, (from Caffre Drift.) Lattakoo, Rev. R. Hamilton, Dec. 13. Komaggas, Rev. J. H. Schmelen, Aug. 7.

AFRICAN ISLANDS, 1838. Mauritius, Rev. D. Jones, Dec. 7 and 8. Mr. E. Baker, Dec. 8.

WEST INDIES, 1839. — Rev. S. S. Murkland, January 25. Rev. C. Rattray, Jan. 16, February 1. Berbice, Rev. H. S. Seaborn, Jan. 9. Rev. J. Edwards, Jan. 10. Rev. S. Haywood, Jan. 10. Jamaica, Rev. J. Wooldridge and Brethren, Feb. 13. Rev. J. Vine, Feb. 12. Rev. W. Alloway, Feb. 20. Rev. W. Slatyer, Feb. 1. Rev. W. G. Barrett, Feb. 20. Rev. B. Franklin, Feb. 19. Mr. J. Howell, Feb. 23.

MISSIONARY CONTRIBUTIONS,

From the 1st March to 6th April, 1839, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.
Peter O'B.	1	0	0	A Friend, for a Nat. Tea.				Finsbury Chapel.....	70	0	0
W. P.	1	1	0	to be called John Ste-				For N. Tea. A. Fletcher	10	0	0
Anonymous, per Messrs.				phenson	10	0	0	80l.			
Ward and Co.	2	0	0	P., per Rev. J. Arundel,				Guildford-st. Welsh Ch...	40	5	11
A Widow and family.....	1	0	0	for the West India Mis-							
Mr. Wooldridge	20	0	0	sions	10	0	0	Hackney, St. Thomas's-			
Mrs. Ensor	0	15	0	Legacy of late G. Ham-				square, gen. pur.	171	17	
A Friend, by Mrs. Holmes,				mond, Esq.	3000	0	0	For Kat River.....	4	6	10
Clapton	2	0	0	LONDON AUXILIARIES.				For Chinese Mission ...	1	1	0
Anonymous	0	10	0	Adelphi.....	1	6	0	For Nat. Teachers	20	0	0
Col. by Miss Leifchild,				Alderinanbury.....	51	9	5	For South Seas	0	10	6
from private friends ...	20	0	0					197l. 15s. 7d.			
S. F.	0	10	6	Barbican, gen. pur.....	207	18	0	Old Gravel Pit Meeting	58	18	4
O., per Rev. J. Arundel,				For building Chapel ...	10	0	0				
in consequence of the				For Fem. Education ...	2	5	0	Hare Court	56	12	4
Appeal	10	0	0	For the Nat. Tea. A.				For Nat. Tea. W. T. J.			
T. S.	1	0	0	Tidman and John				Clark	10	0	0
Miss Whalley, Brother,				Adam.....	20	0	0	66l. 12s. 4d.			
and Friends.....	1	12	6	For Wid. & Or. Fund...	15	0	0	Holywell Mount.....	56	9	3
Mrs. Edwards's children	1	18	6	255l. 3s.				Horsleydown	35	9	1
Kingsland and Maberly				Bethnal-green	20	0	0	Hoxton Academy	105	0	0
Sunday School.....	4	7	0	Bishopsgate Chapel	74	13	8	Jamaica-row	128	8	2
Collected by Miss Collison	5	3	4	For Native schools.....	7	10	0	Jewin Crescent	55	16	7
Workmen at Mr. Evans's,				82l. 3s. 8d.				Kingsland.....	56	14	3
Shoreditch	9	0	0	Brixton-hill	102	19	4	Latimer Chapel	19	0	0
Mrs. Davidson, Mis. Box				For Native Schools.....	1	11	6	For Alice Saunders, at			
and fines	1	0	0	104l. 11s. 10d.				Neyoor	1	10	0
Produce of trinkets col-				Broad-street.....	82	1	8	For Wid. & Or. Fund...	2	2	0
lected by Rev. R. Knill	5	3	0	For Christian Institu-				22l. 12s.			
and others.....	0	10	6	tion, Calcutta	6	10	6	Limehouse Chapel.....	12	0	0
Missionary Box, South				88l. 12s. 2d.				Maberly Chapel, in ad-			
Quay, London Dock ...	0	10	6	Camberwell	113	8	10	dition to 30l. last month	41	5	2
Mis. Box, Mrs. Kidd.....	1	1	0	Chapel-street	21	2	3	Marlborough Chapel (50l.			
Q., per Rev. J. Arundel,	10	0	0	Clapton, 3 Quarters	23	9	11	paid before)	20	0	0
for the Chinese Mission								Neckinger-road	44	3	3
Mrs. Masters, for schools	20	0	0	Claremont Chapel	89	17	6				
at Quilon	20	0	0	For Neyoor School.....	11	10	0	New Court	42	19	10
A friend to the Missionary				101l. 7s. 6d.				For Mrs. Mather's Sch.	5	14	0
Society, to promote fe-				Craven Chapel	147	14	4	48l. 13s. 10d.			
male education among				Crown Court	7	13	4	North London and Islington.			
the Chinese	20	0	0	Collier's Rents	1	2	4	Barnsbury Chapel	41	13	1
Mrs. Potter and Mrs. J.				Esher-street.....	11	8	10	Holloway Chapel.....	83	2	8
Williams, for the Nat.				Fetter-lane	151	3	4	Kentish Town.....	6	15	0
Tea. E. Cook	10	0	0								

	£	s.	d.		£	s.	d.		£	s.	d.
Lower-street, gen. pur....	115	19	10	For William Dale Bat-				Northwich	25	0	0
For Native Schools ...	10	0	0	ten Chapel	10	0	0	Saighton	1	10	3
For Wid. & Or. Fund....	10	0	0	Mortimer	16	16	0	Tattenhall	52	9	4
133 <i>l.</i> 19 <i>s.</i> 10 <i>d.</i>				Newbury	151	0	4	Tarvin	4	1	8
Tonbridge Chapel, gen.				Pangbourn	3	0	0	Waverton	0	8	8
purposes	62	18	7	Reading, on account...	26	11	6				
For Native Girls, M. E.				Wallingford	40	0	0	Less exps. 22 <i>l.</i> 13 <i>s.</i> 5 <i>d.</i>	328	16	6
Lammin and M. Ton-											
bridge	6	0	0								
68 <i>l.</i> 18 <i>s.</i> 7 <i>d.</i>											
Union Chapel, gen. pur....	206	2	0	N.B. In consequence of				Cumberland.			
For Julia Knill	2	10	0	the decease of Rev. A.				Whitehaven.....	11	0	0
For Nat. Tea. J. Watson	10	0	0	Douglas, the late Treas-							
For Boy at Benares,				urer, the following				Derbyshire.			
Paul Lewis	3	0	0	sums, which had been				Chesterfield.....	25	6	3
For Wid. & Or. Fund....	12	0	0	paid into his hands, can-				Dronfield	9	13	9
233 <i>l.</i> 12 <i>s.</i>				not be remitted until his				Middleton, for N. Tea. J.			
Orange-street	52	15	0	will has been proved.				Wall	10	0	0
				Maidenhead.....	119	15	3	Devonshire.			
Peckham, gen. pur....	154	2	6	Abingdon	45	0	0	Totnes	20	0	0
For Nat. Tea. W. B.				Twyford	1	9	0	Newton	14	0	0
Collyer	10	0	0	Reading balance.....	22	0	0	Exmouth, Ebenezer Ch.	11	4	0
Nun Green Branch....	7	10	4	Buckinghamshire.				Point in View	2	5	0
171 <i>l.</i> 12 <i>s.</i> 10 <i>d.</i>				North Aux. per Rev. T.				Tiverton	19	8	0
Pimlico (14 <i>l.</i> 2 <i>s.</i> paid be-				P. Bull—							
fore)	27	18	0	Adderbury	3	10	0	Plymouth, &c., Aux. Soc.—			
For Nat. Tea. E. A.				Brackley	3	14	6	Norley Chapel.....	109	0	6
Dunn, J. Moore, and				Buckingham, Old Meet.	28	8	6	Public Breakfast....	115	4	8
J. Hickes	30	0	0	New Meeting	10	13	3	Batter-street Chapel ...	8	11	6
57 <i>l.</i> 18 <i>s.</i>				For N. Tea. W. Priest-				Rehoboth do.	5	1	0
Poultry Chapel	200	0	0	ley	10	0	0	Devonport Princes-st.	35	19	11
Silver-street.....	140	0	0	Great Horwood	2	10	0	Mount-street	14	6	4
Sion Chapel	30	0	0	Newport Pagnell....	61	18	5	Subscriptions	14	5	0
Spa Fields.....	49	15	0	For N. Tea. W. Bull,				Salem Chapel, Morrice			
				and J. Cripps	20	0	0	Town	4	0	7
Sepney, gen. pur.	180	12	5	Olney	16	0	2	Bethel Ch. Torpoint ..	6	2	2
For Female Education	48	16	7	Potters Pary	15	0	1	Cawsand	8	2	5
229 <i>l.</i> 9 <i>s.</i>				Stony Stratford	9	4	10				
Stockwell, gen. pur.	134	15	5	Towcester	10	17	7	Less exps. 9 <i>l.</i> 5 <i>s.</i> 5 <i>d.</i> *	311	8	8
For Fem. Education ...	2	18	6	Winslow	6	2	0	For Jane Derry	5	0	0
For the Education of a								* 150 <i>l.</i> acknowledged in			
Negro in Demerara,				Less exps. 8 <i>l.</i> 16 <i>s.</i> 10 <i>d.</i>	189	2	6	February Magazine.			
to be called Thomas				High Wycombe	13	3	6	Teignmouth.....	21	13	0
Jackson	56	15	4	Chesham	3	19	6	For N. Tea. S.S. Walker	10	0	0
194 <i>l.</i> 9 <i>s.</i> 3 <i>d.</i>				Cambridgeshire.				31 <i>l.</i> 13 <i>s.</i>			
Stoke Newington, g. pur.	54	4	7	Bassingbourn, extra ef-				North Aux. Soc.—			
For Wid. & Or. Fund....	10	0	0	fort.....	101	11	5	Bideford	40	11	5
64 <i>l.</i> 4 <i>s.</i> 7 <i>d.</i>				Cheshire.				For Native Schools...	10	0	0
Surrey Chap. Aux. (311 <i>l.</i>				Macclesfield, Townley-st.	25	18	0	Ilfracombe	18	5	8
17 <i>s.</i> 8 <i>d.</i> paid before) ...	85	18	4	For Nat. Tea. J. Rath-				Barnstaple	14	18	9
Ladies' Association....	112	12	11	bone	10	0	0	Torrington	8	4	1
For Nat. Tea. Surrey,				Sandbach Association ..	27	2	0	Braunton	5	1	4
per Mrs. Field.....	10	0	0	63 <i>l.</i>				97 <i>l.</i> 1 <i>s.</i> 3 <i>d.</i>			
Tabernacle	157	0	4	Macclesfield, Roe-street.	40	3	9	Exeter	123	11	4
New Tabernacle	84	0	1	For Nat. Tea. in Africa	10	0	0	For N. Tea. J. L. Glyde	10	0	0
Tottenham Court	62	18	11	For Fem. Education ...	2	0	0	For Or. Sch. Vizag.	16	0	0
Fitzroy School-rooms....	26	0	5	52 <i>l.</i> 3 <i>s.</i> 9 <i>d.</i>				149 <i>l.</i> 11 <i>s.</i> 4 <i>d.</i>			
Trevor Chapel.....	128	3	1	Stockport, Hanover Ch...	100	0	0	80 <i>l.</i> previously acknowledged.			
For Nat. Tea. J. Mori-				Stockport, Orchard-street				Ottery	9	9	1
son	16	0	0	Chapel, for Nat. Tea. in				For N. Tea. J. Bounsall	10	0	0
144 <i>l.</i> 3 <i>s.</i> 1 <i>d.</i>				Africa, S. Vanderkemp	15	0	0	19 <i>l.</i> 9 <i>s.</i> 1 <i>d.</i>			
Union-street, gen. pur....	173	2	2	For Nat. Tea. in India,				Chudleigh.....	6	17	0
For Fem. Education....	5	10	0	J. Waddington and							
For Wid. & Or. Fund ...	7	1	0	M. Sing	20	0	0	Dorsetshire.			
185 <i>l.</i> 13 <i>s.</i> 2 <i>d.</i>				For Mrs. Mather's Sch.	5	5	6	Poole, Legacy of late Mrs.			
Walthamstow, gen. pur.	93	0	0	40 <i>l.</i> 5 <i>s.</i> 6 <i>d.</i>				Bunn, less duty & exps.	269	0	0
For Wid. & Or. Fund ...	7	0	0	Chester Aux. Soc.—				M. K. Welch, Esq. (D.)	5	0	0
100 <i>l.</i>				Anniversary Colls. ...	141	11	0	Per Mr. Notting—			
Walworth, York-street...	276	18	2	Subscribers	34	13	0	Poole Aux. Soc.	72	10	10
Well-street	70	0	0	Missionary Boxes	15	10	8	Swanage	12	11	2
Wycliffe Chapel	42	7	8	Ladies' Branch	33	18	9	Corfe Castle	1	0	0
Bedfordshire.				Common Hall-st. do....	13	13	1	86 <i>l.</i> 2 <i>s.</i>			
Leighton, Mr. W. Noble	0	10	0	Cambrian Juv. Soc. ...	7	17	2	Blandford	56	15	3
Turvey, for Nat. Tea. L.				Queen-street Fem. Juv.				Charmouth	14	13	6
Richmond	10	0	0	Soc.	3	8	6	Weymouth	44	14	1
Woburn.....	9	12	0	Handbridge School....	0	7	6	Cerne	15	0	0
Berkshire.				A Friend, per Mrs.				Sherborne.....	70	0	4
Aux. Soc. per Rev. W.				Bridgman	2	0	0	Duntish	4	4	4
Legg—				Saughall Sunday-sch...	0	5	0	Wareham	6	4	0
Aston.....	8	0	2	Two Mills, Box, &c. ...	1	5	6	Beaminster	15	0	0
Goring and South Stoke	9	2	6	Shotwick	1	9	6				
Upper Basildon	4	16	6	Knutsford.....	9	0	0	Durham.			
Hungerford	28	5	8	Bucklow-hill	3	1	0	Durham, for Nat. Tea. J.			
								Matheson	10	0	0

	£	s.	d.		£	s.	d.		£	s.	d.
South Shields	7	3	6	* 100l. of this sum ac-				Collected by—			
For So. Sea ship	0	10	0	knowned last month.				Master W. Jones	12	3	10
7l. 13s. 6d.				<i>Isle of Man.</i>				Miss Greenhalgh and			
Per Mr. W. Thackray—				Collections per Rev. W.				Holt	5	0	6
Sunderland	59	5	3	H. Stowell—				Miss Holme	3	7	6
For Native School	10	0	0	Port le Murray	0	15	0	Miss A. Haword	3	7	0
Shadforth and Easing-				Castletown	3	17	9	Miss Stott	2	9	6
ton-lane	2	0	0	Peel	1	4	5	Miss Cole	2	6	0
Houghton-le-Spring ...	1	2	9	Kirk Michael	0	10	5	Mrs. Leeming	5	2	6
Monkwearmouth	6	3	0	Ramsey	1	0	8	Miss Haddocks	1	17	0
Less exps. 6l. 9s. 8d.*	72	1	4	Laxey	0	15	2	Scholars in Mawdsley-			
				J. J. Moore, Esq.	1	0	0	street Sun. School ...	2	13	0
* 50l. acknowledged in				Douglas—				Two Missionary Boxes	0	16	0
March Magazine.				Collection	13	13	4	Less exps. 3l. 10s. ...	58	1	0
<i>Essex.</i>				Per Miss Robinson ...	2	0	0				
Finchingfield, Special con-				Mrs. Bell	0	10	0	Duke's-alley Chapel:			
tributions, "to assist				Miss Dutton, for Villa				Collected by—			
the present inadequate				Marina School	10	0	0	Mrs. Ellis	6	1	8
income"	22	0	0	Less exps. 2l.	33	6	9	J. Lum	5	1	0
Forest-gate, Upton	11	0	0					Miss Kirkman	5	17	7
<i>Gloucestershire.</i>				<i>Isle of Wight.</i>				Miss Rothwell	4	11	4
Aux. Society—				Newport, St. James's-st.	44	6		Miss Martin	3	11	0
Blakeney	7	0	0	For Nat. Girl, M. Tup-				Miss Macome	4	12	6
Bulbo Pill	2	15	0	per	2	5	0	David Greg	2	2	6
Cam	9	2	6	For Nat. Tea. R. Lons-				George Orrell	1	2	0
Chalford	9	8	0	dale	10	0	0	Donation from Mrs.			
Chalfield	20	10	0	56l. 7s. 6d.				Walker	5	0	0
Chedworth	1	2	6	Node-hill Chapel	12	0	6	Friends to Female In-			
Cheltenham Chapel ...	16	7	0	For N.Tea, D.Tyerman	10	0	0	dians	0	10	0
Highbury do	23	0	2	22l. 6d.				Ditto	0	4	6
Dursley, Boulton do ...	10	14	0	Ventnor	6	4	8	Annual Collections ...	26	4	10
Ebley	15	3	7	East Cowes, for Nat. Girl,				Proceeds of pub. break-			
Frampton-on-Severn ...	22	5	0	S. J. Smith	2	5	0	fast	6	0	6
Gloucester (2 years) ...	87	3	11	<i>Kent.</i>				Less exps. 7l. 19s. 2d.	63	0	3
Kingswood (2 years) ...	9	18	9	Aux. Soc. per E. Brock,							
Little Dean	5	9	0	Esq.—				Staley Bridge—			
Mitchel Dean	1	10	1	Chatham	74	7	9	Mr. J. Howard	1	0	0
Rodborough	30	10	0	For Nat. Tea. J. Slat-				W. Butterworth, Esq...	1	0	0
E. C. H. for Orphan				terie	10	0	0	Mrs. Bury	1	0	0
Asylum, Berhampore	0	10	0	Canterbury	52	3	0	Rev. G. Hoyle	0	10	0
Stroud, Old Chapel	23	7	11	Dovor, Rev. T. Anderson	21	10	0	Poor Widows' Mission-			
New Chapel	22	0	4	Feversham	12	6	5	ary Box	1	11	6
Stonehouse	5	1	6	Herne-bay	2	13	0	Sunday School	0	17	5
Tewksbury	47	10	10	Maidstone	59	11	0	Sums under 10s.	4	17	8
Wotton Underedge	7	16	0	Marden	12	9	10	10l. 16s. 7d.			
Less exps. 14l. 18s. 11d.*	363	7	2	Milton	10	5	9	Anniversary Meetings in			
				Sutton Vengeance	18	19	5	Manchester—			
* 149l. previously acknow-				Staplehurst	16	5	9	Mosley-st. Chapel, after			
ledged.				Tonbridge	4	4	0	sermons by Rev. R.			
<i>Hampshire.</i>				Wingham	38	7	6	W. Hamilton and Rev.			
Havant	40	8	0	Whitstable	9	4	6	J. Blackburn	441	14	9
Gosport, per Rev. J. E.				Less exps. 7l. 16s. 11d.	334	11	7	Congregatnl. and Juve-			
Good	21	3	6	Wrotham	2	0	0	nile Associations, in-			
Odiham	18	5	2	Lenham	4	10	0	cluding 45l. for the			
For N. Tea. W. Roberts	10	0	0	Folkstone	3	0	0	support of 3 Nat. Tea.			
Alton	4	6	0	Deal, per W. White, Esq.	6	4	0	in S. Africa	60	0	0
Portsea, Buckland Cha.	5	15	0	Rev. J. Vincent	20	6	10	50l. 14s. 9d.			
Winchester	12	7	0	For Vincent Chapel ...	10	1	7	Grosvenor-st. Chapel—			
Stockbridge	4	10	0	30l. 8s. 5d.				Col. after Sermons by			
<i>Herefordshire.</i>				New Cross	8	15	11	Rev. Messrs. Blackburn			
Hereford, Eign-brook Ch.	12	3	4	Tonbridge Wells	52	0	2	and Clayton	354	6	3
Ledbury	4	8	4	Pembury	3	10	9	Nat. Tea., Rd. Fletcher	10	0	0
Less exps. 3s. 2d.	16	8	6	Bell's Yew-green	2	11	3	Youths' Aux. Society ...	40	0	0
				Less exps. 17s. 8d. ...	57	4	6	Subscriptions	16	12	4
Ross	6	10	0	Gravesend	50	0	0	42l. 8s. 7d.			
<i>Hertfordshire.</i>				Lewisham	24	0	3	Rusholme Road Chapel—			
Bishop's Stortford, W.				Woolwich, Salem Chapel	45	15	10	Collected after Sermons			
Bird, Esq. for a Native				Providence Chapel	3	9	6	by Rev. Messrs. J. Sor-			
Schoolmistress to be				49l. 5s. 4d.				tain and C. M. Birrell...	101	11	
called Rebecca Bird ...	10	0	0	Greenwich-road	40	7	0	Tippling-st, Chapel, Ard-			
Great Berkhamstead	22	5	6	<i>Lancashire.</i>				wick—			
<i>Huntingdonshire.</i>				East Aux. Soc. per J. H.				After Sermon by Rev.			
St. Neots	30	0	3	Heron, Esq.—				R. Knill	20	0	0
Huntingdon	10	15	5	Bolton, Mawdsley-st.				Cable-street—			
St. Ives	70	14	3	Chapel Collections ...	22	8	2	After Sermon by Rev.			
Bluntisham	13	12	6					R. Knill	70	15	0
Somersham	3	14	6					Chapel-street, Salford—			
Haddenham	4	14	0					Collections after Ser-			
Ramsey	7	1	6					mons by the Rev.			
Less exps. 2l. 17s. 6d.*	137	14	11					Messrs. R. Knill and			

£ s. d.	£ s. d.	£ s. d.
J. Clayton.....313 0 1	Col. at Pub. Meeting... 84 15 3	Mr. D. Newland..... 0 10 0
Juvenile Association... 50 0 0	Less exps. 12. 5s. 4d. 122 15 0	Mr. J. Wright 0 10 0
363l. 0s. 1d.		Mr. J. Howard..... 0 5 0
Col. after Pub. Meeting.. 76 17 5	For the maintenance of	S. Fletcher, Esq., (D.) 5 0 0
Col. after Annual Sermon	Bosman Bosman, in Africa	Collected by—
by Rev. J. Clayton..... 53 4 4	Patricroft, Col. at Public	Miss Travis 2 16 4
Youths' Aux. of Welsh	Meeting 9 17 11	Miss Jane Travis 1 18 8
Calvinistic Method. 45 0 0	Col. after Sermon, by	Miss Brown 1 3 11
S. Fletcher and S. Prince,	Rev. R. Knill 6 3 6	Miss R. Milne 0 15 9
Esqs. Exors. of the late	Mrs. Birch's Box..... 1 10 0	Miss Cowper 1 10 6
Mrs. S. Roby, 1-sixth	Less exps. 3l. 7s. 10d. 14 3 7	Per Mr. Embleton, Hope 3 12 0
of the residue of her		Rev. H. H. Leigh 1 1 0
personal estate 125 5 3		Less exps. 3l. 2s. 6d. 48 6 2
Jackson's-lane Chapel, Col.	Ashton-under-Lyne, Col-	Dr. Clunie, for an Orphan
after Sermon by Rev.	lections after Sermons,	at Benares, to be named
J. Sortain, A.B. 50 0 2	by Rev. J. A. James ... 67 2 4	Mary Williams 3 0 0
Public Breakfast, Ladies'	Juvenile Society..... 20 0 0	New Windsor Chapel, Col.
Association for Fem.	Mrs. Wareing, for Nat.	by Miss Hewitt, for
Schools in India and	Tea. John Buckley... 10 0 0	Dirk Hather, So. Africa 8 10 6
China:	Do. do. John Wareing 10 0 0	Friends at Greenacres Ch.
Collected by—	Collected by—	near Oldham, per Mr.
Mrs. W. M. Walker..... 5 0 0	Miss Marsh 12 9 0	Milne..... 15 0 0
Miss Hadfield 3 5 0	Miss Redfern 6 12 0	Interest from Treasurer 16 16 7
Mrs. Meteyard 3 10 0	Miss Sutcliffe 6 6 8	Manchester and Salford
Miss Hope 2 6 0	Miss Townsend 4 17 0	Anglo-Chinese College
Mrs. Rogers 1 1 0	Mrs. Reynr 3 14 0	Association 34 3 0
Mrs. John Walker 0 17 0	Mr. T. Hines 1 8 7	Less exps. 19l. 5s. 8d. *3644 16 0
Mrs. Midwood 1 0 0	Less exps. 4s. 4d. ... 147 5 3	
Mrs. Peter Jackson ... 0 17 0	Hope Chapel, Greenacres	* 2009l. 1s. of this sum
Mrs. Thorn 2 11 0	Moor, Oldham, Col. by	previously acknowledged.
Miss Daniel 2 18 6	Rev. R. Knill 15 15 7	Lancaster..... 41 14 4
Miss Williams 5 4 0	Col. Public Meeting ... 9 6 0	Rochdale 57 8 7
Miss Galley 1 0 0	Mr. W. Embleton 1 1 0	For Nat. School at Tre-
30l. 9s. 6d.	Rev. R. Jessop 1 1 0	vandum 10 0 0
From Friends at one of	J. Lees, Esq. 1 1 0	67l. 8s. 7d.
the tables 23 10 0	Mr. E. Lees 1 0 0	Lincolnshire.
Mr. J. Hewett 10 0 0	Mr. A. Lees, (2 years) 1 0 0	Boston 62 8 3
Mr. I. Crewdson 50 0 0	Mrs. S. Lees 0 10 0	Kirton 10 14 10
Mr. J. France 5 0 0	Mr. H. Platt 0 10 0	Less exps. 3l. 11s. 1d. 69 12 0
Mr. S. Fletcher 100 0 0	Mr. S. Robinson 0 10 0	Gainsborough 41 2 8
Mr. W. Neild 50 0 0	Mr. J. Greaves 1 0 0	Lincoln, Zion Chapel..... 39 8 3
Friend by Ditto 50 0 0	Mr. S. Southers 0 10 0	Independent Chapel ... 93 8 4
Mrs. Burd 50 0 0	Collected by—	Special Contributions.. 46 2 6
Mr. W. Newall 10 0 0	Mrs. Jessop..... 2 1 11	For Caffre School 15 0 0
Surplus after defraying	Mrs. W. Embleton.... 2 15 0	67l. 8s. 7d.
expense of breakfast. 7 19 6	Mrs. Martha Brierley 1 5 6	Lincolnshire.
Box col. at breakfast. 58 18 10	Mrs. Mary Wood 1 1 1	Sale of picture (pre-
Rev. W. M'Kerrow ... 20 0 0	Misses Bottomley and	sented by Mrs. Capp)
Four Friends, by Mr. R.	Wrigley..... 0 18 6	to Sir C. E. Smith,
Roberts 200 0 0	Mr. W. Embleton, from	Bart. 10 0 0
Mr. J. Crewdson 20 0 0	Sunday School class	Less exps. 2l. 7s. 7d. *201 11 6
Mr. G. Hadfield 100 0 0	Missionary Box, Mrs.	
Messrs. J. H. Heron &	M. Brierly 0 9 0	* 100l. acknowledged in
Sons 50 0 0	Do. Mrs. W. Embleton 0 5 0	Dec. Magazine.
Mr. J. Kershaw 50 0 0	Less exps. 6l. 6s. 4d. 38 16 4	Wisbech 21 0 6
Mr. W. R. Callendar... 50 0 0	Hyde Chapel, Subs. Do-	Middlesex.
Mr. J. Thompson 50 0 0	nations, & Collections 20 4 6	North Middlesex and So.
Mr. J. Thompson 50 0 0	New-road Chapel, Bury... 20 16 6	Herts Auxiliary—
Mr. J. H. Hulme 50 0 0	Oldham Juv. Association 7 0 0	Edmonton and Totten-
1055l. 8s. 4d.	Queen-st. Chapel, Col. per	ham Chapel 45 0 0
New Windsor Chapel—	Rev. R. Knill 12 12 6	Winchmore-hill 4 17 6
Collected after Sermon	Juvenile Association... 6 0 0	Enfield, Rev. J. Strib-
by Rev. R. W. Hamilton 31 7 2	Mr. A. Milne 1 1 0	ling..... 3 0 0
Juvenile Association... 11 13 6	Mr. J. Travis 1 1 0	Rev. S. A. Davies 85 9 11
43l. 8d.	Mr. J. Potter 1 1 0	Enfield Highway 7 5 4
Stand. Subs. & Collections,	Mr. D. Halkyard 1 0 0	Cheshunt 17 5 8
Less exps. 1l. 17s. 54 13 10	Mr. J. Howard 1 0 0	Barnet 9 7 0
Gartside-st. Chapel, after	Mr. C. Turner 0 10 0	Ponder's End 24 9 0
Sermon by Rev. C. M.	Mr. J. Schofield 0 10 0	Less exps. 6l. 3s. 190 11 5
Birrell 5 0 0	Mr. J. Holliday 0 10 0	
Anonymous, per Rev. R.		
Fletcher, the runnings		
over of a full cup 10 0 0		
Halshaw Moor—		
Subscriptions 39 5 1		

Further Contributions unavoidably postponed.

Erratum.—In the account of the Kat River Mission, published last month, page 55, line 40, instead of "400 pupils," read 1,400 pupils.



THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR JUNE, 1839.

PROSPERITY AT HOME.

To the Editor of the Evangelical Magazine.

Now, Mr. Editor, I intend to give you a glimpse of Lincolnshire. You know it was the birth-place of the great John Wesley. His name is deservedly revered among the people generally, and here some of the grandest triumphs of the Gospel have been achieved, through the instrumentality of his followers. Grace, mercy, and peace be with them.

My engagements were chiefly among the Independents, who are fast rising in numbers, and in moral power. We commenced at Lincoln. There is something very grand and imposing in the appearance of this ancient city, as you approach it from the London road. The situation of the cathedral is uncommonly fine; and though the building itself is said to be inferior to York minster; yet its very commanding position throws the minster completely into the shade.

Sermons were preached at the chapels on Sunday, the 14th of October. On Monday morning we had a public breakfast, and in the evening a public meeting of the auxiliary. The high sheriff of the county, Sir Culling Eardley Smith, in the chair. Sir Culling is a famous chairman. The whole of the services were carried through in a charming spirit; and four times as much money was raised as they raised in 1834.

Tuesday morning we arose a great
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while before day, and proceeded to a public breakfast at Brigg. The friends at this place have the most spirited breakfasts I ever saw. I feel very much at visiting Brigg. Here some of my dearest Russian friends once resided. Here the young christian was born, and "born again," who is mentioned in the tract called, "The Russian Tailor." He brought me the present which led to my acquaintance with that remarkable man. At the public meeting Sir Culling presided, and made one of the most touching and solemn appeals to the young, on the importance of early piety, that I recollect to have heard. I hope *they* will not. About 60*l.* was collected at Brigg. What ought some of our large towns to think of that?

Next day went to Gainsborough. Breakfast and public meeting. Friends exceedingly kind. Congregation small. From Gainsborough we went to Barton. Preaching and public meeting. Dear brethren crossed the Humber to help us. Collection four times as much as last year. This is enough to encourage people to have two meetings every year.

From Barton I went to Horncastle. This is one of my *homes*. Wrote a tract while here, which brought two sovereigns to a godly minister, to whom *twenty* would be very useful. I could

give many directions on this head, if rich friends would condescend to ask me a few particulars.

On Monday forenoon, October 22nd, Mr. Payne preached to a society called, "*Odd Fellows*." The text was "*Two are better than one*;" and the sermon was greatly calculated to be useful. It was a novel sight. Crowds stood round about the chapel. One man attracted by the music, left his work, and came off in his shirt sleeves, and the crowd pressed him into the best pew, where he sat with his eyes fixed on the preacher. The "odd fellows" gave us a collection for the Missionary Society.

Tuesday. Public Meeting at Boston. Considerable increase of money. On my first visit to this town, a farmer, with whom I resided, gave me 1*l*. for a benevolent object; and this time, as he was driving me to Boston, he said, "Do you remember that I gave you a sovereign?" "Yes, surely." "And do you know what followed?" "No, sir." "I will tell you. The next day after you left us, I was going to market, and overtook a man with two beasts. I made a bargain with the man, and bought them—and, five minutes after I was in the market, I sold them again, for two pounds more than I gave for them. It immediately occurred to me, here are two for the one that I gave to Mr. Knill." "Well, sir," said I, "will not that encourage you to try again?" "To be sure," said he, "and I'll do it at once. Hold the reins." So I took the reins, and he pulled out his large purse, and gave me another sovereign. Thus I was furnished for a new enterprise; and only a day or two elapsed, before I visited a place where they had a debt of sixty pounds on their chapel. We had a glorious missionary meeting, and after the business was over, I said to them, "It is a bad thing to be in debt, and you owe 60*l*. for your chapel. Now I have a beautiful Lincolnshire sovereign, which I will leave with you, provided you will pay off the debt by this day twelvemonth." They accepted it, and will set the chapel free. I consider it a great mercy where I can help people to help themselves. I have assisted in paying many chapel debts in this way, and hope to do the same with many more.

25. Preached at Spalding; and at Kirton and Boston the day following.

26. Public meeting at Alford. Col-

lection 28*l*. This was very noble for the congregation.

27. Set off in a cart with kind friends for Welton. Wonders of grace have been wrought here. To God be the glory. At a farm near this place, the celebrated Scott, the commentator, was born. The house in which I lived is one of the most retired spots I ever saw. The robin redbreast came to my window on the Sabbath morning and lifted up his voice, or else I should not have known whether there was a living creature on earth besides myself. Delightful services. At Spilsby, we had two crowded congregations on the Sabbath.

On the 30th we had preaching and a public meeting at Lowth. Here I saw my young friend who sent me 10*l*. to support a school in India. This is an annual subscription. The schools are beginning to take a deep hold on the affections of good people, and as 10*l*. per annum will support a school, I hope many will adopt this plan. We have just one thousand schools, in which forty thousand children are daily instructed in the things of God. What a field! Here some of our most useful native preachers have been trained. Here our schoolmasters and schoolmistresses are trained. Here is a field! What an inducement to increase these schools an hundredfold!

November 1. Preached twice at Pinchbeck. The dear minister was dying; but he was as happy as an angel. After conversing with him a short time, he rose from his chair and exclaimed,—

"Fly abroad, thou mighty gospel,
Win and conquer, never cease;
May thy lasting wide dominion
Multiply and still increase.
Sway thy sceptre, Saviour,
All the world around."

Soon afterward, he entered into glory. As I looked at his poor worn-out body, and heard the rapturous expression from his lips, I thought this was one of the happiest moments in his life! Oh what a privilege to have exalted views of the person and kingdom of the Lord Jesus Christ. And what a mercy to be able to realize our interest in his great salvation. Reader! try this subject, and rest not until you can say, "In Him I have redemption through his blood." The next evening we had a public meeting at Stamford, and at midnight I set off to my beloved family, whom I found all well.

The recollection of my visit to Lincolnshire is very sweet to me. I went thither poorly, but the kindness of dear friends, and a good deal of hard work, sent me back quite well. During the time I was absent, my public engagements were as follow. First week, twelve; second week, eleven; third week, ten; making a total of thirty-three services in three weeks. My journeys were by night and by day; inside the coach, and outside the coach; in carts, gigs,

&c.; but the Lord took care of me, so that in this, as well as in all my former journeys, I never met with the smallest accident surely I ought to say,—

"How happy all thy servants are,
How great thy grace to me!
My life, which thou hast made thy care,
Lord, I devote to thee."

Amen. So be it.

RICHARD KNILL.

Ferney, Cork, April 9, 1839.

THE OLD PHYSICIAN.

A Letter from a Correspondent in Germany, translated from the "Archives du Christianisme."

* * * * Jan. 15th, 1839.

It is a long time, my dear brother; since I have transmitted any thing to your useful Archives respecting our interesting country. It is not, however, that there is any want of subjects in our day. Although all Germany is externally peaceable and tranquil, like nature sleeping under the frost of winter, internally it is all in movement and fermentation. To speak only of the religious world, there are seen in conflict ideas the most opposed to each other, forming different camps, where each intrenches itself and fights with its own weapons. Roman Catholicism, with its pretensions of the middle ages renewed, and its ardent proselytism; Rationalism making its last efforts in its work of devastating the churches, and finishing in Strauss;* the energetic revival of the ancient scriptural faith of the

Reformation, with its publications, both popular and learned; our journals, whose number increases rapidly every year; our Christian societies, still feeble indeed, but full of courage and of promise. To describe all this, there is only the difficulty in making a selection, and often, also, the want of leisure. Prevented, hitherto, by one or other of these obstacles, what shall I do to-day? I shall flee from the great fields of battle; I shall humbly retire to the dwelling of an old man, upon the brink of the grave, finding the pure light of the gospel brought to shine upon his soul by means of a young minister of Christ, whose fidelity ought to be an example to all Christians. In one word, till something better happens, I shall tell you a narrative of personal history. Children are fond of narratives, especially when it can be said that *they are true*. And there are many grown men who have the happiness to preserve this artless disposition of their childhood.

In a small town in the north of Germany, there lived, not long ago, a physician, celebrated through all the neighbourhood for his skill in his profession, well known for his humanity towards the poor and suffering persons, whom he took a pleasure in relieving. This aged man, however, wanted one thing, without which nothing here below can give happiness; I mean the peace of God in Christ crucified. His youth was spent at a time when infidelity reigned triumphant in the German universities and in the literary circles of society, and he did not resist the torrent,—the progress of light, as they then called the absence

* Late of Tubingen, the author of an infidel *Life of Jesus*; and who was lately appointed, by the government of the Canton of Zurich, *Professor of Doctrinal Theology* in their University. What shamelessness and perfidy! Strauss is not merely an unbeliever in revelation, and has written his two heavy volumes, (which have been well answered by Tholuck, Neander, and other eminent men,) in denial of the very facts of the history of Jesus; but he is a Pantheist of the school of Hegel, which is only a round-about form of *Atheism*, and he denies any personal or conscious existence of man after death. The public feeling has revolted against this abominable proceeding. After a most severe struggle, by word and writing, not by physical force, the people have triumphed over the infidel party in the government, (the bad step had been taken by the casting voice of the President of the Council;) the appointment was abrogated, or Dr. S. resigned it; the government decreed him a pension of about 40% a year, and this he has honourably declined. The excitement has been the greatest known in Switzerland for many years. Let it arouse us to hope and prayer that it may conduce to the furtherance of the gospel. To a sense of its truth and importance very many appear to be awakened. Ed.

of the "light of the world," without which there is only profound darkness and real barbarism, disguised with the deceitful appearance of a corrupted and corrupting civilization.

Erdmann, such was the name of our physician, had a pious father, who was a faithful minister of the word of God, and had often taught his son divine truth, and the name of the Saviour; but the son rejected these doctrines as inconsistent with I know not what system of philosophy, which he brought all fresh from the university; and he lived for the ensuing fifty years without prayer, without the Bible, without worship, without the sacrament, and, as he himself said at last, without God in the world. He considered all these things as measures of police to frighten the ignorant and stupid populace. He had only one principle; *to do well and fear no one*. and as by the phrase, *to fear no one*, he meant also to fear not God, it is useless to add, that he alone determined what was implied in *doing well*. *To live and let live*; such was the meaning of his practical life. The pleasures of the table, of society, of amusement, were sufficient, with his professional engagements, to divert his attention from every more serious reflection respecting futurity. In this manner he reached the age of seventy-six.

Then came the infirmities of old age. Compelled to keep at home, alone, with an obstinate cough, he began to be extremely miserable. His bad humour broke out upon his domestics. Having never been married, his coachman and his old housekeeper were the only beings whom he had to torment. His sleepless nights were passed in ringing, scolding, threatening. It is with individuals as with nations; when they have no peace within, they blame all around for the evil which is wasting them. Our old man felt himself bowed down under the hand of one more powerful than himself, who said to him, *Set thy house in order, for thou shalt die*. But he did not so readily yield to this appeal. Often he invited to his table men as little serious as himself, with whom he affected gaiety, and tried to conceal from them, as well as from himself, the feebleness of that remnant of life which still made his heart to beat. And then those parasites were all in ecstasy about his fine appearance and his vigour, and conversed with him upon the fiftieth anniversary of his doctorate, which they were to celebrate in

some months. If, by means of these diversions, the old physician passed his days without thinking much of his condition, they relieved not his nights.

At this period there came into the small town where Erdmann dwelt, an old clergyman, a college companion of our physician. Scarcely was the latter alone with his old friend, than he put to him with a restless air, this grave question, "Do you think that there are sufficient reasons to believe that the mind of man is immortal?" This question gave rise to a conversation, the result of which was, that the philosophical proofs of the immortality of the soul are not conclusive, that we cannot arrive at any certainty, but that he may think himself happy who can believe himself immortal.

It is useless to say that this conversation exceedingly increased the anguish of the old man. He unbosomed himself to one of his friends, who assisted in making his will, adding, that if the immortality of the soul could be demonstrated to him, he should die in peace. New and fatal error, to which so many infidels are betaking themselves; as if immortality, of itself, might not become the most dreadful of all calamities. This is the reason that the Bible nowhere teaches an immortality merely abstract; it speaks of a *happiness* that is eternal or of an eternal *misery*, of a resurrection of *life* or a resurrection of *condemnation*. And even the word generally used in the New Testament, and which our versions incorrectly render by *immortality*, ought to be rendered by *incorruptibility*, which is very different. *God only has immortality*, (1 Tim. vi. 16); and he only who has life—life imperishable in God, has an immortality which is to him a ground of consolation and joy. Jesus Christ often joins this promise of the resurrection to the *actual* possession of spiritual life. (John vi. 40, 54.)

Erdmann was advised to send for the new minister of the parish, who had just entered upon his duties, in order to converse with him. He shook his head with an incredulous air: "Think you," replied he, "that I can learn from a young man, what my friend, so learned, so full of experience, has not been able to tell me; who indeed has lived and studied fifty years more than this young preacher?" However, by means of a young physician who practised in the place, and who was attached to the minister ever since their years of study together, Erdmann

invited the latter, and from that time these two young friends met frequently at the house of the old doctor. But in general the conversation was not such as the servant of God desired. He wished to speak openly of death and judgment to an old man so near the tomb; but every time he wished to direct the conversation toward these serious subjects, the doctor employed the influence of his age, and skill in conversation, to give their remarks a different turn. The minister felt deep distress; and, notwithstanding his inexperience of the world and of men, he resolved, after having waited in vain for a favourable opportunity, to declare his mind frankly to the old man, who always delayed to another season what concerned his soul. He felt that his important duties rendered his time too precious to be lost in this manner. So one day, as the doctor took leave of him, delaying yet to another time, like Felix, and nevertheless inviting him to return, the minister of Jesus Christ said to him with suavity, but seriousness; "Dear sir, I am much obliged to you for the kindness with which you have received me, who am but a stranger in this town, and I earnestly desire to testify to you my sincere gratitude; but the obligations of my ministry make my time so precious that I can no longer spend it in useless conversations; if you desire seriously to converse with me regarding your soul and your salvation, let me know, and I am any hour at your service." The doctor looked for a moment on the speaker, with an air in which was depicted a mixture of astonishment and anger; but quickly recovering himself, he in a friendly manner stretched out his hand, saying, "Very well: when I send for you, you will be kind enough to come and see me."

Three days after, the old doctor's coachman came to the pastor's house, and entreated him to come to his master. He went immediately, and found him in bed, although the old man had hitherto avoided remaining on his couch, to hide from himself the progress of his disease. After the first salutations, the patient of his own accord proposed the question that had so often distressed him, which gave rise to the following conversation.

Do you really, sir, believe that our souls are immortal?

Most undoubtedly; but it is a small thing to believe this; I believe more, that both you and I shall be, after our

death, eternally happy, or eternally miserable.

Give me proof of that.

It appears to me, to be brief, that you carry the proof of it in your own bosom. Whence come that fear and that restlessness which seize you at the bare thought of an approaching death? Is it not your conscience which testifies within you that there is, after you die, something to fear or to hope?

Aye, that is all very well; but prove that this is true; for I demand proofs, and you expect me not, I suppose, to believe upon the word of a young man like you.

Assuredly not. My person, my age, in no way concern the question, and since you wish evidences, we shall hear them from the mouth of one who is eighteen hundred years older than you and I; nay more, who has existed since time everlasting. You have a Bible?—The doctor considered for a moment: Yes, said he, I have one. Then, having called his old housekeeper, he requested her to search for his Bible in a chest of drawers filled with old things. The book of God, which he had never read since his confirmation, was brought to him. The minister took it and read, with much emotion, these words written on the blank leaf of the volume, words which appeared to him a proof that the hand of the good Shepherd was stretched over this soul hitherto at a distance from him: *I give this Bible to my dear son Gottwerth, this day, the eighth anniversary of his birth, and I beseech the God of all grace to lead my child, by the power of his word and his Spirit, to a true faith, to a holy life, and to a happy death.* W. ERDMANN.

W. Erdmann was the grandfather of our doctor, a minister full of faith and zeal, and a Christian poet of distinguished ability; his name is still praised in the churches of Germany, who sing with edification the hymns full of unction, which he has bequeathed to them as a rich inheritance. Among others, the churches are indebted to him for the hymn beginning with these words:

"Jesus sinners doth redeem,
Tell to all the gracious theme;"

one of the most popular which they possess, which is found in most collections, and which every Christian knows by heart from his infancy.

See, said the minister, after having read to the doctor these words written by the hand of his ancestor, your grandfather, who left this legacy to his son, has been long dead in the hope of a blissful eternity. Your father followed him; they triumph now before the throne of God, with the host of the just made perfect. It is there that we should rejoin them: is not that your desire?

Yes, I confess it, replied the old man with emotion. But how can I believe that these things are true?

The minister then laid before him, with the Bible in his hand, the evidences of life eternal, laying as the foundation the resurrection of Jesus Christ; which every reasonable man must admit as a fact incontrovertibly established by history. He who has the keys of hell and of death, who was dead and who is alive for evermore, accompanied the word with his Spirit. The patient listens with an attention and an emotion ever increasing, and at last he exclaims: I *wish* to believe this; I *must* believe it. I would not be faithless. But tell me, if this be really a life eternal, how may it be attained? What must be done to deserve it and possess it?

To answer the question, which you have proposed, said the minister, I shall tell you that there two ways to obtain life eternal. The one which includes every thing that must be *done to deserve it*, is the way of the *law*. The faithful servant of God then laid before him the divine law in all its holiness, in all its inflexible strictness, in all its demands, which enter even to the most secret movements of the heart, and require a life which shall *never* in *any* thing deviate from this perfect rule; then he added, If your life corresponds to this law, and has fulfilled it entirely, you have a right to life eternal. But examine yourself seriously!

Oh! no, no! I have not lived in this manner. But if it be as you say, all my passed life is lost, and I have no hope of life eternal.

I am very glad to see that you understand at last that God *cannot* be satisfied with some outward actions, with some works, but that he requires all the life to be holy. A law would not be a law, if it were enough to obey it in part.

How! You are very glad! And yet if you are right, and my conscience, I confess, agrees with you, I *am lost*! For nothing of my life remains, and, on

the brink of the grave, I cannot make amends for it.

This is true. And I must add, that were you as young as I, and could you live without sin to your present advanced age, that could not make amends for the least of your sins before God. All the powers in the universe cannot make undone what has been done, nor cause what is, not to be. But sin is a thing done, a fact, which stands before God.

But how then can any one be saved? And I, how can I, be saved? I cannot offer to God, I see very well, what have been always praised as good qualities in me; they are merely my natural disposition, I have never done any thing *for God*. I have never obeyed his law. What can I offer him?

Offer him the merits and the perfect righteousness of his Son; nothing else can save you!

I do not understand this; do explain yourself.

Know you not that God himself has begun and completed the deliverance of sinners whom the law condemns?—The minister now brought before the old man the good news of redemption by Jesus Christ; he read and explained to him, Luke xxii. 39, &c., and lastly, spoke to him of the ministry of reconciliation with God, 2 Cor. v. 14, 21. This doctrine, or rather these vast acts of the love of God towards his rebellious and lost creature, penetrated the distressed conscience of the patient, and his heart tormented with doubt; as a balmy lenitive on an inflamed ulcer, and as gentle light enters the depth of darkness. These words of everlasting mercy, adapted to the consuming sense of need in the anxious soul that heard them, gave as strong testimony for themselves as did the words of the law in his conscience. So, after a long and solemn silence, the old man exclaimed, as if a world quite new had been unveiled to his soul: Yes, it is a good saying that you have spoken! But, added he in a mournful tone, I do not believe that it is meant for me; for what can I do to believe in Christ Jesus, and to make myself sure that God will pardon me, even me, my sins, for his sake?

This is the *work of God* that we believe in Him whom he hath sent. But why not consider as *his work*, what has already passed in your heart since we began? It is not I that have done it;

no more is it you ; had it depended only on you, you would yet have been in the fatal security in which you have lived so many years.

I readily believe it; but

Make not the matter more difficult than it is. God offers you *now*, by his word (and he cannot deceive you), his forgiveness, his free salvation, purchased by the Saviour. Pray that he may give you confidence, the faith that lays hold on this salvation.

Pray! My God! I do not know how to pray; I have never prayed!

Nay, you can pray quite well. Just as easily as one dying of hunger or perishing of burning thirst can ask for bread or a drop of water, just so easily can you cry to God from the depth of your misery; and that will be prayer. God expects not a fine oration from you, that he may give you salvation; he waits only for the cry of your heart. But now, if it be your desire, let us pray together.

The patient consented, and the minister, after having presented before the Saviour his own promise, Matt. xviii. 19, 20, poured out his heart before God with the ardour of faith and the unction of love. God withheld not the manifestation of his grace. The patient, who at first had followed in silence the supplication of the minister of Jesus Christ, ended by repeating aloud every petition of his lips; until his heart, moved and contrite, broke forth into sighs, and even his friend longed to mingle his tears with those of the old man. He took leave of him with the persuasion that here a soul was saved.

Next morning the physician's coachman was at the minister's door, and with floods of tears seemed unable to desist in relating the wonderful change that had taken place in his master. "Usually," said he, "the doctor has never had rest during whole nights; he was used to do nothing but ring, scold, and swear. But yesterday night he was so friendly with us! and he bade us go quietly to bed, for he himself, he added, wished to sleep. The housekeeper however remained in the room next to our master's; she heard him praying, reading the Bible aloud, and at last he peacefully fell asleep. This morning he seemed very happy, and his first order has been to send me here to bring you."

The minister of Christ found the patient in a happy frame of mind, be-

lieving in salvation; but imagining that he did not believe, because on many important points he was still in ignorance, or in doubt. All these points became the subject of questions which he proposed to the minister, and to which he replied according to the Scriptures. The old man having heard his minister reciting to him portions of hymns which he thought consoling or instructive to his state of mind, resolved to learn by heart himself some verses which had been most profitable to him, that he might repeat them alone, during the stillness of his long nights. He employed all his time in seeking to grow in the knowledge of the Scriptures, either by his own perusal, or by the expositions which he requested every day from the minister of the word of God. He at last reached the sweet assurance of his reconciliation with God through the perfect merits of the Saviour, and from that time his last days were filled with praise and thankgivings. He requested to partake of the Lord's-supper, which he had not done since his communion in early youth. On the day fixed for this affecting service, the minister found the patient, who had not left his bed for eight days before, seated at a table, dressed in black and adorned as for the happiest festival-day of his life. He uncovered his venerable head, its hair as white as snow, followed from his heart the liturgy, and, at the moment of communion with Him who was given for him, and who, at that moment, was giving himself to him, he pushed back his chair, threw himself on his knees as if he had no weakness, and poured out his heart before God in supplications full of unction, and in ardent thanksgivings. Then he could pray.

Four days after, it was a sabbath, the old man received his young friend with more affection even than usual, and said to him while stretching out his hand: "To-day I think I shall depart." The minister prayed with him, and in taking leave of him, heard him repeat in a feeble voice the beginning of a beautiful hymn: "Jesus, on whose word I rest," &c. On returning from divine service, the minister learned that the doctor had gently fallen asleep without any appearance of suffering! He had rejoined his father and grandfather.

Parents, who have the salvation of your children at heart, who pray for

them, who give them the word of life, do not despair, suffer not yourselves to be depressed by doubt, even when for a long time perhaps you have the grief to behold them proceeding in the paths of error. He, whose gracious promise extends to a thousand generations has heard you; he will save the child of

your prayers, should it be only at the eleventh hour.

[A. L., Homerton College. The translator has not thought himself at liberty to alter some peculiarities of expression, or perhaps of sentiment, which are common among continental Protestants, particularly those of the Lutheran communion.]

ON THE CARE OF THE INFIRM AND AFFLICTED POOR OF OUR CHURCHES.

BY A PHYSICIAN.

No. II.

Mr last letter was occupied with a few general remarks on the "new commandment" of love; referring particularly to the care of the poor of our churches in large towns. That this important subject deserves the thoughtful consideration of Christians is unquestionable, and with many, the bare mention of it will be sufficient to awaken earnest attention: to none who love the Lord Jesus Christ can it be matter of indifference.

It is to be regretted that the apostolic direction, concerning the "collection for the saints," is so seldom adverted to, or, seemingly, thought of by Christians. "Upon the first day of the week let every one of you lay by him in store as God has prospered him." Our collections being made, not weekly, according to the injunction, but monthly, a generous contribution, according to individual ability, is, properly speaking, indispensable: but our most "liberal things" are found to be far from liberal; for I question if there be a church in any provincial town (I speak not of London, having no personal knowledge of the state of the churches there) which collects more than one hundred, or one hundred and twenty pounds per annum; *i. e.*, nine or ten pounds a month, probably very few so much. Where so little is collected much cannot be distributed. And this is not to be attributed to niggardliness in the church, but rather to the narrow and limited conception entertained, by officers and members alike, in regard to their duty towards the poor in Christ. To visit frequently and regularly the afflicted and necessitous, to obtain an acquaintance with their wants in the most delicate and courteous manner, and to relieve them in the most effectual

way, requires time, patience, and diligence; and is a duty sometimes incompatible with the business engagements of the deacons. Hence they may make no complaint about the smallness of the monthly collections, since it will probably be large enough for their accustomed distributions. The poor, likewise, trained up to limited expectations, look for little help or sympathy from the church. When reduced to want they join their pauper neighbours in applying to the township; and some few (I grieve to write) may be seen at the Commissioners' Board, as loud, voluble, and bold as any, claiming the pittance which the law allows them, and which is not always bestowed in a manner, and a spirit, in harmony with Christian benevolence. The Society of Friends have studied the New Testament to better purpose: on this, as on a number of points of practical Christianity, they are in advance of other religious communities. It is well known that none of their poor are permitted to receive or to stand in need of parochial aid. And because none are to be seen in a state of destitution, it has been supposed that none are really poor and altogether dependent on the society's bounty; an inference very far from correct. But to what extent are poor Friends maintained and supported? None of them are suffered to live, as many of our poor live, in damp, unventilated cellars, destitute of furniture; or in miserable garrets, affording imperfect shelter from cold and wet. They are all, comparatively speaking, well lodged; their apartments containing such furniture as is necessary for comfort and decent convenience. In their persons they are clean; their clothing, how

homely soever, or even mean, serves to keep them warm, and is never in rags; and their looks show that they are not stinted in respect to a supply of wholesome food. This latter particular deserves far more attention than some may be disposed to give it. It is a melancholy subject, and painful to write upon: for though a state of dependence on the bounty of our fellow-creatures, even of fellow-Christians, be indeed under the most favourable circumstances, one of trial, this is as nothing compared with an habitual state of starvation—with that feebleness and heart-sickness arising from deficient food, certain to end, unless grace prevent, in repining, in some immoral shift, or in, what often happens, a premature death.

An intelligent Friend has furnished me with the following facts respecting the poor of one monthly meeting, congregated in a large town in one of the northern counties. The number of Friends, of all ages, and of both sexes, within the bounds of the meeting, is six hundred and twenty; in which number, I suppose there may be about one hundred and twenty-four male heads of families. At this time, two entire families and six single individuals, are receiving weekly support; and six other persons are receiving education, or clothing, or having rent paid. The amount allowed to needy families varies from six shillings to twenty per week, according to circumstances; and to single persons, a sum varying from six to ten shillings. The poor children of deceased members are also maintained, in all cases, and educated at the expense of the monthly meeting to which they belong. The meeting referred to, expends upon its poor about two hundred pounds per annum.

But particular examples speak more intelligibly than general statements. I therefore present the following cases of poor members belonging to an opulent church of the Independent order, where the necessities of the poor are probably better seen to, and more liberally provided for than in churches where the destitute, as compared with the rich, are relatively more numerous. The details, it will be understood, are not fictitious, but represent cases which exist.

N. H., aged sixty-five years; a cripple; resides in a small room; formerly got a little by winding, but can earn no-

thing now; receives from the township two shillings per week, from the church fourteen shillings and sixpence monthly; in all, after the rate of five shillings and sixpence per week. Rent, one shilling per week; leaving four shillings and sixpence, for food, candles, soap, clothes, &c.; at times has had articles of clothing from the church.

M. B., aged fifty-seven years; lame and helpless from rheumatism; receives from the town two shillings, from the chapel fourteen shillings monthly; from both, equal to six shillings and sixpence, per week. Rent, two shillings per week; leaving four shillings and sixpence for washing, food, &c. M. B.'s mother, aged seventy-eight years, lives with her daughter, has been for many years bed-ridden, and is quite blind. She has from the town two shillings and sixpence per week.

J. W., aged sixty-eight years; very infirm; husband in a madhouse. Has nothing from the town; from chapel weekly, four shillings. Rent, two shillings per week, leaving for living, &c., two shillings; is aided a little in the way of food by a married daughter.

A. T., aged seventy-three years; very infirm in health, sight bad; no occupation; from town, two shillings and sixpence, from chapel, four shillings, weekly, in all, six shillings and sixpence. Rent, two shillings. Has no other stated aid from any quarter.

S. H., widow, aged forty-three; a char-woman; slowly dying of consumption; has one child, who, when in work, earns weekly five shillings in a mill. From the township, nothing; from chapel, two shillings and sixpence per week; but of late, four shillings and sixpence; also arrow-root occasionally. Rent, one shilling and seven-pence a week; requires a woman to attend upon her, whom she herself pays.

These poor, considering that they obtain at times additional help from their fellow-members in articles of clothing, and a moderate supply of coals in the beginning of winter from the deacons, are well off, it will be said, compared with many of their destitute neighbours, who are not members of a Christian church. This may readily be granted; and when some, belonging to churches, whose poor are neglected, read the foregoing statement, they will perhaps blush to think that their afflicted fellow-men-

bers are so much less kindly dealt with. But even in respect to the above poor, the allowance they are receiving from the various sources enumerated, when carefully analyzed and compared with the necessary outlay, is sufficient to sustain life, and no more; to sustain it in a feeble condition, as the languid looks of the infirm persons themselves plainly show.

It will not be altogether irrelevant to consider, what, in order to procure more necessities, must be the weekly purchases of a poor woman living by herself in an apartment in one of our populous and, on that account, expensive towns; and whose income (clear of rent, the more important articles of clothing, and a supply of coal at the beginning of winter) is four shillings and sixpence for the seven days of the week, that is, about seven-pence three farthings a day, a sum greater than the average income of such persons. A list of articles such as the following, most of them of weekly, some of them of daily purchase, will probably be thought indispensable. Bread, flour, oatmeal, potatoes, butter, sugar, tea, milk, bacon, eggs, salt, pepper, soap, candles, coals occasionally, needles, pins, thread, tape, minor articles of clothing and furniture, shoes mending, pipe-clay, sand, chips, errand-running or other assistance, and perhaps tobacco. In this list, excepting tobacco, there is no article of luxury, all are necessities; and the income must indeed be skilfully expended if all are to be purchased. But all are not procured, nor is it possible they should be. It is only by an enumeration of particulars, such as I have here attempted, that we arrive at some faint, though still most inadequate conception of the pinched and straitened circumstances of the virtuous poor of our churches in large towns, who are too infirm to work, and who will not beg.

Some, in calling to mind the words of Scripture, "Thy bread shall be given thee, and thy water shall be sure," may be ready to construe the promise as suggesting in its literal sense what ought to suffice for the children of God who are in poverty. But if there be such fanciful reasoners, (perhaps there are none,) they ought to know that vegetables and water barely sufficient to sustain an inhabitant of a warm country, such as Palestine, will not, speaking generally, sustain its health (and consequently will not

maintain in life for the term it would otherwise continue) an inhabitant of so moist, cold, and variable a climate as that of England. I shall entirely fail of the object I have in view in writing these letters, if I do not convince my readers that it is one thing to support our poor in such a manner as merely to preserve them alive—in such a manner as, in the event of their death, to escape a coroner's verdict of "died from starvation;" and quite another thing to maintain them in a state of bodily vigour compatible with feelings of comfort, feelings of which, according to my observation, "the poor saints" of our Christian churches have very little conception. I am inclined, therefore, to recommend a scale of allowance approaching to that of the Society of Friends before mentioned. And further, that with a view to facilitate the consideration of individual cases, the objects of relief should be arranged in the following five classes:—

1. The helpless poor, including all who from advanced age, or infirmities at any age, are unable to provide the means of living, and who have no relatives willing, or that may be compelled by law to maintain them.

2. Such as are able in part to procure subsistence by their own hands, and who therefore need only occasional pecuniary help, as also coals in winter, occasional clothing, and the like.

3. Members unexpectedly reduced to temporary poverty by severe sickness or accidents.

4. Persons not, properly speaking, indigent, but who, from habitual weakness, stand in need, at certain seasons, of change of air, and rest from their usual avocations; which without extraneous aid they cannot obtain,—a class of persons deserving the kindest and most delicate consideration of the officers of a church.

5. The orphan children of members, left destitute.

I will briefly advert to a few other points before concluding. I am not prepared to maintain that our poor should in no case be permitted to solicit parochial aid, as this would bear hard on those churches where the great majority of the members are themselves living on the wages of labour, and where consequently a large number will be much exposed to casualties or diseases which interrupt, for shorter or longer periods,

the course of industry, and, but for charitable help, bring on destitution and want. The poor-rates are levied by law, and may be claimed by a Christian in need, without reproach as respects himself, and, under certain circumstances, without reproach to his church. If his church cannot plead poverty for the withholding relief, but seeks to excuse itself on the ground that other churches do the like, such a plea cannot, I am persuaded, be effectually maintained on Christian principles. However, I waive this point, and merely remark by the way, that when a poor brother or sister is compelled to solicit public relief, they should not be suffered to present themselves alone and friendless at the Commissioners' board, to mingle with the profane and depraved paupers, always a large proportion of the throng. They ought to be accompanied and countenanced by some responsible Christian friend, who (while his presence shields them from browbeating and rebuffs) can vouch on their behalf, that they are in truth unwilling and deserving applicants.

Some persons perhaps will see no objection—unhappily some have seen none—to the Workhouse as the last refuge of a destitute Christian. Few of our brethren think thus, let me hope. Few, let me hope, but repudiate the bare mention of devoting a Christian brother, or the destitute orphan children of brethren, to the wards of a workhouse; considering the partial loss of freedom sustained there, the entire or nearly entire loss of Christian fellowship, and the unchristian society inseparable from such a community. Alas for the church! that body of which Christ is the head; whose members, the meanest and humblest, are loved and cared for by him beyond what heart can conceive or words express. Must these members, I say, whom he so tenderly calls “little ones,” be virtually cast off by their brethren, and consigned to degradation and the very atmosphere of sin, because of their poverty? Surely this evil practice—a practice utterly unjustifiable on any plea or pretence whatever—will not long be suffered to disgrace our churches.

I must again advert to the destitute orphans of members. Are they looked upon as devolving on the care and affection of the church? Are they solicitously and tenderly watched over, main-

tained, trained up, and educated as the “holy seed” of the just? Were these questions put to the officers of our churches, I fear truth would compel a reply in the negative, at least with very few exceptions. I will suppose a case; one which need not be supposed, since it occurs frequently in every church. A widow dies, leaving several young children unprovided for, and without Christian relatives to offer them a home. A home of some description, however, they must have, and this is provided either by the parish officers, in the usual way, or by irreligious relatives or neighbours, and thus the children, without so much as a thought on the part of the church, or the smallest concern, are abandoned to the world, the flesh, and the devil. It would require more ingenuity than falls to my share, to imagine an excuse for a church's acting in this manner.

Ought the deacons to be the sole dispensers of the church's contributions to the various classes of the necessitous? for many reasons, which I might easily give, they ought to have the assistance of deaconesses, or persons performing the office of such, even if they refused to bear the name. In visiting the sick and afflicted in certain cases, the latter officials would be found of the greatest service. In acquiring a thorough knowledge of privations, difficulties, and secret distresses, in reference to many who shrink from all approach unless conducted with scrupulous delicacy, they would be the more effective servants: and besides possessing, generally speaking, more leisure than the other sex, they would be found to discharge the duties of their office with a regularity and diligence not to be expected from men, however conscientious, immersed from morning till night in the pursuits of business.

There are several things I have not touched upon which, however, deserve notice. The poor members ought to have seats appropriated to their use not in places conspicuously uncomfortable and mean. When receiving their allowance, be it at weekly or monthly periods, (and it has always appeared to me desirable that the distribution should be weekly,) they ought to be treated with kindness of manner, and made to feel habitually that being “in Christ” they are thereby “exalted,” how low soever they be in the eyes of the world. But here I conclude. The grand consideration for a

Christian in ruminating on this department of practical godliness is to discover, as nearly as he can, the line of conduct that will be pleasing in the eye of the Mediator, remembering the admonitory

words, "Have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."

Yours, respectfully,
SIGMA.

MEMORIALS OF THE DEPARTED.

To the Editor of the Evangelical Magazine.

I WAS pleased to observe you had found a niche for the memorials I had sent you of my ancient friend, A. Young, in your March number. He could not have got one among the heroes of St. Paul's Cathedral, for he was not a warrior of this world, though he had effected a conquest to which, I fear, some of our renowned captains could not produce a parallel, for he had conquered himself, Prov. xvi. 32. Were his victories and theirs stated to a jury of angels, having Gabriel for their chairman, I think their unanimous verdict would be, "The feats of A. Young outshine, yea eclipse the lustre of all the others, and in looking over the gazette of heaven, we do not find even one of theirs mentioned, while we find whole paragraphs referring to his encounters."

Should you have another empty niche, I shall thank you to place a few memorials concerning another pilgrim, whose mundane travels terminated about half a century ago. When he was in the world, he was known by the name of Mr. Geo. Wright, residing in the Potterow, Edinburgh. What name he goes by now, in the upper world, I confess I do not know.

Soon after becoming an inhabitant of our world, he was bereaved of his father; and such were the circumstances of his mother, that she could not afford more than about twelve months' schooling to him; during which period he was taught to read very imperfectly, but, by dint of his own after-exertions, he became able to read with facility. Being taught a business, having acute natural parts, and becoming truly pious, he soon became a master; met with encouragement in his trade, and got connected with many of the excellent of the earth.

I never knew an uneducated man, so capable of elucidating dark or difficult parts of Scripture, as Mr. Wright. I was often struck also with the tenderness

of his feelings; when he spake of salvation by grace, or touched on it in prayer, then the tears would trickle down his cheeks, so that with difficulty he got on.

I was frequently entertained with his ready repartees on various occasions. Take the following as a sample:—

A Mr. Thomas Walker, whom I well knew as a simple-hearted old Christian, asked him to come with him to the New Greyfriars Church, to hear the minister of the parish in the country where he resided in his younger years. They went, and after the service was concluded, the following conversation took place:—

"Well, Mr. Wright, how do you like my old Minister?"

"Not at all; it was any thing but a Gospel sermon."

"What! did you not hear him say, at the close of his sermon, that there was no salvation but through the righteousness of the Son of God?"

"Yes, I did, but the whole of the sermon taught that it was by works. Now, suppose I am inquiring the way to such a town, and a person makes a long harangue, describing it to be in an eastern direction: but when he has finished, and we are about to part, he whispers into my ear, 'The road lies west, after all.' Will that make his former description correct? Or, if a man owes me twenty shillings, and he comes and lays down nineteen baubees, [halfpennies,] and places a shilling on the top of them—do you think I would take that for twenty shillings?"

I remember, when a lad, walking among fields of corn with him. I pointed to one field, as very beautiful, from the number of yellow flowers that shot up their heads above the corn. "John," said he, "these are like oratory in sermons, which sometimes attracts more of our attention than the Gospel seed; and let me tell you, these weeds you are ad-

miring, do more harm than good to the grain."

I overheard a conversation between him and a person belonging to a denomination of Christians with whom vowing and covenanting formed a leading tenet in their confession. The substance of their conversation was to the following purport. He was urging Mr. Wright to do something, to which, I saw, he was not inclined. To effect his purpose, he said,—

"Mr. Wright, have not you *vowed* at the Lord's table so and so?" "No, I never vowed there in all my life." "No! never vowed there! Why so?" "Because I knew I should break my vows, and the Bible tells me, that it is better not to vow, than vow and not pay, (Eccl. v. 5,) and in all that I have read in the New Testament, about that ordinance, I do not find the remotest reference to vowing being connected with it." "What! Is it not a sacrament, or oath?" "Neither Jesus, nor John, nor Peter, nor Paul, called or described it as a sacrament, and only to such authorities do I yield."

He adhered so strictly to the Bible, as his rule, that he would receive no human assertion about religious matters, unless it had what he called, a *tacket to it*, meaning a Scripture text to hang upon, or to prove it, or he must have a *Thus saith the Lord*, for what he believed or did.

I remember, he did not like the word *expected* to be applied to God, because God knew every thing, and could be disappointed in nothing.

He had a daughter, about ten or twelve years of age, who died of a decline. For weeks before the disease had effected its purpose, the depth of his concern, agony, and wrestling in prayer, for the salvation of that child's soul, would match that of king David's for his little boy. He was constitutionally a man of acute sensibility, and the grace of God greatly increased it in reference to the salvation of others.

He was afflicted with a confirmed asthma for several years before he died. I attended a private prayer-meeting for some years, which was held in his house from six to eight every Monday evening, composed of ten or twelve Christians, all

of whom, except myself, have been in the eternal world, for many years. They were then all my seniors.

I shall never forget the scene which took place at the conclusion of our worship one evening. Mr. Wright said, when all were standing ready to depart, "Brethren, I have spent many happy meetings with you, but this is the last; I shall meet with you no more, farewell." In person he looked, even then, as strong as any present. Two days after this, when I called, I found him gasping for breath. He said he had been so nearly choked for want of air to breathe during the night, that he could have knocked out the side of the room. After pausing a little he said, "When you come to my situation, you will find it more solemn than you can at present conceive; I have a boundless eternity immediately before me! Nothing but a crucified Saviour can give the smallest support under such circumstances." He died next day.

He had a son, licensed as a preacher in the Church of Scotland, a short time after his death, who was so much what, at that time, they called a *Bible preacher*, and so able a minister of the New Testament, that, the first time I heard him preach, I thought he would have so suited his father's taste as a preacher, that his ardent mind would have been overwhelmed, and, perhaps, would have said, "Now lettest thou thy servant depart in peace, for mine eyes have beheld the completion of my wishes and prayers concerning my first-born and only son." This son, (Dr. Wright,) after faithfully labouring some years in the parish of Markinch, Fife; and, afterwards, many years in the town of Stirling, only lately finished his course, and, I trust, joined his father in the celestial world, whom I once heard say, with deep solemnity, "If my son, when he becomes a preacher, does not preach salvation by the cross of Christ, I would sooner let down his head into the grave, than see him ascend a pulpit stair."

From these documents you will perceive, that the subject of these memorials was no ordinary man, either in point of talent or piety, and he will not disgrace a niche in your printed edifice.

J. C.

Kingsland, April 3, 1839.

POETRY.

LINES

To the Memory of the Rev. Archibald Douglas, who, for Forty-three Years sustained the Pastorate over the Independent Church, assembling in Broad-street Chapel, Reading; and departed this life, March 26, 1839, in the 75th year of his age.

"He being dead yet speaketh."

"WHAT though my sufferings be severe,
Nature's last conflict hard and long;
Shall they provoke the faithless tear,
Or fill with murm'ring words my tongue?
Oh no! whatever be my pains,
My 'Father, glorify thy name!' *
Thy love unalter'd still remains,
And be my patient faith the same.

"Yea, even shouldst thou on me lay,
More suffering ere my race is run,
Grant strength sufficient for the day,
And let thy righteous will be done."
He said: and, through the painful strife,
No murm'ring word escap'd his breath;
He preach'd the power of Christ in life,
Exemplified it in his death.

And now, that he hath fought the fight,
Finish'd his course, and victory won,
Behold him with yon saints in light,
His promised crown of glory on.
Hark! hear you not the lofty strain,
Which now his golden harp inspires?
"Praise to the Lamb that once was slain,"
For ever fills its sounding wires!

O may the mantle, dropp'd by him,
In his ascent to climes so blest;
Unsullied, brightening still by time,
On his belov'd successor rest!
The glorious Gospel, rich and free,
In all its fulness may he preach;
And his own soul replenish'd be
With the grand truths that he would teach.

And may his people, join'd in love,
Together strive in prayer and faith;
So shall they worthily improve
Their aged pastor's life and death;
Remembering Jesus always lives,
The same for ever, as to-day;
That He alone salvation gives,
Himself the Life, the Truth, the Way.

Reading.

A. B.

ON THE

DEATH OF MRS. TAYLOR,

Wife of the Rev. R. B. Taylor, Missionary at Leguan, Demerara.

AFAR, on Leguan's foreign Isle,
The gentle Anna sleeps,
While o'er her grave, with bleeding heart,
Her lonely partner weeps.

She left her dear, her native land,
A young and lovely bride,
With hope elate, and him she lov'd,
To cross th' Atlantic wide.

Parents, and friends, and kindred all,
She, "rich in faith," resign'd,
A noble object fir'd her soul,
And fill'd her ardent mind.

It was, fair knowledge to impart,
To Afric's sable race,
And teach, with sweet simplicity,
A Saviour's love and grace.

Accomplish'd, pleasing, and refin'd,
Yet humble, meek and mild,
She gain'd an interest in the heart,
Of many a negro child.

Yea, many a dark, untutor'd slave,
To her would oft repair,
And, children-like, their letters learn,
Her kind instruction share.

They lov'd to hear her cheering voice,
To see her beaming smile,
While taught to read God's sacred book,
Which could their woes beguile.

Four years incessantly she toil'd
Her Saviour's cause to spread,
Nor e'er relax'd, nor aught repin'd,
Till laid in death's cold bed.

'Twas Jesus call'd her to his arms,
To meet a large reward;
Kind slumbers broke the thread of life,
And bore her to her Lord.

Near to his radiant throne she sits,
In glory's bright array,
A perfect spirit, freed from sin,
To live in endless day.

Love, peace, and joy triumphant reign,
Within her happy breast;
For Jesus smiles! the crowning bliss
Of everlasting rest.

* A text much impressed on Mr. D.'s mind during his lingering and painful illness.

Yet long will Leguan deeply mourn,
The kind instructress fled;
Planters and negroes both deplore,
The gentle Anna dead.

I would not change her honour'd lot,
For Queen Victoria's throne;
Nor barter negroes' honest tears,
For all that wealth can own.

The seed is sown of heaven-born truth,
That seed shall spring and grow;
And, by the Spirit's influence own'd,
Through distant ages flow.

Thus, generations yet unborn,
Her early toil will share,
And reap the fruit of all her pain,
Her zeal, and earnest prayer.

May heavenly love her partner soothe,
And heal his wounded heart;
Train the dear child for future good,
And every grace impart.

May grieving parents find support,
In this their trying day;
Still "bless the Lord, who kindly gave,"
The Lord "who took away."

Brothers and sisters, while ye mourn,
O lift your thoughts on high;
She's safely screen'd from every storm,
"Beyond the starry sky."

Farewell, dear Anne, my youthful friend,
My time but short can be;
Yet while this mortal life remains,
My heart shall cherish thee.

The last sad hour we spent on earth,
Is erst to memory dear;
Thy tender voice, thine own sweet smile,
And gently flowing tear.

O may we meet again in heaven,
Our friendship to renew;
And sit on Zion's holy mount,
And all the past review.

Jehovah's plan will then appear,
Both gracious, good, and wise;
And, as each providence unfolds,
New songs of praise arise.

R. DYER.

REVIEW OF RELIGIOUS PUBLICATIONS.

A NARRATIVE of the GREEK MISSION; or, Sixteen Years in Malta and Greece: including Tours in the Peloponnesus, in the Ægean and Ionian Isles; with remarks on the Religious Opinions, Moral State, Social Habits, Politics, Language, History, and Lazarettos of Malta and Greece. By the Rev. S. S. WILSON, Member of the Literary Society of Athens. 8vo. pp. 596.

Snow, Paternoster-row.

The brief space devoted this month to the review of books will only permit us just to call the attention of our readers to Mr. Wilson's very interesting narrative. It contains a condensed and careful summary of the principal events connected with his missionary labours at Malta, and other parts of the Mediterranean, during a residence of sixteen years. His opportunities of acquaintance with the character of the modern Greeks were very ample, and his knowledge of their language was such as to enable him to hold free intercourse with them. He appears to have mingled with persons of every rank in life, from the lowest of the peasantry to the nobility of the country.

"In the rudest of times," he observes, "the author has travelled with the civilians and soldiers of this land,—

'Land of the bard, the warrior, and the sage.'

Many a night has he slept with half-savage Rumeliots, and Spartans, and Peloponnesians, all bristling in arms. In such society, as well as in company with Chevalier Collogno, Count Gamba, Count Palma, and other public men, his tours have been made. At Athens, Corinth, Eleusis, Daphne, Tyrins, Megara, Nauplia, the plain of Argos, some islands of the Ægean, with numerous other towns, and villages of the classic land, the subsequent sheets will show that the author has not been an unobservant spectator."

Those who take but little interest in missionary proceedings will be greatly interested in this part of Mr. Wilson's volume; as it consists, not in dry statistics, but in incident, narrative, and detail.

The author has been very faithful to truth, in depicting the abominations, and deleterious influence of the Romish church. Wherever she has extended her baneful sway, she has acted as a blight and a curse

upon human nature; and, in Greece, she has been faithful to her true character.

Mr. Wilson expresses a becoming anxiety on behalf of the Greek mission. "The wants and the woes," he observes, "of Greece have happily drawn to her aid brethren from sister institutions on both sides the Atlantic; distant, far distant be the day, when these heralds of the cross shall cease 'to pass through Macedonia and Achaia;' since 'a great and an effectual door is opened,' though there 'are many adversaries,' and should the purer churches of Christ ever abandon Greece, Rome would most heartily rejoice. The prurient anxiety of 'the man of sin' to renew the efforts he so often made in the middle ages, down to the Council of Florence, and to the very fall of the Greek empire, when the sovereignty of the Turks effectually arrested all his hopes and all his efforts, would again excite him to put forth his sleepless and unhallowed finesse, and one might from that day date the resurrection of hope and of triumph to this oldest and most practised foe to the light and liberty of Greece."

Though the results of the Greek Mission have had nothing in them to astound, we are not on that account to imagine that they are without interest to the Christian world. Mr. Wilson, and his colleague Mr. Lowndes, have done good service in the way of promoting education, printing books, circulating the Scriptures, and preaching the Gospel. The seed of truth has been widely scattered, and we cannot but anticipate a future harvest.

Mr. Wilson's narrative is exceedingly instructive, and deserves an attentive perusal. The friends of Missions will trace in it much to interest them in the spiritual destinies of Greece. In a second edition we recommend attention to a few minor errors of the press. Two or three of the Latin quotations are inaccurate. As a whole, we can very cordially introduce the volume to the friendly notice of our readers. It evinces a very respectable portion of learning, talent, and research.

HISTORICAL MEMORIALS *relating to the INDEPENDENTS, or CONGREGATIONALISTS: from their rise to the Restoration of the Monarchy*, A. D. MDCLX. By BENJAMIN HANBURY. Vol. I. 8vo. pp. 588.

Fisher, Son, and Co.

Mr. Hanbury has been long and advantageously known to the religious public as an author devoted to the study of ecclesiastical antiquities. In his edition of

"Hooker's Church Polity" he did good service to the cause of Protestant Nonconformity, by thoroughly exposing some of the specious fallacies of that accomplished writer in defence of Establishments. The notes appended by Mr. H. to Hooker's Polity are a monument to his candour, industry, and varied research. We may have many Dissenters more deeply learned than Mr. Hanbury; but it is questionable whether we have any one so extensively read in what may be called the recondite portions of the history of Nonconformity. The "Memorials" before us, so far as they proceed, cannot fail to impress all competent judges with a lofty idea of the patience and discrimination which Mr. H. has brought to bear upon his difficult and delicate task. He has so combined the process of investigation with its legitimate results, that, unlike historians in general, he has furnished his readers with the means of pronouncing upon the merits or defects of his important undertaking.

Never before have the Independents had full justice done to their claims, either in a political or religious point of view. Under the skilful treatment of Mr. H., most of the obscurities of their early history have been successfully cleared away; while the aspersions of their avowed enemies have been disposed of in a way equally creditable to the head and heart of the author.

We give it as our deliberate opinion, that the prevailing fault of Nonconformists in general is, that they are culpably indifferent to "the acts and monuments" of their eventful story. Were they better informed, as it respects those mighty struggles for truth, which have marked the line of their spiritual ancestry, they would be willing to sacrifice far more in support of their principles, and would be less liable to be lured away from the religion of their fathers, by the specious pretensions of less primitive claimants.

We are not without hope that these "Memorials" may be the means of introducing an era of ecclesiastical research among the younger branches of our Dissenting families. If such shall be the case, the amiable and laborious author will be amply rewarded for all his amazing toil. We say *amazing* toil; for we doubt much if any nonconformist in the country imagined that so many facts and documents could have been collected, at this advanced period in the history of Independency, so strikingly illustrative of its interesting fortunes. Though the volume is mainly composed of unknown or scarce articles of information, it is the very reverse of what is dull or insipid. The incident never flags, and the continual reference to facts and principles

of undying interest, imparts to the undertaking a character bordering on romance.

It will be to the permanent discredit of the Independents if these Memorials do not command a wide and lasting reputation.

The LIFE and TIMES of SELINA, COUNTESS of HUNTINGDON. By a Member of the Noble Houses of Huntingdon and Ferrers. Vol. I. 8vo, pp. 488.

Simpkin, Marshall, and Co.

Few of our readers will be prepared, after the lapse of so many years, to find such a circumstantial memoir of that truly godly and devoted lady, the late Countess of Huntingdon. It is a circumstance of high congratulation to the church of Christ, that the family papers of the deceased have been preserved with so much care, and that their arrangement has fallen into the hands of one so well fitted to do justice to the task assigned to him. So far as the memoir proceeds, it is executed with much skill and energy, and throws considerable light on the great movements of the Methodists in the last century. Lady Huntingdon was a woman of extraordinary decision of character, and was, beyond doubt, raised up by Divine Providence for the performance of a great work. The times in which she lived were very eventful, and she herself contributed, in no slight degree, to impress upon them their peculiar character. A hundred such persons among the nobility of our country would do much instrumentally, to bring on the glory of the latter day. We have piety, indeed, among many persons of quality in our day; but they are all so much afraid of acting irregularly, and offending the clergy and the bishops, that no great work of revival can be expected to emanate from them.

Lady Huntingdon, like many others who acted with her, took up her cross, and followed Christ; and was honoured above any other woman that Britain ever nourished upon her soil, in extending the knowledge of Christ. Her "Life and Times" present an accurate and impressive view of her history; and furnish a suitable companion to the Sketch of Methodism which precedes Dr. Morison's "Fathers and Founders of the London Missionary Society."

We are deeply indebted to the writer and editor of this admirable work, and trust it will be greatly blessed in the revival of the spirit of the early Methodists. We know that the doctrine of multitudes of Churchmen now is, "we do not want the irregularities of the Methodists now." We are of a different opinion, and firmly believe, that without an increase of their diffusive spirit, formalism will root itself once more in the land.

VOL. XVII.

The CENTENARY of WESLEYAN METHODISM. A Brief Sketch of the Rise, Progress, and Present State of the Wesleyan Methodist Societies throughout the World. By THOMAS JACKSON, President of the Conference. Seventh Thousand. 8vo, pp. 388.

Mason.

This volume was written by the gifted author, at the express request of the late Wesleyan Conference. It is intended to commemorate that extraordinary revival of primitive faith and piety, which dates from the rise of methodism—an event which took place a century ago. It is a well-written volume, partaking extremely little of party-spirit, and fitted to benefit true Christians of every name. We have read it with no ordinary feelings of delight; and though we do not bind ourselves to every view, much less to every expression of the author, we very cordially recommend it to the perusal of our readers, being fully satisfied that it will "provoke them to love and to good works." The extraordinary effort of benevolence put forth by the Wesleyan body on occasion of their centenary, entitles them to the admiration of the Christian church, and should call forth the holy rivalry of other denominations of professing Christians.

The CONVALESCENT. Twelve Letters on Recovery from Sickness. By MRS. GILBERT, author of "Hymns for Infant Schools," "Original Anniversary Hymns for Sunday Schools," "Hymns for Infant Minds," &c. 12mo, pp. 120.

Jackson and Walford.

A work such as this, from the pen of Mrs. Gilbert, may be fairly regarded as a boon to all who are emerging from the chamber of sickness. Those who take deep interest in the condition of the afflicted, will rejoice to be in possession of a volume which they can place with confidence in the hands of those whom God has mercifully raised up from the gates of death. It would be saying far too little of these letters to pronounce them judicious; they are eminently touching and tender, and are equally fitted to instruct the mind, and to improve the heart!

WORKS RECENTLY PUBLISHED.

1. Part III. of *The Fathers and Founders of the London Missionary Society.* 8vo, 3s. Fisher and Co.

2. *Christian Union*; in Three Parts. By JOHN HOWE, M.A., A.D. 1678—1693. On the carnality of religious contention among Christians; on the means of promoting union among them; and on the pacific tendency of the influence of the Holy Spirit. With an *Introductory Preface*, by BAPTIST WRIOTHESLEY NOEL, M.A., Minister of St. John's, Bedford-row. 12mo, pp. 252. Forbes and Jackson,

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Islington-green.—This is a very seasonable reprint of Howe's Sermons on Union. The preface breathes that spirit of love which distinguishes every thing from the pen of Mr. Noel.

3. *The Englishman's Greek Concordance of the New Testament*; being an attempt at a verbal connexion between the Greek and the English Texts. Containing also, a Concordance of the Appellatives and Proper Names, Greek and English; an Index, English and Greek; and an Appendix. Royal 8vo, pp. 956. B. Wertheim.

4. *An Explanatory and Practical Commentary on the New Testament of our Lord Jesus Christ*. Intended chiefly as a Help to Family Devotion. Edited and revised by the Rev. W. Dalton, A.M., Incumbent of St. Paul's Church, Wolverhampton. In Two Volumes. Vol. I., pp. 696. Holdsworth.

5. *Lectures to Professing Christians*. By CHARLES G. FINNEY, Author of "Lectures on Revivals." 12mo, pp. 312. Wightman.

6. *Hours of Thought*. By WILLIAM M'COMBIE, Author of "The Christian Church considered in Relation to Unity and Schism." Second Edition,

with corrections and large additions. Royal 16mo, pp. 238. Ward and Co.

7. *The Way of Salvation*. By H. F. BURDER, D.D. Third Edition. 32mo, pp. 220. Tract Society.

8. *Lectures on the History of Elisha*. By the Rev. HENRY BLUNT, A.M., Rector of Streatham, Surrey; late Fellow of Pembroke College, Cambridge; and Chaplain to his Grace the Duke of Richmond. 12mo, pp. 286. Hatchard and Son; and Hamiltan and Co.

9. *The Missionary Vine*. Printed in Oil Colours, from a Drawing by Miss RAHMN, showing at one View the whole of the Stations of the London Missionary Society, geographically arranged, the period when, and the persons by whom, they were commenced, and by whom they are occupied at the present time.

PREPARING FOR PUBLICATION.

The Missionary; or, the Triumphs of Christianity in the Islands of the South Seas. A Poem.

OBITUARY.

THE REV. WILLIAM BURN

Departed this life, on Sabbath morning, March 17th, 1839, aged sixty-seven years. He had been minister of the Independent congregation at Wrawby, in Lincolnshire, upwards of twenty-one years; his health had been declining several months, and, intending to retire from stated labours, he had resigned his charge, and preached to his people, for the last time, six weeks previous to his decease, from the words of the apostle Paul, "For I determined not to know any thing among you, save Jesus Christ and him crucified." His end was both sudden and peaceful. On Wednesday evening, the 27th, the solemn bereavement was improved to a crowded auditory, by the Rev. J. Morley, of Hull. Mrs. Burn was removed from her earthly tabernacle about thirteen months before: she was truly a "mother in Israel."

MR. PAUL HICKS.

On Tuesday, April 9th, 1839, Mr. Paul Hicks, for many years a highly respectable deacon of the Baptist church, New-road, Oxford, entered into his rest, aged sixty-two. For nearly five months he was confined to his room, during which time he enjoyed much of the consolations of the Gospel, and endured with calm submission

the protracted sufferings which terminated in dissolution. For about a week, in the latter stage of the disorder, his mind suffered considerable depression; a sense of imperfection and unworthiness pressed so strongly on his mind, as frequently to produce a burst of tears; but, subsequently, his mind regained its former composure, and, relying with holy confidence on the sufficiency of the Redeemer's grace, and the promise of a faithful God, he could look forward to a change of worlds, having finally arranged all his secular affairs, and say,—

"The holy triumphs of my soul,
Shall death itself outbrave;
Leave dull mortality behind,
And fly beyond the grave."

Shortly before his departure, he expressed a wish that if any notice were taken from the pulpit of his decease, it might be from the words, which expressed the ground of his hope and the source of his joys, "The blood of Jesus Christ, his Son, cleanseth us from all sin."

On Monday, April 15th, his mortal remains were deposited in the burying-ground of the New-road Chapel, attended by a family left to mourn the loss of a truly kind and affectionate parent, and pastor and deacons.

Home Chronicle.

LONDON.

DR. WARDLAW'S LECTURES ON CHURCH ESTABLISHMENTS.

These lectures are now before the public, and will, doubtless, lead to great results. They are calm, scriptural, and dignified, and must not be dismissed by clamour and abuse, the ordinary weapons of vulgar and bad minds. If they are to be answered at all, it must be with a measure of logic, with a minute reference to the word of God, the only true standard of decision. We hope to notice them soon in our review department; in the mean time we beg to apprise our readers of their publication. They excited great interest in the delivery.

NOTICE TO WIDOWS.

All the widows of ministers receiving assistance from the funds of the Evangelical Magazine, and not relieved at the *Christmas distribution of profits*, are requested to make their applications, on or before the 20th of June. Letters should be addressed to the Editor, at the Publishers' of the Magazine.

ENGLISH MONTHLY TRACT SOCIETY.

This Society is formed for the purpose of circulating religious tracts.

The plan adopted is very simple, and one which has proved eminently successful in other countries.

The object proposed is to furnish every family throughout our country, commencing with the higher classes, with an evangelical tract once a month.

90,000 tracts have been issued during the last twelve months, which have been distributed chiefly amongst the nobility and gentry in the metropolis.

It is gratifying to know that they have been in general favourably received, and in some instances thankfully acknowledged.

ANECDOTE.

A godly minister, living in London, who had a niece living in the country (Devonshire), came to London in order to spend a few weeks with her uncle. The young woman was very anxious to see a play, and asked her uncle to give her leave to go and see one. He told her, if she would promise him one thing, he would give his consent. "What is that, uncle?" "That

you are sure that you shall not die there." It had such an effect on her, that she never thought of going afterwards.

PROVINCIAL.

PUBLIC SERVICE AT SHEFFIELD.

On Thursday, Jan. 31st, a solemn and interesting service was held in Lee Croft chapel, Sheffield, for the public recognition of the Rev. W. B. Landells, as the pastor of the church meeting in that place of worship. The reading of the Scriptures and the opening prayer were conducted in a peculiarly impressive and touching manner, by the Rev. F. Dixon, who had been compelled by severe personal affliction to resign the pastoral charge, which he had sustained in the same church with much honour and usefulness for nearly forty years. A discourse (distinguished for its beautiful simplicity and its elaborate research) on the ancient discipline of the Catholic Church, was then delivered by the Rev. W. H. Stowell, Theological Tutor of Masborough College. Mr. Landells read a lucid and a satisfactory statement of the difficulties with which he had to struggle in maintaining the scriptural principles of church order at the chapel from which he had recently retired, and of the circumstances by which he had been led to receive and to accept the invitation of the pastorate at Lee Croft. The members of the church having publicly signified their choice of Mr. L. to be their pastor, and Mr. L. having in like manner renewed his acceptance of their call, the Rev. Thomas Smith, A. M., Classical Tutor of Masborough College, gave a faithful and instructive address to the church on their duties to their minister and to the general cause of Christ. In the absence of the Rev. J. Boden, the senior Independent minister in Sheffield, who was detained at home by the severity of the cold, the concluding prayer was offered by the Rev. M. Docker, of West Melton; the Rev. J. A. Miller, C. Larom, and Mr. Pritchett, of Masborough College, also took part in the engagements of the morning.

In the evening a numerous party of friends assembled at a social meeting in the Bath Saloon. The Rev. W. B. Landells presided, and a delightful spirit of Christian harmony and devotion was maintained. Various addresses were delivered by the Revs. W. Larom, D. Rees, W. H. Stowell, J. Smith, F. Dixon, J. A. Miller, with

intervals for general conversation during the distribution of refreshments. Mr. Landells expressed his high satisfaction with the honourable proceedings of the Rev. J. Thorpe and his friends, who now occupy the chapel in which Mr. L. formerly ministered, and with the union and activity of the church over which he now presides.

RAMSGATE.

A highly interesting service was conducted at the above town on Wednesday, the 17th of April, 1839, by opening the new Independent chapel in connexion with the pastoral ministrations of the Rev. H. J. Bevis.

A prayer-meeting was held in the building at 7 o'clock, when the Rev. Messrs. Spencer, Toomer, Rook, and Bevis, implored the divine blessing on the coming services of the day. At 11 a numerous congregation assembled from the town and adjacent country, when the Rev. H. J. Rook, of Faversham, presented an introductory prayer; the Rev. P. Thomson, M.A., of Chatham, read the Scriptures and engaged in prayer; the Rev. James Stratten, of Paddington chapel, preached from Matt. vi. 9; the Rev. T. Cramp, of St. Peter's, (Baptist) closed the services with prayer.

In the evening, at 6 o'clock, the Rev. W. Spencer, of Holloway, commenced the service by reading the Scriptures and prayer; the Rev. Dr. Leifchild, of Craven chapel, preached from Isaiah liv. 11, 12; the Rev. W. Copley, of Eythorn, (Baptist) concluded the service by prayer; the hymns were read by the Rev. Messrs. Cresswell, Daniell, Pledge, E. Davis, Paul, and J. M. Cramp.

The interest evinced in the whole of the services was of the most encouraging character, as was proved by a liberal collection amounting to 127*l.* 4*s.* 6*d.*

The handsome and spacious building, capable of seating 1,200 persons, provides accommodation for the congregation, and many of the numerous visitors who frequent the healthful shores of this interesting and improving watering-place.

WESTERHAM.

On Wednesday, April 17th, the foundation-stone of a new chapel, for the use of the Independent congregation in the town of Westerham, Kent, was laid by the Rev. Thomas James of Woolwich, assisted in the services by the Rev. Messrs. G. Verrall, of Bromley, G. Hinde, of St. Mary's Cray, E. Nichols, of Godstone, and W. Foster, the minister of the place. In the evening of the same day an appropriate sermon was preached in the chapel now occupied by the congregation, by the Rev. G. Verrall. The

Gospel has been preached in cottages in the town of Westerham, by Independent and Baptist ministers for upwards of fifty years. In 1824, the Wesleyans erected a small wooden building in an ineligible part of the town, but the cause did not succeed, and in the year 1836 the chapel was shut up and sold. In May of the same year the Rev. W. Foster was appointed to the Home Missionary station at Four Elms, about four miles distant from the town. Mr. Foster took up his residence in the town, and commenced preaching in a cottage on Lord's-day evenings, after returning from his duties at Four Elms. The room occupied was soon found to be too small; and the chapel built by the Wesleyans having passed into private hands, was hired and re-opened on the 1st of September, 1836. From this time a regular congregation has been raised; the chapel is insufficient to accommodate the number of persons who are desirous of attending, being often inconveniently crowded, besides which an exorbitant rent is demanded for it. A Sunday-school has been raised, and the station wears a most promising aspect. The town and parish of Westerham contain a population of above 2,000 inhabitants, surrounded by several villages requiring ministerial attention, and containing no other chapel in the town, or within a circuit of several miles. A most eligible site in the centre of the town being offered for sale, after due deliberation, with the concurring advice of neighbouring ministers, and the liberal assistance of a friend, has been purchased, and the work of building commenced. The property has been invested in trust for the use of the church and congregation. It is presumed that few cases have a stronger claim to the liberality of the churches of Kent, or the followers of Christ in general.

Contributions towards the object will be thankfully received by the Rev. W. Foster, Westerham; or at No. 11, Chatham Place, Blackfriars, London.

WAVERTREE.

In December last the foundation-stone of a new chapel was laid in the populous township of Wavertree, near Liverpool, by the Rev. Thomas Sleight (late of Newcastle-under-Lyne), for the use of himself and congregation. The building is of stone, of the Gothic order, and will be completed in the course of the present year.

ORDINATIONS.

Jan. 1, 1839, the Rev. Thomas Maund was ordained pastor of the Congregational church at Stonehouse, in the borough of Stroud; on which occasion a large number

of neighbouring ministers of different denominations, and a numerous congregation, assembled. Part of the service was solemnized in the morning, and part in the evening. The devotional parts of the service were conducted by the Rev. Messrs. Rees, Webb, Cousins, Shakespeare, Dorney, Woodman, Collins, and Preece. Mr. Jones, of Rodborough, put the usual questions to the minister, and received the confession of faith; Mr. Burder delivered the discourse, illustrative of the nature of a Christian church, and also addressed the minister relative to the duties of his office; Mr. Clapp, who had been engaged to take the former of these discourses, having been prevented from attending by illness, Mr. Newman preached to the people. Services of this nature are almost always impressive and delightful, and this service was by no means an exception to the rule.

On Wednesday, April 10th, the Rev. J. S. Pearsall, late of Highbury College, was ordained pastor over the Congregational church assembling in East-street, Andover. The Rev. W. Lucy, of Bristol, commenced the service with reading suitable portions of Scripture, and prayer; the introductory discourse, on the constitution of a Christian church, was delivered by the Rev. Thomas Adkins, of Southampton; the Rev. C. Howel, of Alton, proposed the usual questions; the Rev. James Wills, of Basingstoke, offered the ordination prayer; the Rev. John Campbell, of the Tabernacle, London, delivered the charge, founded on 2 Tim. iv. 5, "Do the work of an Evangelist, make full proof of thy ministry."

In the evening the Rev. John Jefferson, of Stoke Newington (formerly pastor of the church) addressed the people from the words, "Who is for you a faithful minister of Christ," Col. i. 7. The other parts of the services were conducted by Rev. Messrs. J. E. Good, of Gosport; W. Thorn, Winchester; D. E. Ford, Lymington; J. Watts, Bowrey; Curwen, W. Ford, Jennings, Mudie, Williams, and other ministers.

The ability of the discourses, the number and respectability of the congregations, and the numerous attendance of ministers of different denominations, contributed much to the pleasure felt on this interesting occasion. An immediate enlargement of the chapel is contemplated.

The ordination of the Rev. Thomas Mann, of Highbury College, took place in Trowbridge Tabernacle, on Tuesday, April 23, in the presence of a crowded assembly. The Rev. J. Atley, of Frome, commenced the solemnities with reading the Scriptures and prayer; the Rev. R. Elliott, of Devizes,

delivered an introductory discourse on the constitution of a Christian Church; the Rev. R. Crook, of Newton Abbot, (Mr. Mann's pastor,) asked the usual questions; the Rev. — Richards, of Bath, offered the ordination prayer; the Rev. Dr. Henderson, of Highbury College, gave the charge to the minister; and the Rev. J. Owen, of Bath, addressed the church.

The Rev. Messrs. Watson, Gear, Jupp, Little, Walton, and Millard, took part in the interesting services of the day.

In the evening a sermon was preached by the Rev. W. Jay, of Bath, on behalf of the Wilts and East Somerset Association.

Liberal provision was made in the adjoining school-room, by the friends, for the ministers and visitors to dine together; and, on the following day, about fifty of the poor members dined in the same place, when they were addressed by the pastor and one of the deacons. The meetings on both days were of the most interesting description.

On Thursday, May 2nd, the Rev. Henry Coleman, of Newport Pagnell College, was ordained pastor over the Congregational church assembling at Wickhambrook, Suffolk, over which church the late Rev. S. Johnson presided twenty-four years, through which period he exercised his ministry with great affection, fidelity, and success. The Rev. J. Elliot, of Bury St. Edmunds, commenced the solemn services of the day by reading suitable portions of Scripture and offering prayer; the Rev. H. Bromley, of Clavering, Essex, delivered the introductory address, in which he gave a simple, lucid, and able exposition of the nature of a gospel church, and proposed the usual questions; the Rev. C. Dewhirst, of Bury St. Edmunds, offered the ordination prayer, with imposition of hands; the Rev. G. B. Phillips, of Harrold, Bedfordshire, delivered a very important, faithful, and affectionate charge; the Rev. C. Elven, of Bury St. Edmunds, closed the morning service by prayer.

In the evening, the Rev. T. Adkins, of Southampton, preached to the people a very judicious, striking, and impressive sermon.

Several other ministers kindly assisted, and the services of the day were characterized by deep interest and solemn impression.

HACKNEY THEOLOGICAL SEMINARY,
*Belonging to the Village Itinerancy, or
Evangelical Association. — Established
1803.*

On Tuesday, June 25, the examination of the classes of students will take place at the Academy House, Well-street, Hack-

ney, to commence at ten o'clock in the morning.

On Thursday morning, June 27, the committee of the Village Itinerancy, or Evangelical Association, will meet at eleven o'clock, at the Society's Committee Room, No. 2, Old Broad-street, City, for business, and afterwards dine together at two o'clock, at Baker's Coffee House, Change-alley, Cornhill.

On Thursday afternoon, June 27, the subscribers and friends of the society will meet to hear the Report and transact business at the Rev. Caleb Morris's Chapel, Fetter-lane, Fleet-street;—the chair will be taken at four o'clock.

In the evening of the same day, June 27, a Sermon will be preached in the above chapel, on the behalf of this institution, by the Rev. James Stratten, of Paddington. Divine service to commence at half-past six o'clock precisely.

WESTERN ACADEMY.

The Anniversary of this Institution will be held, (D.V.) on Tuesday and Wednesday, the 25th and 26th of June.

The examination of the students will commence at eleven o'clock on the 25th, at the Academy House, and the public business will be transacted on the 26th, at the Rooms in Castle-street, Exeter, beginning at ten o'clock. On both days, the committee hope to meet a large company of their constituents.

The Rev. T. Binney, of London, is expected to address the supporters and students of the academy, in Castle-street Chapel, on Wednesday evening, the 26th, at seven o'clock.

VENTNOR, ISLE OF WIGHT.

The ordination of Mr. Warden will take place (D.V.) on Wednesday, July 10th, when the following ministers are expected to take part in the service:—The Rev. J. A. James, of Birmingham; the Rev. Caleb Morris, of London; and the Rev. Dr. Morison, of Brompton. We trust that many London friends will attend, and countenance the rising cause.

BEDFORD UNION.

The Forty-third Annual Meeting of the Bedford Union of Christians will be held at Bedford, on the 5th of June, the Rev. J. Howard Hinton, M.A., will preach in the morning.

NOTICE.

The Rev. Alfred John Morris, of Stepney chapel, Warrington, has accepted the unanimous call of the church at New Windsor, Salford, to become their stated pastor; and enters on his new sphere early in the present month.

WALES.

ISLAND OF ANGLESEA.

To the Editor of the Evangelical Magazine.

REV. AND DEAR SIR,—Believing as I do that all the readers of your valuable periodical rejoice to hear good news concerning Israel, I venture to send you a few lines in reference to a *revival of religion* among the Congregational churches in Anglesea, as well as in several places in Caernarvonshire.

My personal knowledge does not extend to other counties just now. The good work is going on among us silently and steadily; a deep sense of responsibility prevailing, great earnestness on the part of the ministers, and attention from the members and hearers.

I have known five, ten, twenty, thirty and upwards, of individuals at a time offering themselves as candidates for church-fellowship. Praise God! a general shaking of "dry bones" seems to be influencing the minds and conduct of the people.

We have abundant reason to be thankful for the Temperance Cause in Wales; a most decided civil and religious improvement is to be observed among us. Sabbath-schools and prayer-meetings are more frequently and much better attended; more brotherly love among ministers; exchange of pulpits has been a great blessing; monthly meetings, co-operation of ministers and churches.

Notwithstanding all that has been done, there is very much to be done yet, and much to be lamented; as there are some few churches and good ministers, who have not yet joined and assisted in the great temperance reformation, and their conduct, of course, influencing others to keep aloof. As it is so evidently the work of the Almighty God, I feel timid, and am actually afraid to say too little or too much on the subject; still hoping that the Lord's arm will be yet more and more revealed.

One thing I venture to say, that the influences of the Holy Spirit, and Divine blessing are to be realized in close connexion with the most agonizing anxiety of holy ministers and good disciplined churches, together with perfect agreement of hearts in prayers, and in all labours to save souls.

Carnal and worldly ministers, and lazy, inactive and irregular churches, cannot be prosperous.

I remain, Sir,

Yours respectfully,

EVAN DAVIES.

Anglesea, April 27, 1839.

General Chronicle.

BRITISH AND FOREIGN BIBLE SOCIETY.

—
Thirty-fifth Anniversary.—May 1st.
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VERY seldom has a more gratifying meeting of this institution, exalted alike in its character and usefulness, been held than the one we have now the happiness briefly to report. The attendance, as usual, was crowded, and the spirit which animated the speakers was in perfect accordance with the volume the society has so extensively circulated. Lord Bexley, the noble president, congratulated the meeting on the continued attachment of Christians to the society, by which its funds and operations had been fully sustained; and mentioned as one among other proofs of its gratifying opportunities for usefulness, that during the past year 16,000 copies of the Scriptures had been demanded for Calcutta alone. The Rev. A. Brandram then read the Report. It noticed the general activity of Popery, the spread of infidelity, the power of superstition, and the pertinacity of heathenism and false systems of religion; but stated that, notwithstanding all this, there was a growing and almost universal desire among the people of all climes for the possession of the Scriptures. It noticed the death of many of the friends of the institution during the past year; among others the decease of the Archbishop of Tuam, who had been one of the vice-presidents; also, Zachary Macaulay, Esq.; Lancelot Haslope, Esq.; Lord Farnham, a vice-president. It noticed the election of the new Bishop of Sodor and Man, as one of the vice-presidents of the society. In reference to the domestic matters of the last year, it stated that a ladies' association had been formed at Windsor, of which her Majesty had consented to become the Patroness; 125 new societies had been formed; making the number of affiliated institutions, 352 Auxiliary Societies, 327 Branch Societies, and 1,730 Bible Associations—a total of 2,409. The issue of Bibles and Testaments 648,068, being an increase of 63,679. The receipts of the society during the past year were 105,225*l.* 2*s.* 11*d.*, being an increase of 8,018*l.* 1*s.* The payments were 106,509*l.* 6*s.* 4*d.*, being an increase of 15,329*l.* 11*s.* 5*d.* Of that sum, 15,788*l.* 3*s.* occurred under the head of legacies. At the head of the list stood the name of George Hammond, Esq., who bequeathed to the society a legacy of 10,000*l.*, duty free: in addition to which, he had also left a fourth

part of the residue of his property, which would, it was believed, amount to something very considerable. There was reason to believe that he was an anonymous donor of one, if not two sums of one thousand pounds during his lifetime.

The conclusion of the Report triumphantly refuted a pamphlet in very general circulation, attacking the versions of the Scriptures, in the French, Italian, Spanish, and Portuguese languages, circulated under the auspices of the Society in Catholic countries. It stated that the committee were not insensible to the objections which might be critically sustained against those versions, which bore many marks of the infirmities of the translators. They had adopted the principle of using authorized versions, and had to do, for the most part, with versions long known, and made long before the days of the Bible Society. In a few other cases, when allowing any new version to be placed in the rank of authorised versions, they had always endeavoured to obtain the best information practicable with respect to its general merits; at the same time they had thought it advisable not to encourage needlessly the multiplication of versions. In giving such versions to the people in their respective countries it had been regarded as a duty to give them as they are, and not to attempt to alter and improve them. They had been given, with all their faults, for what they are, with the name of the translator on the title-page; and the committee had ever deemed it of importance to be able to say, through their distributors, to the people—"This is the book known and recognised by your own church." In this course they had had, and still had, the sanction of some of the most pious, and at the same time the most active Christians, both at home and abroad. These friends had felt with the committee, that the real question was—Shall these imperfect versions, or none, be circulated among the mass of the people?

With reference to these versions, on which an attack had been made, the committee say, "The Pope and the whole Roman Catholic hierarchy know and feel that these versions are the word of God; they know and they feel that they *do* bring light among the people;—they feel that these versions cut 'like a two-edged sword.' A greater joy could not be caused at Rome, than that which will be occasioned by this fresh attack upon the labours of the society. The walls of the Vatican will resound with

triumphant joy, when it shall be heard that friends of the Bible in England declare, that the Society's labours in Roman Catholic countries are all 'a delusion.' The Society scarcely uses the Vulgate at all, it being in a dead language. The credit of that version will be comparatively safe; and the Pope will cheerfully unite in condemning versions made from it. The bull published in 1824 cannot be forgotten; nor yet the official ecclesiastical documents published in France and Belgium for Lent, 1838. Why were these documents issued? Why has this hostility,—so officially proclaimed, and therefore the fair subject of remark,—ever raged in that quarter against the Bible Society? Why, but because the versions of Rome are equal, in the hand of God, with or without the instrumentality of his servants, to the task of leading men to see the errors in which they have been entangled, and to acknowledge the duty of renouncing them."

The meeting was addressed by the Bishops of Winchester and Vermont; by the Marquis of Cholmondeley, Lord Mountsdford, and Lord Glenelg; by the Chevalier Bunsen, late Prussian Ambassador at Rome; by the Rev. Dr. Patten, of New York; and the Rev. Messrs. Phillips, Vicar of Hathern; Jackson, President of the Wesleyan Conference; Martin, of Bourdeaux; Ely, of Leeds; Grimshawe, of Bedford; Nicholson, of Plymouth; and Browne, one of the secretaries. If the speeches generally were less brilliant than on some former occasions, they all eminently breathed the spirit of devotion, and every heart seemed animated and resolved to persevere in the holy cause advanced by the society. The publication issued by the Trinitarian Bible Society was adverted to by most of the speakers, and its statements met by important and interesting facts. Our friend, Mr. Ely, admirably put the subject in a light which excited strong feeling, and elicited the warmest approbation. Alluding to the published pamphlet, he said that he felt deeply indignant when he saw in it such statements, as that it was the "fact that in proportion to its resources this society is notoriously the most inefficient that ever existed;" that "there was much talk but little business; great show and parade, with really scarcely anything effected; accounts from their foreign emissaries in too many instances, to say the least, grossly exaggerated; accounts of books in large quantities circulated, when, as in the case of those sent to Lisbon, not one was suffered to remain; translations of the Scriptures undertaken, which, on account of the Unitarian and other leaven incorporated with them, are worse than useless, and which, in some instances, are from very shame bought up.

When one considers the enormous wealth and resources of this society, the piety of many of its members, their zeal, their talents, their exertions, their influence, one is at a loss to conceive how, after all, its operations should be so nugatory." Need he for a moment point to the disingenuousness of such statements? Need he ask if, when among the many hundred versions issued by this society, some were found with some alloy in them, it was to their reproach or to their honour that they were withdrawn? And the exertions of the Society had been "nugatory." What! after it has issued as many millions, twice told, and twice again, as ever issued from the printing press of the world! "Nugatory!" when in the space of two years this Society was wont to circulate as many copies of the Scriptures as had been circulated previously during a century! "Nugatory!" then what had become of the Testaments Mr. Stowell recommended them to send across the waters to the slaves? Ask the islanders of the South Seas who had welcomed the missionary Williams. "Nugatory!" when translations had been offered in the languages of Hindoostan and China? Oh! who could refrain from expressing his indignation on seeing such statements sent forth to the world!

THE CHURCH MISSIONARY SOCIETY.

Thirty-ninth Annual Meeting.—April 30th.

The Earl of Chichester occupied the chair, and congratulated the crowded meeting on the hold which the Established Church had on the affections of the people, and its consequent obligations to extend its benefits to distant lands. After regretting the diminution of its funds, he called on the Rev. W. Jowett, the secretary, to read the Report. After detailing the condition of the different missions of the society, it stated that the expenditure of the last year had very far exceeded its income. Income, 71,306*l.* 1*9s.* 8*d.*; Expenditure 91,453*l.* 9*s.* 1*d.* Therefore the expenditure of the past year had exceeded its income by no less a sum than 20,146*l.* 9*s.* 5*d.* The income of the past year was 71,306*l.* 1*9s.* 8*d.* That of the preceding year 82,701*l.* 11*s.* 8*d.* The missions' expenditure exceeded its estimated amount by 9,465*l.* 1*9s.* The difference, 18,756*l.* 10*s.* 4*d.*, allowing for the expenditure of some of the missions falling short of the estimate, had been provided for by sales of stock. A very serious amount of expenditure in the West Indies had been occasioned by the solicitude of the committee to render the agency of the Society as effective as possible in the great

crisis of the transition from a state of slavery to a state of freedom. No fewer than forty individuals, including females, went out from the Society to the West Indies within the last five years. The cost, too, of buildings, as well as the school-houses, aided by Parliamentary grants, as those for other purposes had exceeded the estimated amount. The amount received from the Parliamentary grant this year was 1,000*l.* more than in 1837-38. The deficiency arises from incidental circumstances. Several large remittances, and others of a smaller amount, which in the regular course belonged to the year 1838-39, did not reach the committee until after the 31st of March, when the year's accounts were closed. These, in fact, amount to more than the sum deficient.

The various resolutions were moved and seconded by the Bishop of Winchester; the Rev. F. Close, of Cheltenham; the Rev. H. Raikes, Chancellor of the Diocese of Chester, the Rev. R. Burgess, of Chelsea; Lord Teignmouth; J. P. Plumptre, Esq., M.P.; Lord Mountsandford; and the Rev. E. Bickersteth. The last named clergyman, referring to the deficiency in the funds, and the means by which they might be replenished, said:—

“When we look at the apprehensions from deficiencies, let us look to the actual state of things. In 1815, a loan of thirty-six millions was filled in two hours. In 1824, a loan of thirty-six millions was made to the American States. In 1828 to 1838, thirty-six millions of money have been raised for railroads. In that year, let us look at another thing. Our export of cotton goods was to the value of twenty-four millions of money, and that was but the lesser half of our exported goods. Let us look at other facts. The duty on silk alone is 192,000*l.*; the duty on wine, 1,734,000*l.*; the duty on snuff and tobacco, 3,460,000*l.* Now, do think of these things, and compare them with our 20,000*l.* deficiency; and see, Christian friends, if we shall not have reason to take a more humble situation in every just estimate of our country as a missionary nation. Contrast it with the Missionary Societies of the whole world. Do they raise a million of money together? Then contrast them with the Jews—with the exertions of the Jewish nation. The Jewish nation paid their tithes, to the full equal to one-fifth of their substance. But when the temple came to be built, David gave eighteen millions of money, and the princes and the people gave thirty millions more, for the building of the temple. Now I want you to see that we have not arrived at a missionary standard and feeling. I know that it is only a few in our nation

that feel yet an interest in Christian missions. Here is our mark, to raise every where the standard of faith, and hope, and love. And when I saw my dear brother coming forward for the first time to act as a missionary secretary, and compared it with the time when I first came forward, oh, I could not but rejoice, and thank God, and take courage, in seeing the progress of this work. When I first appeared as a secretary and collector, our income was about 10,000*l.*; now, notwithstanding our defalcation, we are raised to 71,000*l.* Oh, let us thank God, and take courage, that there shall yet be a far larger elevation and extension of missionary contributions, and that we shall see our nation brought to the state of a missionary nation, and Britain become the cherisher of the earth!”

In the evening another meeting was held, with an especial view to bring the present state of funds before those who had not an opportunity of attending the morning meeting. The chair was filled by the Marquis of Cholmondeley. After a part of the Report had been read by the Rev. Thomas Vores, the meeting was addressed by the Rev. C. Hodgson, J. Johnson, C. F. Childe, and the Hon. and Rev. Baptist Noel.

THE BAPTIST MISSIONARY SOCIETY

Forty-seventh Anniversary.—May 2.

The attendance on this occasion was larger than we ever remember to have witnessed, and the whole proceedings were of the most deeply interesting character.

After the Chairman, W. B. Gurney, Esq., had referred to the faith of the founders of the society, and congratulated the meeting on the altered state of things in the West Indies, the Rev. J. Dyer read the Report. It stated that the dispensations of Divine Providence had continued to retard that increase of agency at Calcutta which the varied and extending operations in progress in and around that city so much required. The translation of the Scriptures into various languages was steadily advancing. The labours of the missionaries in other parts of the East Indies had been greatly blessed. The schools were well attended. The committee had the satisfaction of reporting continued progress in the Ceylon mission. From the West Indies, the usual annual return from the respective churches, made to the recent Association, showed that, amidst all the scenes of secular excitement which had recently occurred, the work of God continued to advance in a very encouraging degree. A net increase of 2,617 had taken place in the number of members, which is now 21,337. The inquirers were

scarcely less numerous, amounting to 20,919. A large increase was also reported in the number of pupils receiving instruction in the schools in connexion with the mission. The day schools contained 5,413, the evening schools 577, and 10,127 were taught on the Sabbath, making a total of 16,117, being 5,214 beyond the number last reported. As a further proof of the rapid growth of those habits and feelings which, under God, were the best security for the social welfare of a community, it might be added that the missionaries had solemnised 1,942 marriages during the last year. Since the last annual meeting, four missionaries had embarked for the East. It was hoped that reinforcements would be speedily furnished to Jamaica, New Providence, and Honduras. The appeal by Mr. W. H. Pearce for the means of engaging and sending out ten additional missionaries had been favoured with complete success. The receipts applicable to the general purposes of the mission, which formed the actual criterion of its financial progress, had been 16,223*l.* 10*s.* 11*d.*, being an advance of about 4,000*l.* on the amount reported at the last anniversary. If to this sum were added what has been received for translations, schools, and other minor objects, including contributions for sending new missionaries to India, and towards the removal of the debt, it would form an aggregate of 22,411*l.* 4*s.* 6*d.*, an amount considerably beyond the income of any previous year. At the commencement of the year the Society was burdened with a debt of nearly 4,000*l.*; that amount was subsequently lessened by donations for that especial purpose, to 2,637*l.*

The meeting was addressed in impressive and interesting speeches, by the Revs. C. Anderson, T. Roberts, W. Brock, C. J. Middleditch, T. Swan, S. Nicholson, Dr. Cox, and D. R. Stephen.

THE WESLEYAN MISSIONARY SOCIETY.

The annual meeting of this extensive Society was held April 29th, J. P. Plumptre, Esq., M.P., in the chair. The Rev. John Beecham read an Abstract of the Committee's Report, presenting a view of the Society's operations in every part of the globe. In Ireland there are 23 missionaries and 34 schools. The committee expressed their thankfulness for the prospect of additional funds from the Centenary Committee, "to be appropriated to the extension of Scriptural education in Ireland;" there being only four Scripture readers employed under the auspices of the society. In the capital of Sweden the labours of the Rev. Mr. Scott continue to be crowned with success. The royal sanction had at length been obtained for the proposed cha-

pel now in course of erection. The successful operations of the society in Ceylon and Continental India, were next adverted to; and the committee expressed their gratitude to the friends of the society, for their efforts to effect the withdrawal of the government sanction to East Indian idolatry. A new mission, under favourable auspices, had been established among the aborigines of Australia. The committee adverted, with thankfulness, to the failure of the attempts made in parliament to reduce New Zealand, "to the condition of a British colony, on the plans and principles of the New Zealand Association." In the Friendly Islands there are 7,716 members in society, 7,555 children in schools, and upwards of 1,200 converted natives, teachers in schools, chiefly gratuitous. In Fejee there are already 213 converted natives, members in society, besides 84 on trial. The committee adverted with satisfaction to the appointment of the Rev. John Waterhouse, as the General Superintendent of the Society's Missions in Australia and Polynesia. The Abstract of the report then gave, in succession, interesting accounts of the Missions in Southern Africa, including Cape Town District, Little Namacqualand, and Great Namacqualand; the Albany and Kafferland District where the missionaries are prosecuting their labours with great encouragement; the Bechuana District, where the operations have assumed an encouraging aspect, in Western Africa, where the state of the work is very gratifying; in the West Indies, to which the committee referred with more than ordinary satisfaction. The general conduct of the negroes connected with the society afforded additional cause for gratitude, and the faithful and successful services in this country of the Rev. Edward Fraser, who has returned to his labours in the West Indies, were spoken of with feelings of affection and esteem. The following is a general summary:—

The principal or central stations occupied by the society, in the various parts of the world are about 215. The missionaries are 341, besides catechists, local preachers, assistants, superintendents of schools, school-masters and mistresses, artisans, &c., of whom about 300 are employed at a moderate salary, and 3,336 afford their services gratuitously. The total number of communicants on the Mission stations, according to the last return, is 66,808, being an increase of 801 on the number reported last year. This total does not include the number under the care of the Missionaries in Ireland. The number of the scholars in the Mission schools is upwards of 50,000. Forty-three persons have been sent out since the last anniversary, and 12

have returned. Six Missionaries have died, and 11 wives. The total income of the year, including that which was casual and occasional, may be stated at 84,218*l.*, and the total expenditure 100,077*l.*

The meeting was addressed by W. Evans, Esq., M.P.; Colonel Conolly, M.P.; Drs. Patten and Beman, from America; E. Lytton, Esq., M.P.; Rev. S. Shipley, Vicar of Ashton; Mr. Sergeant Jackson, M.P.; Rev. T. Jackson, President of the Conference; the Rev. Dr. Bunting; the Revs. P. Latrobe, T. Lessey, R. Newton, and J. Dixon; and by the Rev. Dr. Duff; and Messrs. Walker, Farmer, and Thorneycroft.

THE RELIGIOUS TRACT SOCIETY.

Fortieth Annual Meeting.—May 3rd.

The Rev. Dr. Henderson having offered prayer, the Chairman, Samuel Hoare, Esq., introduced the business of the evening, in doing which he stated that the society had already been the means of circulating 288,000,000 publications. Mr. W. Jones, travelling secretary of the Society, read an abstract of the Report. It referred to the operations of the Institution in Japan, China, Penang, Singapore, Java, Burmah, India, Australia, Africa, America, the West Indies, and various countries in Europe. In the West Indies, as education increases among the negroes, the publications of the Society are eagerly purchased and attentively read: "The Pilgrim's Progress" is an especial favourite. The grants made during the year to missionaries of all Protestant denominations, to clergymen and others in the islands, amounted to upwards of 120,000 tracts and children's books, and several libraries. Consignments of books have also been made to the extent of 519*l.* In the North American Colonies there is every prospect of many of the children of once happy professors of religion in England becoming a species of white Indians, from the want of religious advantages. It is the opinion of a minister in Upper Canada, that "nothing else that he can conceive of seems half so suitable to the circumstances of the population as the society's publications." In Russia more than one Russian prince has called at the tract depôt, and selected tracts for circulation among their peasants. The reduction of one-sixth in the price of the Society's tracts has been an acceptable measure to its numerous friends, and has led to an increase in the sales during the past year of 1,343,787. Thirty-two circulating libraries, and 367,347 tracts had been granted to Ireland. Grants of tracts to the extent of upwards of 1,800,000 had been made for British emigrants, sol-

diers, sailors, foreigners in England, prisons, hospitals, railwaymen, Sabbath-day circulation, fairs, races, &c. The publications circulated during the year amount to 18,042,539, being an increase on the preceding year of 2,102,972. The total benevolent income of the year is 5,482*l.* 6*s.* 2*d.*; the grants of publications, paper, and money, amount to 7,740*l.* 4*s.* 3*d.*, being 2,257*l.* 18*s.* 1*d.* beyond such benevolent income. The sales had been 50,447*l.* 1*s.* 4*d.*, and the total income of the institution 62,219*l.* 7*s.* 3*d.*, being an increase of 164*l.* 18*s.* 1*d.*

Highly appropriate addresses were delivered by the Rev. Messrs. Bickersteth, Latrobe, Monro, Freeman, Orr, Brock, and Martin; by the Rev. Drs. Patten and Stuart; by Sir C. E. Smith; and by H. Pownall, J. M. Strachan, and T. Bignold, Esqrs.

SUNDAY-SCHOOL UNION.

The Thirty-sixth Annual Meeting of this important Institution was held, May 2nd, Mr. Sheriff Wood in the chair. After prayer, by the Rev. J. N. Goulty, of Brighton, and an able address from the chairman, Mr. W. H. Watson read the report. From the West Indies the most gratifying accounts had been received. The coming of freedom had been welcomed with holy joy by the negro population. Their conduct, notwithstanding the provocations they had received, was beyond all praise. The negro desired and was striving to attain to the full height of man—morally, intellectually, and spiritually. The demand for books, for schools, for religious instruction, was beyond all precedent. The domestic proceedings of the committee during the past year had been numerous and varied in their character. Sixteen grants had been made in aid of the expense of erecting school-rooms, making the total number of grants up to the present time 152, amounting to 3,389*l.* Mr. Wilson, the travelling agent, had from domestic circumstances, been compelled to resign his office. The number of Sunday-school lending libraries granted this year, had been 106, making a total of 471. The loss which the society had sustained by those grants amounted to 890*l.* The sales at the depository during the past year amounted to 8,914*l.* 12*s.* 7½*d.* The donations had fallen short of the preceding year. The report then referred to the efforts of the committee in preventing the desecration of the Lord's-day by petitioning Parliament against the Hippodrome and the opening of the Post-office on the Sabbath. It stated the committee were aware that much difference of opinion existed as to the propriety of enforcing the outward observance of the Lord's-day, by any legislative enact-

ments; but they trusted that no such difference would be found as to the desirableness of using all moral means of promoting its religious observance. It was proposed that the first regulation of the Union should be altered, and that, it should for the future stand as follows:—"This Union shall consist of the ministers and teachers of those Sunday-schools within a circle of five miles from the General Post-office, who have subscribed during the preceding year, ending the 31st of March, not less than 4s. per annum, to either of the four Auxiliary Unions in London, or their branches, together with subscribers to this Union of 10s. 6d. per annum and upwards. A donation of ten guineas to this society shall constitute the donor a member for life. Subscribers shall be entitled to purchase books at the reduced prices." The committee recommended to Sunday-school teachers an increased attention to their elder scholars. The subject was adverted to in several of the reports received from the country unions. The following was from the Westbury Union:—"About two years ago, a number of boys, about 15, became so unruly, that it was thought necessary to expel them all from the school. A friend interposed, and requested they might be formed into a bad boys' class, and he engaged with another friend to take them under their care on the Sabbath. They were taught in the chapel, upon the principle of a Bible class. After some time they became attentive and obedient, and it had only been necessary to expel one for bad conduct; some were now employed as assistants in the school, and, in a general way, the whole of them were the most punctual for attendance, &c., in the school. The total receipts of the society were 2,018l. 3s. 2d.; the expenditure 1,319l. 10s. 4d., leaving a balance in hand of 698l. 12s. 10d., subject to the payment of nine grants voted last year in aid of building Sunday-schools, amounting to 302l., but not yet claimed.

Addresses were then delivered, most of which detailed interesting instances of the usefulness of Sunday-schools, by the Rev. Messrs. H. Townley, Roe, Martin, Mirams, Brock, Eckett, and T. Williams; and by D. Nasmith, and W. B. Gurney, Esqrs.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Thirty-fifth Anniversary.—May 6th.

The meeting, which was this year more numerous attended than we remember to have before witnessed, was favoured with the presence of Viscount Morpeth, as its chairman. During his admirable opening address, he remarked, that he trusted they

would all join both in the profession and exhibition, at home and abroad, of an enlightened and enlarged spirit, remembering, that in mingling their endeavours with every friend of knowledge, of virtue, and of religion, it was possible sometimes in the heat of competition, to be carried away by the engrossing rivalries to which their nature was subject, and thus to become illiberal even in the cause of liberality, and to grow bigoted even in the act of opposing bigotry. He was anxious that all the friends and supporters of an institution in which he so cordially sympathised, should set an example to their countrymen and to the world of Christian charity; to display a temper as Catholic as their system; as expansive as the theatre upon which their operations were carried on. The keystone of this system was the Bible—the theatre of their operations was the world. It was that which would give the keenest rebuke to contemporary intolerance, and hold out the most persuasive invitations to universal co-operation.

Mr. Dunn then read the report, which commenced by stating, that since the last anniversary the committee had received an account of the death of Mr. Joseph Lancaster. The annual examination of the boys in the Borough-road School took place on the 3rd instant, before a large and respectable company. They underwent a most scrutinizing examination, and the results were, in all respects, most satisfactory. The report of the last year stated, that 42 teachers were in training, since then 183 had been admitted, of those 82 had been appointed to boys' schools, and 51 to girls' schools, 24 had been agents of missionary societies, 32 had withdrawn, either from ill-health or because unsuitable, and 42 were now in training. The general condition of the schools throughout the country, was highly satisfactory, and might well bear comparison with any former period. Upwards of 30 new schools had been opened during the year. Grants of school materials and other assistance had been made to 52 schools. The visits of the school inspector to the London schools had been continued and much valued. On January last, a separate report on the effects of the educational provisions of the Factories Act was presented to the Secretary of State for the Home Department, by Mr. Leonard Horner, when the astounding fact came out, that it was not at all an unusual thing to have certificates of the attendance of the children at school presented, subscribed by the teacher with his or her mark. The amount of popular ignorance in England was still fearfully great. The connexion of that ignorance with the growth of crime was illustrated every year in the reports of

prisons and police-offices. The report then referred to the attacks recently made on the society, and to the reply which had been put forth. In reference to home operations, it stated that the sixth parliamentary grant towards the erection of school houses was allotted in October last, when application from thirty-four places for British schools were admitted. The total number of children thus provided for would be 9,630, and the amount granted by the Treasury 5,315*l*. Memorials from 32 other places for 47 additional schools remained undisposed of. It then detailed the foreign operations of the society, and dwelt particularly on the pressing demands which the committee were continually receiving from the West Indies.

The various resolutions were moved and seconded by Lord Howick, and Sir G. Grey; the Bishop of Norwich, and the Rev. G. Clayton; E. Baines, Esq., M.P.; and Sir H. Verney, Bart., M.P.; the Rev. J. Burnett, and the Rev. J. Aldis; W. Evans, Esq., M.P., and J. Rundle, Esq., M.P.; the Rev. F. Martin, and L. Howard, Esq. The meeting was also addressed by W. Allen, Esq., the treasurer, and by Sir C. E. Smith, who occupied the chair after Lord Morpeth had been compelled, by important engagements, to leave it.

CHRISTIAN INSTRUCTION SOCIETY.

Fourteenth Annual Meeting.—April 30th.

At the meeting of this eminently useful society, C. Hindley, Esq., M.P., presided, and powerfully advocated its claims.

The Rev. J. Blackburn read the report. It gave a minute detail of the several associations in connexion with this society. The following is a summary:—

	Associations.	Visitors.	Preaching and Prayer Stations.	Families visited.
London	12 ...	246 ...	19 ...	7150
Finsbury	12 ...	361 ...	12 ...	8032
Marylebone	4 ...	66 ...	1 ...	1955
Westminster.....	4 ...	106 ...	3 ...	1945
Tower Hamlets	26 ...	650 ...	28 ...	15,448
Southwark.....	12 ...	306 ...	25 ...	7491
Lambeth.....	10 ...	176 ...	3 ...	3594
Greenwich.....	4 ...	93 ...	6 ...	2930
Suburban	13 ...	142 ...	19 ...	4825
	97	2026	116	53,370

The above exhibited an increase, during the past year, of 10 associations, 128 visitors, 2,731 families, or 11,655 individuals. Closely connected with this system of visitation was the establishment of cot-

tage lectures and prayer-meetings in the immediate neighbourhoods of the poor; 116 such stations were at present occupied, at which more than 10,000 religious services were held during the past year; besides the voluntary services of more than 2,000 visitors, the society had 12 missionaries employed in connexion with associations. It then adverted to the efforts lately made to circulate the scriptures throughout the metropolis, and to the assistance rendered to that object by the agents of this society. Immediately after the last meeting, proceedings were adopted with a view of sending forth itinerants throughout the land, in order to preach the gospel in the open air, in convenient places, not usually employed for public worship. But the society had not yet been able to accomplish its design. At Whitsuntide, 1739, the Rev. George Whitefield commenced preaching the unsearchable riches of Christ in the open fields. It was proposed to celebrate the centenary of that event at the Tabernacle on Whit Tuesday next. The four tents of the society were placed during the last summer, when the weather permitted, in the White Conduit and Britannia Fields, Islington; at Milbank, Westminster; at Kennington Common; at North Fields, Peckham; and at Tanner's-hill, near the line of the Croydon Railway. Beneath those lowly tabernacles, 15 weekly services were conducted. Fourteen stations for street preaching were also selected, at which discourses were statedly delivered. During the last season, more than 400 religious services were thus conducted, and it was computed that in this way about 5,000 persons every week heard the gospel proclaimed. Four courses of lectures had been delivered by ministers in London to young persons and mechanics. The committee had assisted in the formation or progress of 15 provincial associations in towns and villages in different parts of the nation. The committee had joined with other bodies in a public protest against the opening of her Majesty's Post-office on the Lord's-day, which was believed to be now abandoned; as well as that to which they referred in their last report, the attempt to legalise a race-course at Notting-hill; and it is greatly to the honour of the bishop and clergy of London that they had co-operated most effectively with Christians of different denominations in resisting both those attempts to sacrifice the morals of the people at the shrine of Mammon.

J. Pitman, Esq., then read the treasurer's account, from which it appeared that the expenditure during the past year had been 1,444*l*. 0*s*. 6*d*., and the receipts were 1,358*l*. 10*s*. 10*d*., leaving a balance in favour of the treasurer of 85*l*. 9*s*. 8*d*.

The resolutions were moved and seconded by Sir C. E. Smith, and Dr. Patten, of New York; Rev. R. Ainslie, and Rev. A. Wells; Rev. R. W. Overbury, and Rev. J. Edwards; T. Challis, Esq., and the Rev. J. Blackburn.

THE BAPTIST IRISH SOCIETY.

Twenty-fifth Anniversary, April 30.

J. I. Briscoe, Esq., M. P. presided, and after some able and appropriate remarks on the evils of party spirit, especially in connexion with Ireland, called on the Secretary to read the Report. Some extracts from this document were read by the Rev. S. Green.

It furnished several gratifying instances of the success attending the labours of the Scripture readers. The schools had been continued with but little alteration. Many of the school-houses had served as preaching-places to ministers, when visiting the respective towns and villages in which they were situated. By far the larger number of children were those of Roman Catholic parents, and, but for the means provided by this Society, they would in all probability grow up in ignorance. The committee had to acknowledge several kind donations within this last year. The British and Foreign Bible Society had placed at their disposal 250 Bibles and 1,000 Testaments; and the Religious Tract Society, when applied to, had not been backward in supplying tracts for distribution by their agents.

The Rev. Messrs. Anderson, Winslow, Brock, Bates, Statham, Groser, Girdwood, and Roe; as also the Rev. Dr. Cox, addressed the meeting in proposing, and seconding the resolutions.

THE IRISH EVANGELICAL SOCIETY.

Twenty-fifth Anniversary—May 7th.

C. Hindley, Esq., M. P. presided. The Rev. J. E. Richards, at the request of the Secretary, read the Report; from which it appeared that the labours of the Society had been eminently successful during the past year. The instances of conversion from Popery to genuine Christianity were very numerous. The Scripture readers were prosecuting their operations with unabated ardour. The committee had to lament the decease of the late T. Walker, Esq., the Treasurer of the Society, who, by his will, testified the deep interest he felt in its welfare.

Thomas Challis, Esq., then presented the cash accounts for the past year. The

receipts amounted to 2,968*l.* 10*s.*; the expenditure amounted to 2,938*l.* 9*s.* 4*d.*, leaving a balance in hand of 30*l.* 0*s.* 8*d.*

The crowded assembly was addressed in speeches breathing the purest Christian patriotism and holy zeal, by the Rev. Drs. Stuart, of Dublin, Leifchild, and Fletcher; also by the Rev. Messrs. Young, Knill, and Burnett, by Alderman Kershaw, of Manchester, and T. Challis, Esq.

BAPTIST HOME MISSIONARY SOCIETY.

The Forty-second Annual Meeting of this Society was held April 29. Thomas Challis, Esq., in the Chair.

The Rev. C. H. Roe, the Secretary, read the Report, which furnished most interesting details of the Society's operations. It concluded by stating that more money had last year been collected than in any former year of the Society's history. Two new Associations had been formed as auxiliaries to the mission in Warwickshire and Norfolk, with local committees, zealously resolved to take up this work as their own. Many of the large towns had established City Missions, which were in active and efficient operation. Some of the counties had Home Missions independent of this, and vigorously prosecuted the good work. But after all that had been done, there was a fearful mass of evil and unreached depravity in this country.

The Rev. Dr. Cox, the Rev. Messrs. J. Davis, Stoyel, Trestrail, J. Edwards, S. Green, and T. Thompson, Esq., severally addressed the meeting.

BRITISH AND FOREIGN SAILORS' SOCIETY.

The sixth annual meeting of this increasingly efficient and successful institution was held May 6th. Lord Mountsandford occupied the chair.

The Rev. R. Ferguson read the Report, which stated that every department of the Society's operations had succeeded beyond their most sanguine expectations. A powerful feeling had been extensively awakened, both in the metropolis, and throughout the country, in favour of the sailors' cause. That might be inferred from the improved state of the financial account. Last year the receipts, including the sale of 300*l.* stock, were 1,835*l.* 19*s.* 8*d.*; this year, including the sale of 450*l.* stock, they amounted to 2,596*l.* 15*s.* 6*d.*; exhibiting an actual increase of nearly 600*l.* For much of that pecuniary prosperity the committee felt especially indebted to their various auxiliaries, and to the distribution of "Britannia"—of which an entire impression of 5,000 copies was generously

offered by the publishers to the committee at cost price. It appeared that in the prosecution of their duties the two Thames missionaries had boarded 7,915 vessels in the river, and 1,100 in the docks and canals. They had conducted nearly 350 services afloat, and had obtained 791 ships for agents—visited the shipping at Gravesend, Northfleet, and Greenhithe—had circulated about 150,000 tracts and books—had dedicated above 100 vessels to the service of God—and been engaged in various departments of labour on shore. The Society had employed seven stipendiary agents, who, in connexion with the missionaries, held eighteen or twenty meetings in the week for prayer and the exposition of Scripture. That a positive change had taken place in the moral character and habits of seamen, was a fact, attested by those whose predilections were not in favour of religion or religious exertions: temperance was advancing in the several seaports. About fifty loan libraries had been provided for seamen on board the vessels; the services at the Sailors' Chapel were well attended. The Report then referred to the proposed erection of the Metropolitan Seamen's Chapel, and strongly urged contributions towards that important object. The communications received from the Society's agents at the provincial ports were highly satisfactory. The committee had especially turned their attention to continental agencies. In reference to foreign operations, it appeared that the labours of the Rev. J. Peers, the Society's Missionary at the Cape of Good Hope, had been signally successful. The Bethel flag had been introduced into South Australia. Many devoted missionaries had also lent their aid in conducting Bethel meetings. The Report adverted to the American Sailors' Friend Society, of which it gave many interesting particulars.

The resolutions were moved and seconded by the Rev. J. Burnet, and Lieutenant Fabian, R. N.; Sir C. E. Smith, and Dr. Patten; Hon. Captain Waldegrave, and G. F. Angus, Esq.; the Rev. J. Crofts, and Lieutenant Brown, R. N.

COLONIAL MISSIONARY SOCIETY.

Third Annual Meeting, May 10.

J. R. Mills, Esq., the Treasurer of the Society, occupied the chair. The Rev. A. Wells, the Secretary, read the Report, from which it appeared that five brethren had been sent out during the past year to labour in Canada and South Australia. It then detailed the operations of the various missionaries, already engaged in those colonies. Though the

late rebellion in Canada had greatly retarded their labours in the disturbed districts, yet upon the whole their efforts had been crowned with great success. From a statistical communication received that morning, it appeared that there were in Upper Canada 420 communicants in the churches of this Society, and more than 3,000 hearers under the ministerial influence of their missionaries. The total number of missionaries employed by the Society was sixteen in Canada, and three in Australia. The demands for additional missionaries were extremely urgent. There were many ready to devote themselves to the work; but such was the state of the Society's funds, that during the ensuing summer it was not anticipated that a single missionary could be sent to Canada.

The Chairman then presented his statement of accounts as Treasurer; from which it appeared that last year the balance in hand was 53*l.* 7*s.* 6*d.*; the receipts were 2,356*l.* 6*s.* 6½*d.*; the expenditure amounted to 3,170*l.* 11*s.* 0½*d.*; thus leaving a balance against the Society of 760*l.* 17*s.* The Society would require, in order to meet its present engagements, an income of from 3,500*l.* to 4,000*l.* per annum.

The Rev. T. P. Bull, Dr. Patten, Dr. Raffles, T. Binney, R. Robinson, J. Burnett, Dr. Matheson, T. Keynes, J. Alexander, J. A. James, with J. Trueman, and G. F. Angus, Esqs., severally addressed the meeting. The comprehensive character of the first speech, presenting so forcibly as it does, the claims of this important and rising Society, demands more than the mere record of its having been delivered. Mr. Bull observed, that he had listened to the Report not with unmingled satisfaction: it was like every thing else in life, it had two sides; the one pleasing, the other painful. He rejoiced, however, to know that on the opposite side of the Atlantic, and at their antipodes, among those who were "bone of their bone, and flesh of their flesh," there were many asking for religious aid and instruction, and who asked it from the congregational denomination, to which many of their ancestors formerly belonged. He was glad that this society had been enabled to send out nineteen agents to these distant parts of the world. He was glad to hear of the success which had in many instances attended their efforts, and he greatly rejoiced in the principles on which the Society acted; namely, that of affording assistance to Christian societies without interfering with their internal discipline. It was, however, painful to think that so vast an object as the one presented to their view should be so little supported. He understood that the annual subscriptions to this society were not more

than 400%. per annum, and yet these were the only permanent income on which the society could depend. That was the trifling amount of annual subscriptions to supply the spiritual wants of all the thousands and tens of thousands of their fellow-creatures in Canada and Australia. He did not wish that a single farthing should be deducted from the sums so liberally contributed to missionary exertions among the heathen. Nobody rejoiced more than he did in Exeter-hall yesterday, in seeing one donation after another travelling towards the platform; but whilst they gave on the right hand, they must not forget to do good on the left; and while they remembered the heathen, they should not be unmindful of their Christian brethren. There never was a more zealous promoter of missionary efforts than the great apostle of the Gentiles, yet he, on visiting a city, always entered the synagogue first; he went to his "brethren and kinsmen according to the flesh." Their great master, who said, "Preach the gospel to every creature," also said, "begin at Jerusalem;" and they were to infer from that that it was their duty to begin first with those who lay nearest to them. And therefore, of course, they must not be unmindful of those good people in Canada or Australia, who had emigrated from their own country, and were seeking religious aid from this society. These colonies, too, were in an infant state, and required, on that account, peculiar attention; the foundations of Christian churches were about to be laid in those lands, and if the present assembly valued their principles as they ought, it was their duty to labour for the establishment of those principles among that population, who once formed part of themselves. They maintained that these principles were best supported by voluntary aid; they had instructed their brethren abroad not to receive assistance from the government; but they must not tell them, at one moment, not to take the aid offered them, and then, in the next, inform them they must perish for want. He hoped, therefore, that while the London Missionary Society was aiming to raise 100,000%. during the ensuing year, the Colonial Missionary Society would not remain at its present income, but would rise in legitimate proportion. It was of vast importance to attend at the present moment to the principles disseminated in those lands. If the pure Gospel was not administered to them, error would make its way. If Protestants neglected to send their missionaries, Rome would send hers. And should Roman Catholics be more zealous in the propagation of error than Protestants in the propagation of the truth? Would the descendants of nonconformists and of

Puritans stand quietly by, and permit the man of sin to scatter his poison over the face of the earth? He thought it not unlikely that at a future period there would be a vast population in those colonies; their numbers were fast increasing;

— "the course of empire westward tends;"

let them, then, endeavour to imbue the minds of the people with what they believed to be religious truth. Let them send them missionaries and bibles, that they might be trained up "in the nurture and admonition of the Lord." He was deeply impressed with the painful part of the Report, which stated that the population in the colonies was asking for the bread of life; that this society had missionaries at its command to distribute it, but that the deficiency of its funds prevented it from sending them forth. Let wealthy Christians place in one scale the advantages of propagating the gospel, and their money in the other, and they would soon learn which was of the most importance. The time was coming when Christians must act on entirely different principles from those by which they had been hitherto guided. Whenever the millennial day dawned upon the world, exertions would be seen, far beyond any thing ever before witnessed. It would not then be thought a mighty achievement to raise 100,000%. for the salvation of the heathen world. That amount had been spent in building one single ship of war, for destroying the lives of their fellow-creatures; and yet it was thought a marvellous thing to devote such a sum to the propagation of the gospel of Christ! He trusted that the next Report of the society would contain more that was pleasing and less that was painful, and that the exertions made by the society would be crowned with more abundant success.

BRITISH AND FOREIGN MISSION.

The annual meeting of this Society was held on Wednesday, the 8th May. The chair was occupied by T. Thompson, Esq., Treasurer of the Home Missionary Society.

E. J. Carver, Esq., Treasurer of the Mission, read an abstract of the second report. It stated, that the design of the mission was to exert a Christian influence throughout the church of Christ, and to unite those who loved the Lord Jesus in systematic efforts for the benefit of the world. In furtherance of those objects, the secretary had, during the past year, visited 12 towns in England, 14 in North Wales, and one in Ireland. He had addressed about 20,000 persons. Some of the results were, the formation of nine city and town missions; 21 young men's

societies; 6 female missions; 8 maternal societies; 10 servants' homes and registries; 1 Providence home; and upwards of 40 tract, library, and other societies. The report glanced at the continued workings of some of the societies formed during the preceding year through the instrumentality of the mission, and stated that 67 agents were employed by the 9 city and town missions there formed. Leeds and Manchester were represented as the most efficient and extensive of the nine. Leeds collected 8,987; visits to the sick 3,466; total visits 14,775; meetings held 878; attendance 13,582; tracts distributed 8,939; Scriptures distributed on loan 55; cases of apparent conversion 34, of whom 10 had died in the faith; females reclaimed 14; 31 children sent to school by two agents. Manchester Town Mission, contributions received 3,890*l*. Fifteen gentlemen subscribe each 63*l*. annually, and ten others subscribe 30*l*. and upwards. Meetings held 3,041; attendance 90,372; visits to the sick 15,012; total visits 142,506; testaments given to the poor 1,743; tracts distributed 342,983. In some districts where severe opposition was at first experienced, the missionaries were now enabled to read or state the Gospel in almost every house; and the offences at the New Bailey had been much diminished, partly through the influence of the mission. The number of instances of conversion could not be stated, but a week did not pass in which the secretary was not called upon to record some deeply interesting cases of persons aroused to serious thought. The report stated the present number of city and town missions in England to be 25, and the agents employed 160. Of the 20 young men's societies mentioned, special notice was taken of those in Nottingham and Northampton, which together, had 127 members, of whom 71 were Sabbath-school teachers; 16 tract distributors; 34 abstainers from all intoxicating drinks. Three of those associations assembled for mutual improvement at 5 o'clock in the morning, the others in the evening about 8 o'clock. Of 62 members in the Northampton society, 36 were in connexion with Christian churches, and the others professed faith in the Lord Jesus. Subjects on which they had written essays, and plans which they had adopted for doing good were specified in the report. A number of interesting facts, also, were communicated, relative to female missions, maternal associations, servants' homes, &c.; which our limits prevent us from noticing. The receipts of the mission were 110*l*. 7*s*. 4*d*., its disbursements 172*l*. 5*s*. 11*d*., its debts about 100*l*.

The meeting was subsequently addressed by the Rev. Messrs. Lorimer, Wallis, Philip,

and a minister from France; also by Mr. Nasmith, and Mr. Rhodes, from St. Petersburg.

BAPTIST UNION.

Twenty-seventh Anniversary, May 1.

The Rev. T. Swan, of Birmingham, in the chair. The Rev. J. Belcher read the report, from which it appeared, that there are somewhat more than 1,500 Baptist churches in Great Britain, of which 935 are united in 37 local associations; that in the twelve months preceding the date of the last returns there were baptised in 804 of these churches 5,400 persons; that 937 were received from other churches; and that 625 had been restored. It farther appeared, that 1,359 had died; that 1077 had been dismissed, that 178 had withdrawn; and that 1,066 had been excluded. The clear increase of members in 786 churches during the past year was 3,206; and the number of members in 681 of the associated churches is 69,864. Seventeen ministers had been removed by death; and 113 had been reported as newly ordained, or recognised as pastors of different churches. There had also been 25 new churches formed during the year.

The meeting was effectively addressed by the Revs. C. M. Birrell; M. H. Crofts; Dr. Price; H. H. Dobney; S. Green; J. H. Hinton; S. Brawn; B. Godwin; C. Stovel; J. Davis; F. Trestrail; T. Morris; J. Jackson; W. Groser; C. J. Middle-ditch; and W. Brock: also by Messrs. Bignold and Watson.

The following resolutions were passed at one of the meetings of the ministers and representatives:

On the motion of the Rev. E. Steane, seconded by the Rev. Dr. Murch, it was resolved unanimously:—

“ I. That this Union, keeping in view the first great object of its institution; mindful of the obligations devolving on Christian ministers and churches to aim steadily and perseveringly at the promotion of evangelical godliness; and influenced by an earnest desire to approve themselves in this respect to their heavenly Master; gladly take hold of the opportunity of their annual session, again to urge upon themselves and the Baptist denomination at large, the solemn duty of supremely seeking, amidst the various conflicting parties and pursuits of the times, the spiritual and eternal welfare of their countrymen in all parts of the land.

“ II. That the pastors and messengers of the churches now assembled, considering the position occupied by the Baptist denomination, in the general view of the

Christian church, as at present existing in Great Britain, the extensive and still extending missionary labours in which it is engaged in both hemispheres, and the increasing demand for ministers, as well as pastors as evangelists at home, are impressed with the conviction, that young men of piety and ability should be sought out in our churches, and encouraged to offer themselves willingly to the Lord's service: that our colleges should be put into a condition of augmented efficiency by supplying them with the necessary funds; and should occupy a larger place in the sympathy, prayers, and practical regards of the denomination; and that in their estimation it is much to be desired that another should be instituted and located in the Midland district of the country.

"III. That this Union records its grateful satisfaction in learning that, in various parts of the country, as also in the metropolis, meetings of an extraordinary nature have been held for special prayer and the publication of the Gospel in connexion with our churches, during the past year; and stirring up themselves to a more lively apprehension of the Divine promises, and a stronger faith in their fulfilment, renew, with affectionate concern for the spiritual advancement of the denomination, the recommendation of their last annual assembly, in regard to such meetings, and submit to the several pastors through the country, the great desirableness of their influence being extensively employed in directing the attention of the associations and individual churches to new modes of Christian usefulness, and in calling forth their activities in every way calculated to revive and extend the power of vital religion.

"IV. That the recent systematic and vigorous efforts under the highest ecclesiastical auspices, to establish a system of education based upon the soul-destroying heresy of baptismal regeneration, and inculcating other errors contained in the Church catechism; together with the revival and wide circulation of the essentially papistical doctrines of the Oxford tracts, countenanced by many of the most influential and reputedly evangelical clergy; are circumstances which should awaken to diligent counteraction every lover of sound scriptural truth: and this Union, believing that the principles they hold both in relation to Christian doctrine and to the constitution, the subjects, and the ordinances of Christ's spiritual kingdom, are eminently adapted, under the Divine blessing, to neutralize and successfully oppose the mischief, would earnestly incite all the pastors and churches composing it, to renewed and persevering zeal in promoting their extension by means of the pulpit, the press, the

Sunday-school, and all other legitimate methods."

HOME MISSIONARY SOCIETY.

Twentieth Anniversary, May 14.

The chair was occupied by Thos. Thompson, Esq., the treasurer of the society. An abstract of the report was read by the Rev. E. A. Dunn. It contained a brief, but interesting view of the several Home Missionary stations, and many particulars relative to the society, as well as the following admonitory paragraph:—"The directors report, with deep and affectionate regret, the removal, by death, of the Rev. William Henry, (late Corresponding Secretary,) after a protracted and painful illness:—also, the death of the Rev. Francis Moore, who was formerly, for many years one of the secretaries; and who had recently been actively employed in the affairs of the society. Also, the death of the Rev. J. Ball, one of their devoted and long-trying missionaries. Also, the death of Mr. Richard Perkins, a liberal, and warm-hearted, and long-continued friend and supporter of the society. The directors desire to be solemnly affected with these successive instances of mortality. Three of their friends, named above, were called to their rest and reward within the space of fifteen days. The departure of Mr. Perkins and the Rev. F. Moore was most sudden and unexpected: such events loudly admonish and call upon us promptly to work while it is day, since, while we delay, thousands of immortal souls are passing into eternity." The report furnished a gratifying account of the success of the society's labours, but lamented the inadequacy of the funds to meet the urgent demands for missionaries from various parts of the country. It stated that the munificent bequest of 4,000*l.* by Mr. Lloyd was nearly exhausted, and unless prompt aid was rendered, the society would be unable to meet its engagements. The society had at present under its patronage one hundred and ten agents, including ministers who were assisted with grants, to enable them to extend their labours among the villages in their several districts. These agents had above sixty thousand hearers, and were labouring among a population of 600,000, many of whom were yet unprovided with evangelical instruction. There were also connected with the stations 230 Sunday-schools, containing nearly 8,500 children, supplied by 540 gratuitous teachers.

The chairman then presented his accounts as treasurer, from which it appeared that the receipts of the society during the past year amounted to 7,909*l.*; the expendi-

ture to 6,605*l.*; leaving a balance in hand of 1,304*l.* But immediate engagements would more than absorb that amount.

The various resolutions were moved and sustained by the Rev. Messrs. Freeman; R. Fletcher; Harry; Dr. Patten; Dr. Beaman; C. Hyatt; A. Fletcher; J. Edwards; and J. Alexander; and by D. Nasmith, Esq.

LONDON CITY MISSION.

Fourth Anniversary.—May 13.

The chair was filled by Mr. Sheriff Wood.

The Rev. R. Ainslie read the Report. The number of houses now accessible to the visitors was 121,000, which calculating two families to each house, and four persons to each family, made a gross accessible population of about a million persons, an immense portion of which mass was either totally neglected, or very inadequately visited. In the north-west of London were 4,423 visitable houses, with but two missionaries; in the north, 8,884 houses, and five missionaries; in the north-east, 20,994 houses, and nine missionaries; in the west, 16,577 houses, and six missionaries; in the central division north of the river, 19,416 houses, and sixteen missionaries: in that south of the river, 14,718 houses, and only two missionaries; in the east, 18,036 houses, and only four missionaries; in the south-west, the south, and south-east, chiefly suburban districts, and therefore more thinly inhabited, there were 18,032 houses, and four missionaries. The totals were fifty missionaries, including the two superintendents, to 121,000 accessible houses, containing about 1,000,000 of persons, or half the population of the metropolis. The state of the funds had enabled the Committee to add eight new missionaries. When the Committee advertised lately for three missionaries, they had not less than forty applications; yet their agents were not men who had entered on the work merely for a morsel of bread, many of them having been in the habit of receiving larger incomes from their former avocations. 186,515 visits had been paid during the year, of which 23,896 were to the sick and dying, making a total from the beginning of 658,233 visits, 82,099 being to the afflicted and dying. 223,056 tracts were distributed in the past year, making 819,210 since the establishment of the Mission. 5,080 prayer-meetings had been held in lodging-houses, houses of refuge for the destitute, work-houses, and other places, situated in the most wretched and neglected neighbourhoods, making a total of 16,079 prayer-meetings from the first. Through the aid of the Bible Society, 36,964 copies of the

New Testament and Psalter had been distributed amongst the poor, making a total of 39,038 copies of the Scriptures from the commencement. The receipts for the year were 4,820*l.* 8*s.* 5*d.*, being an increase over the former year of 932*l.* 12*s.* 0*½d.* The Report, in conclusion, noticed the extraordinary efforts of Popery and Infidelity to establish themselves in the present day, as calling for renewed exertion from Christians, and to the progress of that new and alarming evil called *Socialism*, and also to intemperance, and announced the intention of the Committee to take measures to grapple with those evils, as far as they should be assisted by the liberality of the public. The representative body of the Socialists were expected to meet in the metropolis in the course of the present month. Since the last anniversary their branch Societies had increased from thirty-three to sixty-one, and they had now in London one paid and fourteen unpaid agents. There was a Socialists' Institution in one district of the metropolis which numbered upwards of 300 members, and no member was admitted without three months' probation. Besides this scourge, there was intemperance, and Sabbath desecration, and prostitution, the growing popularity of theatrical and other foolish and hurtful amusements, the worst passions pampered every week by a portion of the public press, and an increase of gambling and thieving, in defiance of the law. All this organization of evil demanded proportionate zeal, perseverance, liberality, and prayer.

The various resolutions were ably sustained by the Rev. Messrs. C. Glyn, C. Jackson, E. Bickersteth, H. Hughes, Hon. Baptist Noel, and C. Stovel; also by the Hon. Capt. Harcourt, and Messrs. Williams and Bennett.

LONDON HIBERNIAN SOCIETY.

Thirty-third Anniversary.—May 4th.

The Marquis of Cholmondeley presided.

The Rev. S. Ramsey read the Report. It stated that the Society was now in a more flourishing condition than it had ever been before. The total receipts for the year were 11,702*l.* 8*s.* 8*½d.*, an increase of upwards of 1,700*l.* It had been found necessary, in consequence of the state of the finances, to pass a resolution that the number of day-schools in connexion with the Society should not be increased beyond twelve in any one year. The consequence was, that the increase of schools since last year had been only from 1,143 to 1,157; but the adoption of schools had been more than proportionate to the increase of the scholars in all the four provinces. There

were 5,539 more scholars this year than last, the total number being 91,074; the average attendance in each school was greater, and of the additional number more than half were Roman Catholics, 2,715 being Protestants, and 2,786 Roman Catholics. The schools opened on Sundays during the past year were 816, containing 45,000 scholars; 550 were exclusively Sunday-schools, and 18,224 exclusively Sunday-schools. There are 511 adult schools; 7,779 Irish schools. The statistics of the Society in relation to the four provinces are as follows:—Munster, 86 day-schools, and 5,069 scholars; 2,426 being Roman Catholics, and 2,643 Protestants; Sunday and adult schools, 18, having 218 scholars; total, 104 schools, 5,287 scholars. Leinster, 144 day-schools, and 8,525 scholars; 3,821 being Roman Catholics, and 4,704 Protestants; Sunday and adult schools, 151, having 2,902 scholars; total, 275 schools, 11,427 scholars. Connaught, 176 day-schools, 13,035 scholars; 9,025 being Roman Catholics, and 4,010 Protestants; Sunday and adult schools, 46, having 576 scholars; total, 222 schools, 13,611 scholars. Ulster, 751 day-schools, and 64,445 scholars; 18,796 being Roman Catholics, and 45,649 Protestants; Sunday and adult schools, 869, having 86,797 scholars. The grand totals are, of day-schools, 1,157; of scholars, 91,074; of Roman Catholics, 34,068; of Protestants, 57,006; of Sunday and adult schools, 1,084; of scholars in them, 26,048. Total number of schools, 2,241; of scholars, 117,122. During the past year 49 Scripture-readers had been employed, 30 of whom were also teachers of schools. A Sub-Committee, which had been appointed to look into the expenses, had recommended the gradually doing away with Scripture-readers. 5,279 Testaments, and 20,561 Bibles had been distributed during the year, and 445,449 in all since the commencement of the Society.

The resolutions were moved and seconded by Lord Teignmouth, Sir E. Pearson; and the Revs. E. Sidney, G. Clayton, E. Rhodes, E. Tottenham, H. Hughes, R. Monro, S. Ramsey, and J. E. Speck.

NAVAL AND MILITARY BIBLE SOCIETY.

Fifty-ninth Anniversary.—May 7th.

The Marquis of Cholmondeley in the chair. The Report was read by Lieut.-Colonel Le Blanc. 3,944 Bibles had been forwarded to 51 different regiments; of these 357 had been forwarded gratuitously. The total number of Bibles, including those sent to troops in the service of the Hon. East India Company was 67,749. 500

copies had been sent to Bombay for distribution among the troops there; 50 to the Wesleyan missionary at Madras; 50 to Ceylon; 500 for the British subjects in Canada. 1,400 copies had been sold to various pensioners in London only. In the naval department the demand for Bibles and Testaments was increasing, and there was reason to believe that the books were read and valued. Pleasing accounts had been received from the agents at the various ports. At Portsmouth, 282 Bibles and 563 Testaments had been circulated; at Plymouth, 638; and at Falmouth, 1,178. The total number distributed among seamen, including fishermen, canal boatmen, &c., was 7,431; about one-half gratuitously, the remainder at reduced prices. A great improvement was evident in the general manners and conduct of the men; and many, it was hoped, were looking to Christ as the only Saviour of sinners. It was stated that the various auxiliaries were effective, and that some new associations had been formed. 12,553 Bibles and Testaments had been distributed during the past year; and 344,186 from the formation of the Society. The receipts had amounted to 2,804*l.* 0*s.* 3*d.*, the expenditure to 2,822*l.* 15*s.* 6*d.* There was a balance in hand, including a balance of last year, of 22*l.* 0*s.* 7*d.* Various bequests amounted to 560*l.*

Captains Sir E. Parry, Anderson, Clark, Layard, and Harcourt; with Admirals Hawker, and Oliver; the Hon. F. Maude; and the Rev. Messrs. Hughes and Marsh; addressed the meeting.

PRAYER BOOK AND HOMILY SOCIETY.

Twenty-seventh Anniversary.—May 2nd.

The Right Hon. Lord Bexley, President of the Society, in the Chair.

The Rev. F. Dolman read the Report, from which it appeared that during the past year, there had been 3,650 ships and vessels visited in the London river—That 1,790 books of Common Prayer and 200 Formularies had been distributed. The grand total of the issue of books by the Society was 365,972 copies, besides 2,226,337 tracts. The total revenue for the past year was audited at 2,532*l.* 11*s.* 6*d.*, and the expenditure at 2,538*l.* 11*s.* 3*d.*; leaving a balance due to the Treasurer, and it was also stated, that there were debts due last Christmas to tradesmen to the amount of 2,218*l.* 3*s.* 1*d.*

The meeting was addressed by the Revs. T. Pyne, E. Sidney, W. Marsh, A. S. Thellwall, L. C. S. Fanshawe, R. Newstead, and J. Sabine; also by Captain Harcourt; and H. Goulburn, and A. Pering. Esqrs.

THE
MISSIONARY MAGAZINE
AND
CHRONICLE.

FORTY-FIFTH GENERAL ANNUAL MEETING

OF THE

London Missionary Society.

THE present number of the *Missionary Magazine* is exclusively occupied with an account of the proceedings at the Anniversary Meetings of the Society, held in the early part of last month. The recurrence of such seasons has always been distinguished amid the movements of Divine grace and providence, as a means of invigorating the principles and refreshing the feelings of those who, in sympathy with the mind of Christ, have employed and continue to exert their best energies for the diffusion of his glorious Gospel among the heathen. On no previous similar occasion it is believed have the holy and reviving influences, so needed by all who bear a part in the cause of Missions, been more abundantly shed abroad than during the period of our recent Anniversary; and if, as is confidently anticipated, these gracious communications be only followed by corresponding results, in an augmented supply of the means required for the prosecution of the work, the Anniversary, now under notice, will form to the latest period a subject for most heartfelt congratulation. The Directors are encouraged to cherish the persuasion that not only will the numerous friends, who personally shared in these sacred engagements, be incited to more than ordinary effort on behalf of the heathen, by what they have so recently witnessed and experienced, but that a similar effect will be produced among the friends of Missions throughout the kingdom, and in every part of the world to which the tidings of our Missionary solemnities may be conveyed. Never did that voice, which unceasingly addresses its tender but solemn admonition to the churches to labour while it is called to-day, sound forth so loudly, urgently, and affectingly, as at the present time; and, viewing the existing state of the heathen world, every consideration of duty and love of which the Christian mind can be susceptible, summonses all who are on the Lord's side to put forth in his strength, individually and collectively, their utmost energies, that the promised time may be hastened when Messiah shall see of the travail of his soul and shall be satisfied.

WEDNESDAY, MAY 8th.

SURREY CHAPEL.

The Rev. JAMES SABINE, of the American Episcopal Church, read the Prayers of the Church of England, after which the Rev. EDWARD STEANE, Baptist Minister, of Camberwell, prayed from the pulpit.

The Rev. THOMAS BINNEY preached from Isa. liii. 11; and the Rev. D. STUART, of Dublin, concluded with prayer.

TABERNACLE.

The Rev. SAMUEL LUKE, of Chester, read the Scriptures and offered up prayer.

The Rev. DAVID KING, A.M., of Glasgow, preached from Exodus xxv. 2.

The Rev. JOHN ALEXANDER, of Norwich, concluded with prayer.

THURSDAY, MAY 9th.

THE ANNUAL PUBLIC MEETING.

EXETER HALL.

THE Forty-fifth Annual Meeting of the Subscribers and Friends to this Institution was held at Exeter Hall, on Thursday, the 9th ult. Every part of that spacious room was crowded with a most respectable auditory. A few minutes before 10 o'clock,

THOMAS WILSON, Esq., the treasurer, came on the platform attended by the committee, and immediately took the chair *pro tem.*, Sir Cullen Eardley Smith, Bart. having engaged to preside.

The Home Secretary being unwell, the Rev. A. TIDMAN commenced the services by giving out the 63rd hymn, Missionary selection,—

"Shout, for the Great Redeemer reigns,
Through distant lands his triumphs spread,
And sinners freed from Satan's chains
Own him their Saviour and their Head."

The Rev. J. A. JAMES implored the Divine presence.

Sir CULLING EARDLEY SMITH, Bart. then took the chair, and was supported by Thomas Wilson, Esq., and William Alers Hankey, Esq.

The Rev. J. J. FREEMAN, in consequence of the indisposition of the Foreign Secretary, proceeded to read an abstract of the report. The Missions in the South Sea Islands, collectively viewed, continued to be favoured with a large measure of prosperity, particularly those which had been planted in Rarotonga, and the Navigators Islands. The door of entrance into the Chinese empire had not yet been opened, but in Malacca hope still brightened. A church of Chinese Christians had been formed by the Missionaries labouring in the Peninsula, and six Chinese Missionaries had entered that extensive field to proclaim among their countrymen the Word of life and reconciliation. Events in India were fast tending to a crisis. The idols were famished, and all things announced in prophetic signs the advent and victory of Him whose right it was to reign. The Mission in Siberia continued its arduous labours for the spread of the Gospel. In the Ionian Islands, the Old Testament in Modern Greek had been published and brought into circulation. Africa still continued an object of sympathy and joy. Within the colony the principal occurrence of the year had been the triumph of freedom in the liberation of the apprenticed labourers on the 1st of December, 1838. Peace reigned upon the eastern frontier, and the Kat River settlement was replete with spiritual prosperity. In Madagascar the long night of persecution and sorrow had not terminated. The cause of

liberty had had a glorious triumph in the West Indies on the 1st of August. The chastened and devotional spirit with which the members of the churches and congregations watched out the last hours of the cruel bondage in which they had been born, and entered upon life as British freemen, had spoken volumes in their favour; and their subsequent conduct had only served to confirm the hopes thereby enkindled. Such was the spirit of liberality manifested by the people in contributing to the support and extension of the Gospel, that it was thought probable the West India Missions might at no distant period be self-sustained. The following was the number of Missionary stations and out-stations belonging to the Society, in different parts of the world, Missionaries labouring at the same, &c. &c.

	Stations and Out-stations.	Missionaries.	Assistants, Natives, &c.
South Seas...	138....	30.....	130
Ultra Ganges..	5....	8.....	4
East Indies ...	316....	63.....	219
Russia	3....	2.....	2
Mediterranean.	1....	1.....	—
South Africa & African Islands }	50....	31.....	33
West Indies ..	41....	16.....	20
	554	151	421

The Directors had sent forth during the past year, to various parts of the world, Missionaries with their families, amounting, exclusive of their children, to thirty individuals. The number of churches was 101, communicants 8,287, and scholars 41,792, being an increase on the year 1838 of 8 churches, 940 communicants, 4,818 scholars. In relation to the funds, the Directors had to report that the amount of legacies received during the year had been 6,455*l.* 2*s.* The contributions for the ordinary and special objects of the Society had been 59,035*l.* 8*s.* 5*d.*, making with the legacies a total of 65,490*l.* 10*l.* 5*d.* The expenditure of the year had been 75,855*l.* 17*s.* 11*d.*, being an excess beyond the income of the past year of 10,365*l.* 7*s.* 6*d.*

The CHAIRMAN then rose, and said—Although I was not here to participate with you in prayer for a blessing on the meeting, I rejoice that I have been with you to hear the satisfactory and interesting report which

has just been read. I asked permission not to address you when I first assumed the chair, but to do so now. Never having been present at the Meeting of the London Missionary Society before, the feelings by which I was affected in witnessing the large assembly before me would have utterly incapacitated me from addressing you. When I think what has brought us together, I may with justice assume that a large proportion of those present are deeply interested in this work—when I feel that I am speaking to so many with whom I hope to pass a blessed eternity, with what feelings do you suppose that I or any other man must address you? I feel that I am now not only enjoying communion with the present but with the absent—I say not the lost,—for they have gained every thing,—but with those who have gone from us. We are enjoying communion with those blessed spirits who have gone before us after labouring in similar efforts—with your Missionaries who have gone to their blessed reward—with the founders of this Society—with Rowland Hill and his coadjutors, who little thought when they first instituted it, of the vast field which would one day be brought under your moral and spiritual cultivation. We are enjoying communion with the noble spirit of Whitefield, the centenary of whose labours is to be celebrated at a later period in this month. We are labouring in the same cause with Swartz, with Rhenius, the last of those who has left his labours in the world to join those above who have been labouring in the same cause. Not only do we sympathise with them, but we may with justice hope that they are permitted to look down on such a scene as this, and sympathise with us. But we have also communion with the absent and distant; we can sympathise with the labours of Missionaries of whatever society, or whatever country, who have gone forth to proclaim the unsearchable riches of Christ. We trust that we do feel, in some degree, as our departed friends are now permitted in perfection to feel, that there is no distinction of name, or sects, or parties. We in the same way hope to participate in their feelings; and whether Missionaries have gone forth from England, or France, or from our brethren in America, we feel that we can sympathise in their labours, and rejoice in their hallowed laurels. This period of the year could not come round without our being reminded of that holy band of Missionaries, at whose departure from these shores, I, in common with many others, was privileged to be present. I cannot but remember the *Camden* and *Williams*. I do regard it as a privilege that immediately before this meeting we should have received intelligence of the success bestowed upon them. I rejoice that I

received only a few days ago a letter from that honoured individual, and perhaps I may trespass, for a few minutes, upon your time in reading it. (The worthy Chairman then read the letter, which contained some statements of a very gratifying character.) My friends (he continued) in hearing intelligence of this sort, who does not feel what a refuge, as it were, such a meeting as this is, from the cares and turmoils of the world around us? We can feel that we are privileged to say, that whatever great crisis our country is passing through, it does not affect us; the cause of God goes on triumphantly whatever may be the nature of the changes taking place in the world. Not that man by becoming a Christian parts company with his patriotism—his patriotism becomes enlightened, sanctified, and increased. We know how to “render unto Cæsar the things which are Cæsar’s;” and I trust we all feel, in the undeniably important point at which our country has arrived, that our hearts and tongues should ascend together to the Ruler of the universe for his blessing on the men and measures interesting to our nation. I call upon Dr. Wardlaw to move the first resolution.

Rev. Dr. WARDLAW rose and said, Before I proceed to propose the resolution which I hold in my hand, allow me to say that I fully participate in those sentiments and emotions which have just fallen from the chair, regarding the elevating influence which the very view of such a meeting as this, assembled for such a purpose, is calculated to have on our Christian feeling, uniting us to one another, while it unites us more and more to the great cause in which we are embarked; and, when I think of the union that subsists among all that in every place call on the name of Jesus Christ our Lord, scattered over the face of the earth, belonging to every country and every clime; and the large proportion of those whom we have never seen, and whose faces in the flesh we shall never see—while I participate in the conviction that He, who knows what is in man, has acted according to that knowledge in instituting social religion—I rejoice also in thinking of the bond of union which has connected earth and heaven together; and I cannot for a moment allow myself to imagine that those who have departed from us—as has been so well alluded to by the chair—and who once partook with us on earth in the labours of love in which we are engaged, cease to take an interest, the moment they enter heaven, in what is passing with regard to the kingdom of Christ on earth. The thing is not conceivable; and I presume that we have the authority of Him into whose lips grace was poured, and who spake as never man spake, for affirming the contrary. Allow me now to lay before the

meeting the resolution which I hold in my hand—

"That the Report, an abstract of which has been read, be adopted, printed, and circulated; and that this meeting cherishes devout thankfulness to the God of all grace, for the tokens of his favour vouchsafed to the agents of the Society, in their various and important labours; and, confiding in the Divine promises, anticipate the greatly extended triumphs of the Gospel."

The Report which we have heard, continued Dr. Wardlaw, although but a brief abstract of it has been communicated, abounds with intelligence that is equally wonderful and delightful. I was thinking, while listening to it, how very small a proportion of the intelligence embodied in that Report, would thirty years ago have filled our minds with a thrill of wonder, delight, and thankfulness. I remember very well the time when the first translation of the Testament into the Bengalee language, executed by the Missionaries at Serampore, was brought to Glasgow—why, it was held as a kind of era in the Christian churches. It was a novelty with us of the Glasgow Missionary Society, who met together on the occasion when the book was laid on the table; one occupied the chair, the remembrance of whom awakens all the emotions of filial affection in my own bosom; and an eminently excellent and now sainted minister of Christ, with the books lying on the table before him, and, while all around him were in tears of delight, offered up to God the grateful thanksgivings of that meeting for the sight then presented—although it was a sealed book to them, yet it was a book which would open the treasures of divine truth to millions. We have now ceased to wonder when we hear of new translations of the Scriptures; and it is a delightful thing, Sir, to recollect that the very abatement of our astonishment, is one of the evidences of the progress we have made, and of the extent to which our labours have been blessed by the God of all grace. We now can hear of translations with hardly an emotion of surprise, it is what we have got so much accustomed to; but the subject still fills us with delight. There is mention made in this resolution of our dependence on the Divine promise. I think we ought always to remember, that every promise of God implies a command. I know of no conviction more important to our own minds as Christians than this, that to God's people there are no unconditional promises; we are not to expect that God is to work in us individually both to will and to do of his good pleasure, unless we are complying with the command to work out our own salvation with fear and trembling. And as God has given us a promise that the world shall be filled with his glory, and has confirmed that promise with the sanction of

his oath saying, "As sure as I live; the whole earth shall be filled with my glory," while we confide in the faithfulness of that promise, oh, never let us forget that it is associated with a command to carry the gospel to the most distant parts of the world, and that it is ours to be active agents in the accomplishment of those promises of God. God has charged his church to evangelise the world; and it is by the activity, liberality, perseverance, and prayers of his church, that his promises are to be fulfilled. I have been thinking of the two discourses which were delivered yesterday, and connecting the two together. We were told of our duty last evening, and ably told of it, that we should bring to the Lord an offering; and oh! what a motive was set before us to bring that offering cheerfully and largely in the first of the two discourses which were delivered. There is one thought that ought, I think, to go to the inmost feeling of every Christian heart. What offering would any of you give—let me rather say, what offering could any of you withhold—when the idea was set before you that, by that offering, you were contributing to the satisfaction of the Redeemer's soul? Only think what you owe to him. Come to the cross, and think what you owe to him: look to heaven, and think what you owe to him; and look down to the place of woe, and think what you owe to him. Contemplate the gulf from which you have been delivered, and the height of glory and blessedness to which you have been raised—the present position and the future hope in which you are exulting—and where is the offering you would not be willing to make to satisfy the soul of the Redeemer, in bringing in that multitude which no man can number, the completion of which is to be the completion of that satisfaction. It is of great importance, however, allow me to remark, that we should in all our doings in regard to the great cause in which we are engaged, be under the influence of right motives. I conceive, as we were taught yesterday, and as we who are ministers of the gospel, are bound to teach others, that grace is the very elementary principle of the gospel of our Lord and Saviour Jesus Christ; grace is its element, so that, were you to take grace out of the gospel, you would take away all that is life-giving and saving to man. It is, then, by a consideration of the grace of Him who, "though he was rich, for our sakes became poor, that we through his poverty might be made rich," that we are to be animated. Gratitude will become the spring of active service to him that loved us and gave himself for us; and, under the influence of hearts overflowing with gratitude, we shall consecrate ourselves, body, soul, and spirit, to the service and

glory of him who has put away sin by the sacrifice of himself. Yet it is true—perfectly true—as we heard yesterday so powerfully and eloquently stated, that there is a proportion between what Christians, under the influence of gratitude for redeeming grace, do for his cause and their glory and blessedness. It is laid down in the simplest terms with regard to Christian liberality. “He that soweth sparingly shall reap sparingly; he that soweth bountifully shall reap bountifully.” Nothing can be more plain than this; and on this principle the Christian ought, therefore, to act. I have many a time been equally amazed and provoked, when I have heard persons, wallowing in the wealth of this world, tell us that they will give their mite on such an occasion. “Oh, I will give you my mite for it;” and really it is perfectly true, when compared with what they are able to do, it is a mite; yet it is not a mite in the sense in which they ought to use the phrase. What was the widow’s mite? It was the widow’s all. There was a noble act of faith on the part of that poor woman, to whom Jesus gave his attestation, and of whose conduct he expressed his approval,—a sublime act of faith in God. What was it? She gave her all—all that remained over what was necessary for the sustenance of the day, and allowed the morrow to take care for the things of itself. Now, I understand you have been speaking of raising your income, if possible. And why should it not be possible? It is possible. You have been speaking of raising it to 100,000*l.* a year; and if those friends who say “I will give you my mite,” would only do what they say, and give as the widow did—all they have to spare—we should soon have 50,000*l.* or 60,000*l.*, or 100,000*l.*, and soon the treasury of the Lord would be abundantly replenished. At all events, let there be a growing spirit of liberality in this cause. God has bound us to our fellow men by the laws of love, and he has made it our duty to act under the influence of the second of the two great commandments, while at the same time that ought always to be preceded by the first; and, under the impression of this love, we should seek to impart to our fellowmen that which is of the greatest importance for them to receive—the glorious tidings of immortal life through a crucified Saviour.

The Rev. Dr. FLETCHER rose, and after some preliminary remarks on the truth of the sentiment, that we are not born for ourselves but for God, thus proceeded:—Why are we this day gathered together? Because we believe that God is reconciling the world unto himself through Jesus Christ—because we believe that, with all the grace the gospel reveals—in that grace is involved the authority of a holy legislation, commanding us

first to receive it, and then to proclaim it. I regard the cause of Missions as most beautifully and appropriately illustrated by that passage which you, Sir Culling, read to us from the letter of our beloved and honoured friend, who is now, I trust, lifting up the standard of the cross among the Polynesian isles, and extending the conquests of mercy from shore to shore. He told you, Sir, of the mighty and sublime Peak of Teneriffe, rising 10,000 or 12,000 feet above the level of the sea, and of the belt of mountains around it. That Peak, indeed, he tells you, was at times clouded; and of what does that Peak remind us? The cause of Missions—and when I say the cause of Missions, I mean not this particular Society merely; I mean the cause of Missions in general; I mean the interests of the universal church as identified with the cause of Missions, not in our own land and the various parts of the continent of Europe alone, but in America, where Missions are extending their sublime machinery through the world. Our children on the transatlantic shore have caught, in the best way, the spirit of their fathers; and, must I say, they are going before us? Must I say, they are greater than we are? that they are rising to more gigantic strength—to more benevolent and extended effort? I hope they are—I hope they will; and, as the fathers have provoked the children to love and good work, the children will now provoke the fathers; and that England and America, not “against” the world, but “for” the world, will bring the world to the obedience of the faith. Sir, your correspondent told you of the belt of mountains around the Peak of Teneriffe, and may I not say, without presumption, that all the various societies of the Christian church which have a corresponding and harmonious object in view, are to be regarded as the belt of mountains surrounding the Missionary cause. We look on the cause of Missions as sublimely rising above all; and why? Because that cause has the world for its object; because that cause embraces the whole family of man. And if we view our minor associations connected with our various churches and congregations, and the different local temporary objects involved in this belt of associations and auxiliaries in relation to the cause of Missions, that cause rises above them all, giving a power and an elevation and a majesty to the whole scenery before us; at the same time, this belt of mountains surrounding the majestic Peak, this belt supports that elevated Peak. We derive loftiness, and elevation, and grandeur from our association with the cause of Missions; the cause of the world’s evangelisation. That very loftiness depends on the mountains surrounding and

guarding it, and strengthening it, and bearing it up to the admiration and joy of the world. I cannot think without grateful feelings, of the name and labours of your friend—and we all feel he is a friend—we all feel so bound up in the name, and in the movements, and in the success of John Williams, that there is not a heart in this assembly—and, I will venture to say, there is not a heart in any Christian assembly in the kingdom or the world, that does not feel bound up more or less with the labours and successes of that truly illustrious man. Illustrious I may call him; for God has made him illustrious. God has given him success. God has invested him by his Holy Spirit, by his redeeming grace, by his sanctifying love, with a power of moral magic that seems to attend all he does. I cannot help feeling that he is one of the most remarkable men that the great Head of the church ever raised up, for finding his way to all hearts; for, whether he comes in contact with the aristocracy of mind and station above him, or with the great mass of mind around him, he knows how to rise to the elevation of the one without servility, and how to mingle and identify himself with the level of mind around him without ostentation. And he does this in harmony with the simplicity and single-heartedness which constitute the true qualities of his character, and give him an access to every place, and a place in every heart. One fact has been mentioned in the Report which struck my own mind as singularly and delightfully felicitous. I felt happy in thinking of it. It is one of the most delightful proofs of the success of Missions, and of the cause of God as involved in that success, that we have ever yet met with; I refer to the testimony of the captain at Sydney, addressed to Mr. Williams, "It is no use to send muskets and powder to these groups" (speaking of Rarotonga and the Navigators Islands generally), "the people want nothing but books and Missionaries, pens and ink, slates and paper." Nothing will flow from the Gospel but the purest and most benignant influence. Who would be afraid of approaching a group of islands where they want nothing but books and Missionaries, pens and ink, slates and pencil? No fear of the scalping-knife of the Indian there; no fear of the tomahawk of the savage there; no fear of scenes of carnage, blood, and desolation there; and I cannot but for a moment think how Europeans and Americans have provoked, in the islands of what are called savages, barbarians, and cannibals, the prejudice and the fearful retaliation which they have sometimes met with. We have been the aggressors, Europeans and Americans have been the savages. When you have heard of what has been done in savage

and cannibal islands, of wrongs sustained by captains and crews, by those who have gone in merchant vessels, or traded for the vilest purpose—for the purpose of a traffic as horrid as selfishness or cupidity ever devised; and when these poor savages and barbarians have retaliated—though perhaps sometimes upon innocent persons—the wrongs they have received before, we are not very much surprised. They possess the feelings of human nature; and the tendencies of those principles exhibit themselves not there alone, but also in Christian lands. But we have learnt this day that the more you can send Missionaries to distant isles, the more you will civilise, the more you will bless, the more you will elevate; and whenever a merchantman or seaman goes forth for honourable commerce, he will find a hearty reception, if he goes in the spirit of Christianity, and aims at nothing else than the spiritual and temporal interests of mankind. No fear for a moment of landing on any shore, of meeting with any people, if you find they want nothing but books and Missionaries, and the pacific instruments of instruction. Within the last three years a Colonial Missionary Society has sprung out of the operations and principles which lie at the basis of this Society. It is one of the happy features of this Society—and indeed I may say of all Christian Missionary Societies—that they fear not the multiplication and extension of other societies which are, directly or collaterally, aiming at the same object; and if there be a Society which claims our peculiar sympathy, co-operation, and prayers, it is the Colonial Missionary Society. I say, that on this occasion the friends of the London Missionary Society, and the friends of other Missionary Societies, may be cheered by the principles and the constitution of such subordinate societies—subordinate in one sense, but unspeakably important in others. The friends at Sydney, in one of the colonies of our empire, have formed a Missionary Society as an auxiliary to our Society, and they have sent you, owing to the presence of that wonder-working, magical man, Mr. Williams, five hundred guineas already. Why have they done this? Because there are Christians at Sydney—because there is a Christian Church at Sydney—because the friends of the Redeemer at Sydney sympathise with you and your object. Send out Missionaries, Christian ministers, to all your colonies, and then shall I say, the heathen population of our own colonies will be brought under the power and influence of the Gospel. Oh! how do sentiments, so important, so touching, so sublime, come across my spirit at this moment, which we heard enforced and illustrated on the morn-

ing of the past day. Oh! if we had lived as we ought to have lived, for the satisfaction of our Lord, so as to meet his approving smile, and honour his Holy Spirit, and cause fresh impulses of joy to spread through heaven itself. Oh! if we had lived as we ought in regard to the colonies of our empire, there would long before this have been Missionary societies and Missionary churches, and from our colonies, as is the case in the Polynesian Isles, would have gone forth the sound of mercy to all the neighbouring isles and the regions beyond, and we should not have had the trouble of sending Missionaries from Britain, to the distant islands of the seas; they would have been sent from our colonies; from them would have gone forth the stream of Missionary operation, and they would have been the means of evangelising the distant islands and continents. This would have furnished delightful confirmation of our own principles and spirit at home; and while I rejoice in beholding the prodigious extension of the Missionary cause and witnessing its success, yet we have reason for deep humiliation that there has not been more progress and advancement, and that we have not had more distinguished and extensive success. I believe it is as true in grace as it is in nature, that the hand of the diligent maketh rich, and that what a man soweth that shall he reap. With the purposes of heaven, I have nothing to do, nor with the laws of heaven. We must submit to those laws, and leave the results with him who has said, "Do good and communicate, be unwearied in well-doing, and ye shall reap if ye faint not." I am never to interpret the discoveries of mercy so as to neutralise the command of authority. I am never so to apply the doctrine of grace as to forget the obligations of duty. What is the result of the Missionary cause, as it has long existed among us? The revival of religion—the extension of the kingdom of Christ. After some further observations on the essential agreement and oneness subsisting amongst Christians of every denomination, derived from their union with the great Head of the Church, Dr. Fletcher thus concluded.—Let us feel that unity, and we fear nothing for the want of it anywhere else. Let us reach that centre of fellowship, and then employing our prayers, exertions, and efforts, for the evangelisation of the world, that spirit will so re-act upon our sympathies and feelings at home that we shall differ in the spirit of love, and agree in the efforts of a holy and sanctified zeal. The walls of separation will thus become lower and lower, and if not quite demolished, we shall still recognise each other as brethren in Christ Jesus.

The CHAIRMAN then introduced the Rev.

Dr. Patten, as a delegate from the American Board of Foreign Missions.

The Rev. Dr. PATTEN rose to move—

"That while the aspect of the Missionary field, in general, is calculated to inspire the friends of the Society with confidence and joy, the brightening prospects of the East, and more particularly the Chinese Mission, the unprecedented encouragement afforded in the Navigators Islands, the holy prosperity enjoyed by some of the churches in the interior of South Africa, and, above all, the peaceful and happy state of our newly enfranchised fellow-subjects in the West Indies, present to this Meeting the most powerful inducements to zeal, liberality, and exertion."

Having made some affecting observations in relation to several of the early friends of the Society, who have been called to their eternal rest, Dr. Patten thus continued:—You were pleased kindly to introduce me as representing the American Board of Missions. They have sent myself and my colleague here to pledge the right hand of fellowship and co-operation. We are not ignorant of the advantages placed in the hands of these two nations. About 200 years since, the commerce of the world was in the hands of Spain, which did not possess a religion worthy to be given to the world. God, however, has now, in his providence, transferred the commerce of the world into the hands of England and America, and he gave it to us at the very time when he gave us not only pure Christianity, but the idea of Missions. And having the commerce of the world under our control, and God opening the door in vast nations of the globe, we deeply feel that it belongs to England and America to join the hand, and to join the heart, and to say, with God's blessing, we will go on together. We will never faint—we will never tire—we will never relax our efforts until the blessing of the world's salvation shall be completed amid the joys of eternity. You are aware that there was a time of trouble and of perplexity with us—that we have just passed through the season when we were obliged to detain on the shores of America, fifty or sixty Missionaries who were panting to preach the Gospel of Christ to the heathen; when we were under the necessity of sending word to the Missionary stations that we could not send them the wanted supplies, and that they must therefore contract the sphere of their labours, and close the schools. That was a dark hour, but it was an hour, also, to strengthen and confirm our confidence in God; and whilst alluding to that dark hour, allow me to express the thanks of the Board of Missions for a donation which they received in the darkest moment of that hour. Delicacy forbids me, under all the circumstances, from mentioning the name of the individual, though I think if I were in America I should guess who it was.

The Rev. J. A. JAMES.—Sir Culling Eardley Smith.

Dr. PATTEN continued.—Seeing it is no secret now, an Englishman having broken the seal, let it be known that your chairman was the man. The donation came to us with the kindest rebuke, but that rebuke proved to be a most excellent oil,—“trust more in God,” came with the money. Let me tell this meeting that your chairman and his lady are members for life of the American Board of Commissioners for Foreign Missions. And let me tell you what is the meaning of the phrase “members for life;” it means that as much will be done, every year, as long as they live; for all others who give a certain amount as members for life, and take it as a receipt in full, are dead members—they do no more. It was in this time, I said, of darkness, that this donation came, and it did us good. It not only drove us more and more upon our knees, but it drove us to a greater confidence in God. And let me remark, that there is no such thing as true prayer where it is not followed by the putting forth of all the activities that are requisite for the instrumental accomplishment of our prayers. And this may account for the fact, that there is apparently so large a column of prayer ascending up to heaven, and so little amount of blessings returning. The difficulty lies in this, that prayer is not followed by our contributions, and does not bring forth the necessary exertions. I shall detain you only to state two or three facts; and I state the facts because they are the property of all who love the Lord Jesus Christ. They are connected with prayer. There is a day observed in the United States with thrilling interest—the first Monday of the new year. The first Monday of January has been observed, for the last five or six years, as a day of fasting, humiliation, and prayer for the conversion of the world. We are in the habit, on that day, of meeting in our respective congregations, and we have immense audiences, for the simple object of delivering short exhortations, and offering our prayers for the simple and avowed purpose of the world’s conversion. I want to state a fact connected with that. The very first time that we met was a day of uncommon wrestling with the Angel of the Covenant, and the conviction was flung back on our hearts that God had heard us. It was shortly after that meeting, that a gentleman, who was then a resident in my own family, received a letter from one of the Missionary stations in the East Indies; and the writer said, “Detail, my dear brother, what has been going on in America. Have not our friends been praying more than usual, for, on the first Monday of January, when I went into the Missionary school, I was met by 12 or

14 persons, who rose up and said, ‘We are ready; we are ready to give our hearts away to Jesus Christ;’ and others came and gave the most satisfactory evidence of having experienced a change of heart.” That letter was delayed; the opportunity by which the writer had expected to send it, passed away, and, in the course of a few weeks, a newspaper had strayed across the intervening ocean, giving the information that the first Monday of January would be observed as a day of prayer for the conversion of the world. The writer of the letter then added a postscript, saying, he noticed this, and remarked, “Now I understand it all;” he saw the connexion between the prayer and the blessing; and thus God has taught us that there is a nearer way to the East Indies than going round the Cape of Good Hope. It is by the throne above, prayers going up, and blessings coming down. After stating two or three facts of a similar nature, Dr. Patten concluded by observing, I have heard great complaints since I have been in this country of the comparatively low state of religion. Do you wish to know how religion may be revived in your own blessed land? Religion is that singular commodity, that the more of it you export, the more of it you have at home. Only look at the world, and see if it is not true, that ever since the Christians of England, and the Christians of America have been sending religion out to the destitute abroad, religion has grown with them at home, in geometrical proportion. If you wish to have the utmost possible quantity of religion at home, I beg of you, in the name of the perishing heathen, by a regard to the glory of the Saviour, and to your own interests, to spare no effort to send the Gospel of Christ into the dark and benighted portions of this globe.

The Rev. D. KING, A.M., of Glasgow, in seconding the resolution, spoke as follows:—This motion acquaints us with the success of Christian Missions. Even if Missions were not so successful, should that be urged as an objection? What has been done, or is now doing by other religions? He had not selected examples from Polytheism. Wherever idolatry prevails, gross darkness covers the people. No mountain ridge, and no intervening sea bounds its desolations. It is not temporary, for centuries have succeeded centuries; and what idolatry was in the days of Abraham, idolatry is now. There are no doubt diversities in Pagan lands; for “there be gods many and lords many,” and some may prefer to worship Dagon, and others may prefer to worship Baal; but they all agree in dethroning the living God, and substituting in his place, objects alike trivial and vile. Some, however, attach little consequence to religion,

and what they are disposed to idolise is literature. Well, then, we may ask, what is literature in these realms? What man eminent for literature has been produced in modern times in any one of these Pagan countries? When the great in science and philosophy assemble, how many come from the realms of idolaters? Few—am I not free to say, none? And if it be so, is it not warrantable to infer that even where the Gospel has not been believed to the saving of the soul, it has liberated these intellectual powers which, with impious and ungrateful hand, too often exert their disenthralled energies to destroy that very religion by which their bondage has been dissipated. When we reflect on all we owe to the Gospel, we must see that our exertions in promoting it, are very far short of what they ought to be. There is nothing that appears to me more strongly to indicate the low state of Missionary enterprise among us than the encomiums which I hear on approaches to duty. Individuals, if they do something like what they should do, excite apparently the greatest astonishment. Let us ponder the subject anew. Let us bring into the field of spiritual conflict an army of good soldiers of Jesus Christ, worthy of the armour they carry, the name they bear, and the conquests they contemplate. But I am reminded by my motion that the work does not require to be begun—that it is begun—and that it is advancing. You have made mention of China, and how lately did that country appear absolutely impenetrable; but now we hope God will soon cut the gates of brass, and rend her bars asunder. You have heard of the Navigators Islands, and you have heard of the West India colonies; in which latter place the cause of liberty was so eloquently pleaded by your Missionaries. The slaves are more than liberated; they have not only ceased to be sufferers, but they have become benefactors. And the objects of our late, I may say desponding compassion, are this day associated with us. I say associated, for seas cannot divide them that are one in Christ Jesus; associated, because difference of colour makes no difference in Christian privilege—associated with us in imparting to others the glorious liberty of the sons of God. Renewed efforts are now necessary. We say that these efforts are to be made, but that is never the way to accomplish the work. The question is, what can I do? And the resolution we should make is, to do each one for himself what he deems his duty, without waiting for the expected co-operation. Then let us onward—amid all difficulties let us onward, until the great end we seek shall be completely accomplished. Difficulties themselves will aid us—discomfiture will be tributary to triumph—when

the Lord of Hosts is with us, and the God of Jacob is our refuge.

The resolution was then put and carried.

The Rev. Dr. LEIFCHILD rose and said, —The motion intrusted to my care is one of a very encouraging nature; it leads us to anticipate increased resources to the Society from a distant quarter—increased resources raised by its own instrumentality in distant and foreign lands—resources that will augment its vigour and efficiency, and help to carry it forward to the object and end of its existence—the conversion of the world. That is the object which this motion brings before us and leads us to contemplate, and to which the present troubled condition both of the world and the church, is leading. There is much in the present state of the world to impress a thoughtful mind with deep solicitude. Every thing around us is in a state of transition, every thing is unsettled, and undergoing some change; but who would not wish those impediments in the way of the progress of free inquiry, general liberty, and universal truth and piety, which have stood for ages, to be removed, at whatever cost, for the sake of the object which their removal is intended to accomplish? The attainment of that object will compensate us for whatever it may cost. The bright shining of the anticipated end casts back a glowing light on the dark train of the preparatory measures by which it is to be accomplished. We must look at the present troubled state of the world, as the preparation for its foretold illumination and renovation. You see the train actually laying for this future blaze of light in the circulation of the Scriptures in all nations, and the translation of them into all languages—a work that is vigorously progressing amid all the changes that are taking place. You see facilities daily multiply for increasing intercourse amongst mankind, and Christians are beginning to avail themselves of this for the rapid diffusion of religion. You see the spirit of emigration becoming prevalent among all classes, and Christians among the rest are going forth in various directions, and wherever they go, they bear with them the grains of salt that are to season—the particles of light that are to illuminate the world. You see the great religious societies of this country continuing, and, indeed, increasing their vigorous efforts amid the paralyzing influences that are falling on all around, standing up, as it were, in lively contrast by their vigour, to the decay and decrepitude coming on all things else. You see places of worship multiplying amongst us, and crowded with attendants. You see in them fresh accessions to our great societies to help them forward in their glorious work. You see all this in connexion

with the era to which we have arrived in prophecy, when the date of the duration of Antichrist, at whatever period we commence his existence, must be soon run out, and the termination of which date is introductory to the shout of "Hallelujah, the Lord God omnipotent reigneth!" Do you not, in all this, see that which relieves you by the anticipations thus awakened? that which solaces you amidst all the agitations and turmoil of the world around you? I profess to you, with perfect sincerity, that the subject of these anticipations is, to my mind, in my best moments, matter of the greatest joy, and joy that no man shall take from me. I have been told by some that we ought to suspend our joy till the renovation of the world actually comes to pass. I think otherwise. It was not foretold us for this, that we should suspend our joy. I shall endeavour to rejoice in these anticipations, without waiting for the realisation of the scene. I shall endeavour to imitate Abraham, who "saw the day of Christ," and although it was "afar off, was glad," or, as the original word implies, "he exulted and leaped for joy." I believe in the spiritual coming of Christ to claim the kingdoms of this world for his own, whose right it is to reign; and I am often led to say, in the words of the immortal Milton—

"Come forth, O thou Prince of all the kings of the earth;

Lo, thy bride waits to receive thee:
And all creatures sigh to be renewed."

Yes, his shall be the kingdoms, he shall come; ye scoffers at his tarrying, hear ye not the thunder of his chariot-wheels over the slumbering world? Even now the symphony of the song is floating through the air, "Peace be to earth, and glory be to God!" It delights me to see the old friends and supporters of the Society rallying around it once more. I believe the Society has not lost any among our churches except those of whom it has been deprived by death; but instead of the fathers here are the sons, instead of the mothers here are the daughters, instead of the old ministers here are the young ones, pledging themselves with delightful ardour never to abandon the cause which has been committed to them by men whose names are dear to their hearts, and who are soon to be brought to our vivid recollection in the forthcoming work upon the Fathers and Founders of the London Missionary Society. No, you will not be unworthy of your ancestors—you will not forsake the cause which they have committed with confidence to your care. The Society shall not fail for friends and supporters from our churches, and I hope not from other churches, nor from the Church of England; for it is true to the principles on which it set out, and on which

it invited the co-operation of all classes of Christians—the principle of diffusing the Gospel among the heathen without respect to outward forms or discipline. All Christians, therefore, may conscientiously rally round this Institution, and I hope that the Catholic ground which this and other societies have taken will never be abandoned. We have a guarantee against that for the present in the presence of that liberal and enlightened Chairman who now sits before us. How little could he dream that what he did in secret would this morning have been published on the house-top? But thus it is that God verifies his word; and though in general our right hand should not know what the left does, we are not to forget that we owe something to example, and for the sake of example we are not to be afraid of letting it be known that we are concerned for the spread of the Gospel of our common Saviour. I take it upon me to say, that we shall never draw back from the Society. I tell, through you, the British and Foreign Bible Society, the Religious Tract Society, the City Mission Society, and the London Missionary Society, that they shall never want for supporters among the ministers and members of Congregational churches. We are committed to the work of evangelising the world by the use of all the means in our power, and though we may die in the prosecution of the work, we shall not turn back. My dear brethren, I plead this cause before you. I know that I shall not be able to plead it many more times, but I shall commit it to you. I know that God will be with you, and with it. I know you will prove that the men who have gone from us, as they ascended to heaven, left their mantle behind them, and it fell upon you, and that you are imbued, not only with their spirit, but with their spirit in a double portion. The motion I hold in my hand goes to acknowledge the receipt of subscriptions and donations during the last year, of no less an amount than 5,000*l.* from its auxiliaries among the converted negroes in the West Indies, being an increase—arising from their now being paid for their labour—upon the last year's subscriptions, of nearly 3,000*l.* 5,000*l.* from converted negroes for the spread of the Gospel! These are the men that they told us could not be trusted with liberty or with money. They have received the Gospel, and its principles have taught them to make the best use of their liberty and their money; and you need not be under any apprehension that the spirit thus awakened in them will ever be crushed. The bondage under which they groaned has had its chains snapped, and whoever may be in power, that bondage shall not be renewed in any form or degree whatever. The monster Slavery has there breathed its last

groan, and I was glad there was that touch in the resolution of Dr. Patten, of New York, because it served to elicit those noble sentiments which did so much honour to him and to those who sent him. I pray that he will carry back to New York the tidings that we hail the last groan of slavery in the West Indies as the prelude to its expiration in America. I am told that some of these converted negroes, when they were called to contribute to the funds of the Society, responded to that call most cheerfully from their shilling a-day labour. Some presented it as a thank-offering to God for emancipation; others have presented their money with an express request that it might be employed in training men among them to go back to their native country with the tidings of the Gospel. They *shall* be prepared, and they shall go forth, and thus that God, who without sanctioning evil overrules it for great good, shall bring out of the dark cloud the brightest light for Africa. She shall see that her sons were sent into slavery that they might come back to her, with their peculiar adaptation to her soil and language, and convey, as could not be conveyed by any other means, the tidings of that liberty wherewith Jesus Christ makes his people free. Oh, wonderful is God in counsel, and mighty in working!

'His purposes shall ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet shall be the flower.'

As I were not to be too much encouraged, it has been hinted to me that there is a defalcation in the funds of the Society, not arising from the falling off of its funds, but from its increased expenditure through the extraordinary openings of Providence. It is God himself that is calling us forward. And shall he speak in vain? I am told that at least 10,000*l.* more annually is requisite to approach towards the expenditure. And where are we to go for it? Must London send to Manchester, to Birmingham, to Liverpool, to Leeds, those great towns and cities in the best sense of the word, for this increased supply? Well, if poor London must send to them for a supply, I am persuaded that the application will not be made in vain. We must not get behind. The Wesleyans have set us a noble example, in getting out of the old ratio of contributions and subscriptions. You see how nobly they have responded to the call to contribute to the centenary fund, raising with the utmost promptitude, in addition to their usual exertions, the sum of 200,000*l.*; and I am informed that their contributions to the old Societies have not fallen off, but rather increased. Dr. Leifchild concluded by moving the following resolution,—

"That while the increase in the ordinary contributions of the Society at home, and the zealous efforts made by the Mission churches abroad, yield

to this meeting unfeigned gratification; and while it feels especially delighted with the noble amount raised during the past year by the churches in the West Indies, it acknowledges its sacred obligations to make vigorous and self-denying efforts to increase the permanent income of the Society, so as to meet its augmented permanent expenditure; convinced that, without such efforts, the present scale of its operations cannot be sustained, although the Spirit of the Lord has crowned its labours with success. Providence is still opening wide fields of promise, and the renewed efforts of the Romish Church render more imperative than ever, the prayerful and devoted exertion of the whole Protestant community."

EDWARD BAINES, Esq., M.P. for Leeds, said—Among other topics mentioned in this resolution, we have to congratulate ourselves—and I think I may say the human race—upon the effort made in the West Indies for the spread of the Gospel. It is a noble effort. It is an effort worthy of men that have become free. It is an effort that shows the exertions made in this country on behalf of the negro have not been made in vain. It is a measure that has manifested itself in one of the noblest expressions that can, perhaps, be possibly given—gratitude towards God. But upon a late occasion, and in another place—as it is the custom to call it—I heard it said that the Missionaries in the West Indies had employed themselves in fomenting a spirit of disaffection amongst the negroes, and in endeavouring to form combinations against their masters. When I heard that stated, in my place in Parliament, I had no anxiety to speak on any other part of the question then before it, but I was anxious to repel that calumny. I am perfectly convinced that that assertion, come from what quarter it may, was wholly calumnious and unfounded. I can indeed suppose that the Missionaries may have infused such a spirit into the negroes as this—that being now freemen, they have the rights of freemen. But is that infusing a spirit of insubordination, and leading the negroes to rebel? Far from it; and the man who cannot discriminate between the two, I must be allowed to say, has very little discrimination indeed. But it is said in the resolution, that we have much cause for gratitude on account of the contributions that have been made through the ordinary means of the Society, and by means of which its permanent funds have been increased during the past year. That is, indeed, matter of rejoicing; and yet, as my reverend friend has remarked, it is not unmixed with cause of regret; for, on comparing the income and expenditure, the latter is found to exceed the former, in no less a sum than 10,000*l.* Here the negroes are proclaiming to us our duties; and shall we not hail the proclamation, coming from such a quarter, shall we not do more than hail it? shall we not imitate their example? When my reverend friend spoke of London being found unable to supply the demands of your Society, I said to myself, that surely

Manchester, Liverpool, Birmingham, and Leeds, will not be unmindful of their duty. It gives me great delight to hear the voice of my American friend, if he will allow me to call him my friend; I rejoiced to hear a transatlantic voice, coming as it were across the mighty deep, and sounding an awakening note, to arouse our energies, and stimulate our zeal, and stir up our exertions. It also gives me great pleasure, and I cannot restrain the expression of that pleasure, that news of the most important nature has reached us from India since our last anniversary meeting. It is no less than that the pilgrim-tax has been abolished; that that source of such grievous discontent in this country, and which was in itself so deep a reproach, has been removed. And to whom are we indebted for its removal? I fearlessly say, to the religious communities of England; and to none ought we to feel more sincerely grateful than to the London Missionary Society. It was from this Society that the question came to be proposed to men in high places, "What is to be done respecting this Indian abomination?" And, I will not say, acting from unworthy motives, but, acting from that stimulus, the Government sent out a despatch on the 8th of August, which contained these words, or words to this effect,—“Let the pilgrim-tax be from this day abolished.” Nor is this the only achievement accomplished in India by the agency of this and similar Societies. No Englishman, either in the service of the Queen or the Company, is now required to be present at acts of idolatrous worship; none shall be now dismissed because they would not bow down before the idols of the heathen. Are not these services that are worthy of your great Society? and does not the Society deserve for them your grateful contributions? I hope the consideration, that it has been the great means, under God, of doing away with such abominations, will furnish a stimulus, utterly out of your power, had you the inclination, to resist.

The resolution was then put and agreed to.

The CHAIRMAN rose, and introduced to the meeting the Rev. Dr. Beman, as a delegate from the American Board of Foreign Missions.

DR. BEMAN, after a few introductory observations, said,—As a member of the Board of Commissioners, allow me to state a few facts which will bear very strongly upon the increased exertions which are called for in this resolution. Our board has been in existence about 26 years. I have been a member about 13 years. But like all other great enterprises in our world, that board had an humble origin. It commenced with two young men, members of one of our colleges. They were accustomed to go out on the banks of a beautiful river, and, kneel-

ing down beside a stack of hay, to pray for the heathen, when as yet not a single pulse in our land was beating in favour of Missions. We have now about 300 labourers in the foreign Mission field, and the Board of Commissioners has been in the receipt of between 200,000 and 300,000 dollars annually, for several years past. It is true we have had our trials and reverses as a Missionary board; and during the late pecuniary embarrassments our heathen schools were disbanded; 5,000 children in the East were sent home, weeping as they retired from the schools. The Missionaries informed us of the deep regret which was felt at that suspension of their labours; and it produced a new thrill throughout our land in favour of Missions. At the last meeting of the board, an audience like this in numbers and high pulsation of Christian feeling told the board that the money should be raised. And 300,000 dollars are this year pledged to be subscribed for that object. The Board was desired to inform the Missionaries that they need not abandon the work but call together their disbanded schools, for America would do the work; and now I have heard that our treasury is full, and we want men rather than money. And this, I have no doubt, will always be the case; for if we lay ourselves out for great things God will enable us to do them. My Rev. colleague (Dr. Patten) has expressed my feelings on the great subject of British emancipation, and I would not have it understood, for a moment, that we say these things because we are a great way from home. I have uniformly said them in the midst of my own people, and said them sometimes when the storm gathered around the head of every man who dared to utter them. In connexion with the howling and threatening of the storm, I have said, in the language of a noble public man, “When the time comes that I cannot express myself freely on any great subject of morals and politics, I wish to live no longer.” I have, as an American, dared to say, that if I cannot be an abolitionist at home, I will go to Great Britain, where I can be one. Now, I know it is said all over the world, that the negroes cannot be free and exist. Why, they are not only free, but your Report tells us that in the West Indies they are helping to snap the chain that holds the world in thralldom. I venerate your 1st of August, and it is saying a great deal, when I tell you that I venerate it as I do the 4th of July. I beg to move—

“That this meeting considers it the solemn duty of the Society not only to augment their efforts, so as to sustain the present scale of its operations, but to employ with prompt and untiring zeal, all suitable means to raise the permanent income of the Society to One Hundred Thousand Pounds, so that the Directors may be justified in sending forth labourers to various large and important fields in

India, China, South Africa, and the South Seas, from whence most affecting, urgent, and reiterated calls for Missionaries have been made, but to which calls the Directors dare not respond, even by sending forth their present number of students, without adequately augmented pecuniary resources."

Here is a call for more funds, just as was the case with us in September last at our Board of Commissioners; and now, only in the month of May, the Board is ready to send word to its constituents, Give us Missionaries, for we have money enough. Can we for a moment suppose that English Christians will be behind their American brethren? I have never, in my whole life, felt a finer Missionary pulse than that which beats in the arteries of English Christians. God is asking for increased exertion—and English Christians will give it! What is 100,000*l.*? It is a small sum to be raised by this Society, yet it is a sum that will tell on the destinies of earth. I know that every one who has knelt at a Saviour's feet will be disposed to say, "Here, Lord, are my treasures, take what is necessary for thy use, and the conversion of the heathen." This is the feeling we should cherish. There must be *meself-denial* in this work. Let me impress upon you the solemn consideration that there are twenty millions of heathens dying every year, oh! what a death; twenty millions—nearly as many as the inhabitants of this country go to eternity every year, and if the Bible be true, to what an eternity do they depart! In the view of these facts, it would be well if each individual would solemnly stand at the bar of his own conscience, and ask, as was asked in the public assembly yesterday, "What are we, and what are we doing?"

The Rev. Dr. LEIFCHILD rose and announced a list of subscriptions. If they had a few more like these, it would not be "poor London," any longer, compared with Manchester or any other part of the kingdom. He trusted that there were friends from different parts of the country who would follow the example. He had no wish that contributions should be from his denomination only. The Society was equally willing to receive money from Wesleyans and members of the Church of England.

The Rev. Dr. RAFFLES, in rising to second the resolution, said—It is now twenty-four years since, not on this platform, but in the assembly of this great Society, I, along with many others, then but lads, commencing our career, were pledged by our fathers, now in glory, to this great cause. And I thank the God of my fathers that I am now here in life, and health, and strength, and with unabated attachment still devoted to this cause. We are accustomed to regard the application of a sermon as the last and most important part of it; but Dr. Leifchild has provoked me to reverse the order, and make the application

at the commencement. I have now the pleasure of presenting to the treasurer the first produce of a real estate worth from 6,000*l.* to 7,000*l.* a year, purchased by a friend of this Society, residing in Suffolk, [communicated to the Society by the Rev. W. Garthwaite, of Wottesfield, in that county,] and which he has given in trust to the London Missionary Society: while he lives he has retained the power of appropriating it; but at his decease it will fall into the hands of this Society. In addition to this, the same individual has conveyed to trustees, for the benefit of this Society and the perpetual supply of its funds, the sum of 10,000*l.*, Three per Cent. Consols, principal and interest, to be the property of the Society after his decease. I have also to present to this Society twenty-five sovereigns, contributed to it by a youth on his death-bed, who had saved that sum out of his pocket-money. This fact, in connexion with others, was adverted to by his pastor, in his funeral sermon; and I am happy to say, that the result has been, that there are at least sixty anxious inquirers about the way of salvation in that place, many of whom, I have reason to believe, are truly converted unto God. Mr. Bennet told us that at Otaheite, when a chief was anxious to express his sentiments with regard to any matter under discussion, he was accustomed to say, with all the gravity of a judge, "Let it stand." We are to raise 100,000*l.* during the next year, and I want to ask this meeting, "Shall it stand?" Cannot London—poor London—the metropolis of England—the metropolis of the world—raise its proportion? But shall it stand? It must stand! We have passed the Rubicon. We cannot return. We are accustomed to say, that in the personal experience of a Christian man there is no standing still—if he does not advance, he retrogrades. So it is with this Society. You must close your schools, recall your missionaries, or you must be ready to go forth to the ends of the world. No; it must stand. We must awake to loftier enterprises and to nobler aims. "Expect great things—attempt great things." We see not yet all things put under Christ—every knee does not bow to Jesus—every knee in China, in Africa, in America, in Britain, perhaps every knee in this assembly, does not bow to Jesus. Now, the god of this world sways his sceptre over its prostrate realms and its mighty masses of population. Stones and stocks—senseless blocks of marble and of wood—secure to themselves the adoration, the homage, and the praise that belong exclusively to the great Jehovah; and mighty nations are still sunk in all the horrors of Paganism—wallowing in their pollution, and weltering in their blood. That is the condition of the world; and shall we stay our hands, and

hold back from the glorious enterprise, when it is committed to us instrumentally, and in the hand of God, to raise that degraded world from its deep degradation, and shed upon its darkness the light of love, and burst its fetters that it may go free? We must rise to nobler enterprises and to sublimer aims. Instead of brass we must bring gold, tens must take the place of units, hundreds the place of tens, and thousands the place of hundreds. Our merchants must carry on their traffic for the cause of God, and must give their ships to carry the heralds of the cross to the scenes of their distant labour; and the church must consecrate the flower of her youth, her best and noblest sons, to the glorious enterprise. And then, when the Christian Church thus offers her contributions, she will awake to the fervour of more persevering effectual prayer. This must lie at the foundation of all prosperity in connexion with our efforts to evangelise the world. Let me now return to the question. Shall it stand? (Cries of "Yes.") The chairman will soon require this large assembly to express their approbation of this resolution; but, in lifting up their hands, let every one feel that he or she, in the presence of the heart-searching God, gives a solemn pledge that, to the utmost ability which such individual possesses, such individual will consecrate his and her influence, time, property, and every thing by which this great object may be in any measure or degree promoted. In furtherance of this design, it is proposed, that 100,000*l.* should be raised during the ensuing year for this noble Institution. Reference has been made to Manchester, where we have lately set on foot a new academy. One individual gave towards that object 1,000*l.*, another gave us 1,000*l.* in advantages afforded in the purchase of land, and has added 1,000*l.* as an individual gift besides. Another individual on whom I called said, "It is an important object." I told him we wanted 25,000*l.*, to which he replied, "You will get the money: I will give you a lift;" and in a day or two afterwards he called upon our treasurer and gave him 400*l.*, and said, "You shall have more if you want it." If all this can be done in a provincial town, what ought not to be done in the metropolis? We look to you to set an example. We trust you will do all you can, and we will try to do the same. We are all embarked in the same glorious cause. I love to respond to sentiments of affection expressed towards America. I rejoice to see delegates from America in the midst of us, and I am quite willing in this great and glorious cause to fight side by side with America, and so become friends and companions in the kingdom and patience of Jesus Christ.

WILLIAM ALERS HANKEY, Esq., then

rose, and said—You are aware, from the office I sustained in this Society, that the question of funds is one which excites my strongest feelings. I hope it shall stand—I hope the members of this Society will not cease their liberality, even when the annual income shall amount to 100,000*l.* If you desire that the funds of your Society should amount to such a sum as that on which the directors could confidently depend for the support of present, and the enlargement of future, operations, the money must be raised on a different principle from that on which it has been too much produced. It can only be satisfactorily done by a conscientious and general enlargement of annual subscriptions. I only invite our friends in town and country to look over the list of subscriptions as given in your annual report, and they will not fail, I think, to find one thing that will strike them with astonishment—the smallness of the annual subscriptions—on which source of income alone the directors can confidently depend. Whether you regard them as contributed in London or any other place, you must be sensible of their small amount. Now, these must be increased. What is the amount that every individual is prepared to contribute annually? We want pledges; for it is by the stated and regular contributions of the friends of the Society, that we can be enabled to maintain that high position which we should occupy in the prosecution of our great and important labours.

The Rev. JOHN ANGELL JAMES then rose, and addressed the meeting to the following effect:—Although I am not quite free from bodily indisposition, yet I cannot help rising and avowing myself the father of the thought which has been thrown out; and I hope that the gentlemen who give wings to words will commit it to paper, that it may fly through the length and breadth of the land. One hundred thousand pounds a year must be raised for this Society. This meeting shall hear what took place last Tuesday, in the room of the Directors, when town and country united their sapience to devise what would be best for the advancement of the cause. Financial matters were of course very early introduced. It was announced that the expenditure had very much exceeded the income. Well then, what was to be done? We sat in silence, and looked at each other "unutterable things." At length one director called for one of last year's reports, and said that there must be a topographical examination of those parts of the country that had fallen most behind. A London director asked, "Pray, has London done its duty?" Then, a friend from the country said, he thought that Middlesex should be the first county examined, and that London

was the first place in that country over which the eyes of the directors should range, for that it had so happened, that at a country meeting, where your excellent secretary took upon him very properly to lecture the country for coming short, he did happen to say,—“Well, Mr. Ellis, there is a proposal in some quarters to send up delegates from the country to stir up the churches in London, for it is an undoubted fact that many of the churches there appear to be very much behind. Some of the country churches, who do not possess the affluence or numbers of those in London, do a great deal more for the Missionary Society.” Well, we had a very good-humoured discussion between town and country as to who were doing the most; and, of course, the converse—who were doing the least. And how did we end? London had done too little, the country had not done enough, and both, therefore, must do a great deal more. Then came, of course, the question, How are they to do this? One pleaded for increase of agency—another for an increase of ministerial effort—a third said, each was good in its way, but both must be combined. At length, I certainly did venture to propose an imitation of the exertions of our Wesleyan brethren, which is, I am pretty sure, doing us all a great deal of good. I said, better not tell the country that you want more—it is true enough that you do—but we are much more moved by what is specific, than by what is vague—it is a poor thing to say “we want more”—but rather, said I, tell the people we want 100,000*l*. Well, my proposal was gravely debated; many objected, of course—many timid minds were startled. Now, I have no doubt, that this 100,000*l*. can be raised. How? Go on to-day, if you please. I am quite of opinion, with your former treasurer, that it is not at such meetings as this that the sum can be raised. No; but the example may be set here. Let the guinea a year be doubled. Guinea a year subscriptions, let me tell you, are going out of fashion. Let those who give a guinea a year, ask themselves if they think that is all they are bound to give for the conversion of the world. Oh! my friends, let us not sit down under the shadow of this unit, and congratulate ourselves on what we are doing. As Dr. Raffles has said, we must go on from units to tens, and from tens to hundreds, and from hundreds to thousands; and we must not stop there. We must let it stand! Labouring as my congregation are, under efforts that press heavily upon them at home, yet something shall be said to them on the subject; and while they are distributing with their right hand, their left hand shall not remain at rest. Shall it stand? as Dr. Raffles has asked. Yes; and the reso-

lution will be our glory—the failure will be our disgrace. But the great part of the disgrace will rest—where? With the rich. Are the affluent doing what they can—what they ought? Let me recall to your memories the beautiful, the striking sentiment in that incomparable sermon we heard on the past day:—“Mites can be expected only from those who have nothing more to give; and the cup of cold water will not do to be offered by the rich man in a golden cup, while he keeps the utensil to himself.” I am sure the sum will be raised. Let it go forth on the tongue of every minister present. Brethren, I was about to say that it rests with us whether the sum be raised or not. I make myself answerable to the extent of my own influence. Do you the same. I am no prophet; but upon the ministers present, I hesitate not to say, it depends, under God, whether the sum which is proposed as the future income of the Society shall be raised or not. Brethren, I turn from the people, and from the chair, for one moment, and I ask you, Shall it stand?

The resolution was put and carried.

Several donations were then handed up to the platform.

A. WHITE, Esq., M.P. (for Sunderland) having made a few observations expressive of his personal feelings of delight and approbation in reference to the character and object of the meeting, moved the following resolution:—

“That Thomas Wilson, Esq., the treasurer, and the Rev. William Ellis, and the Rev. John Arundel, the secretaries, be appointed to their respective offices for the ensuing year. That the Directors who are eligible be reappointed, and that the following gentlemen (as per list) be chosen to fill up the places of those who retire; and that this meeting urges it upon all the supporters of the Society to implore the gracious and promised influences of the Holy Spirit to be poured out upon all its agents both at home and abroad.”

The Rev. Mr. KNILL, in seconding the resolution, expressed his firm conviction that a Missionary spirit was extensively diffusing itself throughout the country. He had no doubt whatever that the hundred thousand pounds would be raised.

The CHAIRMAN, in submitting the motion for adoption, said, I have been requested to state that the amount contributed, independently of the ordinary collection, is 1160*l*.

The resolution having been put and agreed to,

THOMAS WILSON, Esq., moved, and WM. ALERS HANKEY, Esq., seconded a vote of thanks to the Chairman, which was carried amid the plaudits of the vast assembly.

The CHAIRMAN briefly returned thanks, a hymn was sung, and, after prayer, the meeting separated.

THURSDAY EVENING, MAY 9th.

ST. BARNABAS CHURCH, KING-SQUARE.

The prayers were read by the Rev. Wm. THOMPSON, A.M., Minister of the church ;

after which the Rev. HENRY HUTTON, A.M., Incumbent of Woburn, and Chaplain to the Duke of Bedford, preached from Heb. xii. 2, "Looking unto Jesus."

FRIDAY EVENING, MAY 10th.

SACRAMENTAL SERVICES.

SILVER-STREET CHAPEL.

Rev. Dr. RAFFLES presided.

Prayers and addresses by Revs. G. Wilkins, of Rendham ; G. B. Phillips, of Harrold ; S. Thodey, of Cambridge ; A. Good, of Woodbridge ; J. Moreland, of Totteridge.

CLAREMONT CHAPEL.

Rev. J. A. JAMES presided.

Prayers and addresses by Revs. W. Jarrett, T. Milner, J. Gawthorne, and S. Luke.

HANOVER CHAPEL, PECKHAM.

Rev. RALPH WARDLAW, D.D., presided.

Prayers and addresses by Rev. Messrs. W. Bean, T. Binney, J. Burnet, J. Brown, W. Chapman, W. J. Hope, H. B. Jeula, J. Pulling, E. Steane, T. Timpson, Geo. Verall, and C. Williams.

ST. THOMAS'S-SQUARE, HACKNEY.

Rev. ROBERT HALLEY, D.D., presided.

Prayers and addresses by Revs. Dr. Smith, H. Townley, Dr. Burder, G. Christie, and E. Jinkings.

CRAVEN CHAPEL.

Rev. JOHN LEIFCHILD, D.D., presided.

Prayers and addresses by Revs. J. Alexander, of Norwich ; H. J. Bevis, of Ramsgate ; J. Vincent, of Deal ; Dr. Steinköpf.

JAMAICA-ROW, BERMONDSEY.

Rev. J. EDWARDS, from Berbice, presided.

Prayers and addresses by Rev. Messrs. Edwards (Brighton) ; Williams, Varty, Garthwaite, Ferguson, and Gilbert.

YORK-ST. CHAPEL, WALWORTH.

Rev. Dr. REED, presided.

Prayers and addresses by Rev. J. Hunt, Rev. Geo. Clayton, and a Missionary appointed to the Navigators Islands.

STOCKWELL CHAPEL.

Rev. G. COLLISON presided.

Prayers and addresses by Rev. Messrs.

Dubourg, G. Browne, Mirams, Richards, Dr. Shoveller, Newth, T. Jackson, and W. Jackson.

SION CHAPEL.

Rev. J. FLETCHER, D.D., presided.

Prayers and addresses by Rev. M. Castleden, Harry, Ford, A. Fletcher, Crisp, and Temple.

MABERLY CHAPEL.

Rev. J. J. FREEMAN presided.

Prayers and addresses by the Rev. J. Campbell, Philip, Dukes, Jukes, Jefferson, Aveling, and Bright.

TOTTENHAM COURT CHAPEL.

Rev. JOHN ELY presided.

Prayers and addresses by Revs. J. Woodwark, Jukes, Firmin, and Campbell.

Collections at the Anniversary Meetings :—

Surrey Chapel.....	£223	12	10
Tabernacle	43	17	3
Exeter Hall*	1524	16	11
St. Barnabas Church	28	17	8
Sion Chapel.....	31	15	2
Craven Chapel.....	26	0	8
Silver-street Chapel	42	10	0
York-street Chapel, Walworth	38	18	0
Claremont Chapel	30	0	0
St. Thomas's-square, Hackney	22	9	0
Stockwell Chapel.....	20	4	0
Maberly Chapel	14	15	3
Tottenham Court-road Chapel	19	3	8
Hanover Chapel, Peckham ...	34	18	4
Jamaica-row, Bermondsey....	10	17	4

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* Also, from a Friend to Missions, by the Rev. W. Garthwaite, of Wattlefield 215 0 0

EAST LANCASHIRE AUXILIARY.

THE next Anniversary of this Society will be held in Manchester, June 16th, and three following days. The Annual Sermon will be preached by the Rev. Dr. Vaughan, of London ; and the Rev. Dr. Heugh, of Glasgow, Rev. A. Tidman, of London, Rev. W. L.

Alexander, of Edinburgh, Rev. S. Luke, of Chester, two of the Society's Missionaries, Rev. W. Campbell, and Rev. Micaiah Hill, from India, and other ministers, are expected to take part in the services.



THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR JULY, 1839.

MEMOIR
OF
THE LATE REV. JOHN GORE,
OF HENHAM, ESSEX.

MR. GORE was born in the city of Coventry, April 13, 1775. He was the eldest of six children, and had the advantage of a pious education, his father being an eminently devoted servant of Christ, many years a member of the church at West Orchard in the above-named city, then under the pastoral care of the late Rev. G. Burder, author of "Village Sermons." With all the advantages, however, Mr. Gore possessed, he still was a stranger to religion. He attended the house of God only by constraint. He has often said that if he possibly could avoid going he would, and that such was his gaiety, there was no folly and mischief for which he was not ready on all occasions. His worthy father did what he could to subdue his refractory son, and to keep him under proper control, and to habituate him to the public worship of God, as well as that of the domestic circle.

He had nearly attained the age of seventeen years, and was anxiously anticipating the season when he should be freed from parental authority, when he went with a light and careless heart to the fore-named chapel on one Sabbath evening for the sake of the singing, to

which circumstance he frequently alluded afterwards. But the Lord had thoughts of mercy towards him. Mr. Burder announced his text, Rev. iii. 20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The word that night was carried home to his heart. He returned home with weeping, and for the first time in his life prayed with sincerity and earnestness.

During some time he experienced great distress of mind. After a while he unbosomed himself to that affectionate man, Mr. Burder, who, together with the late Rev. Jonathan Evans, of the same city, took him by the hand and gave him every encouragement. Yet such was the extreme anguish of his mind, he became afflicted with a violent fever, from which it was feared he would never recover. But he was raised up again. Upon his restoration to health he joined the church of Christ at West Orchard; where he began to engage at the prayer-meetings, and occasionally to deliver a short address. His pastor, discovering his gifts, proposed that he should visit some of the surrounding villages on Sab-

bath evenings, to instruct the poor people who were disposed to hear. The first place to which he went for this purpose was Kenilworth, where a barn had been fitted up for village worship. He continued to labour in this way for some time. He had now attained the age of nineteen, and his pastor and other friends thought it desirable that he should enjoy the advantages of an academical education preparatory to the Christian ministry. Mr. Burder, with this view, introduced him to Hoxton Academy.

Towards the close of his studies, he was sent to supply the pulpit at Sandwich, in Kent. So acceptable and useful were his labours in that place, that a pressing application was presented that he would become the pastor of that people, and he was ordained there. He continued in the pastorate at Sandwich some years; and many, it is believed, are gone to glory as the fruits of his ministry, while others yet live and speak of him as the instrument of their salvation.

It was during his labours at Sandwich the writer of this article remembers perfectly well a visit Mr. Gore paid to his friends in Coventry. He on that occasion supplied, one Sabbath, the pulpit of a neighbouring minister. The writer was then a youth, and never having seen the preacher before, though both were born within five miles of each other, and being exceedingly interested in the three discourses Mr. Gore delivered that day, from the passages,—“As new-born babes desire the sincere milk of the word, that ye may grow thereby,”—“Fight the good fight of faith,”—and “Lay hold on eternal life;” and admiring the manner also of the preacher, he was induced to enter into conversation with the preacher’s father, who was on that day listening to his son; and having made inquiry where the preacher was settled, received for answer, “Sandwich, in Kent,” with many expressions of gratitude to God that he was permitted to have the honour of such a son in the ministry. At the same time the good man did not fail to inquire whether the youth he was speaking to was himself seeking the Lord, and gave such Christian counsel as he thought proper. Little did the writer then think that one day that good man’s son and he would be fellow-labourers within four miles of each other in the county of Essex, and that he would be called upon, in compliance with the desire of the deceased and his family, both to

preach his funeral sermon and to furnish the public with this statement.

After a time, Mr. Gore received an unanimous call to the pastorate at Barbican, in London; and having an increasing family, and a slender income, he considered himself justified in the acceptance. The testimonial he received from his people at Sandwich to his Christian and ministerial conduct and usefulness, and by which he was commended to the church at Barbican, the narrator has inspected, and is induced to add, is highly creditable to all parties concerned therein.

At Barbican he continued till 1822. During his connexion with that congregation, it is well known, his ministry was blessed by the great Head of the Church. He has been known often to speak of the high value he put on his intercourse in London with many eminent ministers then living in London, and some of them very near to him, with whom he had almost daily interviews, as the Rev. Charles Buck, Matthew Wilks, &c.

Mr. Gore had always suffered much from a violent nervous complaint, which so much increased upon him that he thought he could not remain longer in London, but that he must return to his native air in Warwickshire; and this he did at the date just mentioned. He settled at Leamington. Having a little property he was desirous of improving it. For that purpose he bought land, with a view of building. This he accomplished, and though his speculation was not unsuccessful, it often involved him in so much perplexity and vexation, that he repented of it to the last day of his life. Leamington was rising in repute. Mr. Gore was requested to be on the commission for improving the town. This led him to take an active part in public meetings, and in his speeches to express freely his disapprobation of such measures as he could not conscientiously approve; by which means he made himself many enemies. Subsequently he has often animadverted on his thus engaging in secular concerns with censure, and said he thought such conduct unbecoming in a Christian minister; and though at that time he had no charge of souls, he felt himself injured in his spirituality.

Mr. Gore’s residence in this town was not without usefulness in the cause of God. Some gentlemen had erected a very commodious chapel for the accom-

modation of the numerous gentry who resorted to that celebrated Spa; but inadequate finances prevented the accomplishment of all their designs, and the building was for sale. Mr. Gore being well known to the late Rev. Rowland Hill, he was employed to visit London for the purpose of conversing with that excellent minister on the desirableness of securing the building for public worship. Mr. Hill entering into the design with his usual zeal in his Master's cause, employed Mr. G. as his agent in the business, and intrusted, as it is understood, somewhere about 2,000*l.* as the purchase-money for the chapel. The sale was effected, and afterwards the same good man, through the same agency, provided a good parsonage house. A large congregation was gathered, and the Rev. Mr. Bates is the well-known and respected minister.

At Leamington Mr. G. resided eleven years, occasionally supplying a vacant pulpit. However, he regularly wrote out at length three sermons weekly, no mean proof of what continued to be the bias of his mind: and to the grief of his family, is it recollected that latterly he committed to the flames quantities of such productions. They believe this arose entirely from the low estimate he formed of his own performances. When Mr. Gore had closed his eleventh year at Leamington, and was immediately anxious to disengage himself from secular affairs, he removed to Stratford-upon-Avon, ten miles from his late place of abode; and there a friendship commenced between him and the Rev. Mr. Helmore, which continued to increase; and for that gentleman Mr. G. felt the strongest affection through life. Here he remained three years, frequently preaching for his friend, and in neighbouring villages.

Through unlooked-for circumstances, he was, by the providence of God, introduced to Henham as an occasional supply in October, 1835, also again in February, 1836, when the congregation became solicitous that he should settle among them. After the lapse of several months, and serious deliberation, he did so. The people were affectionately attached to him, and there is every reason to believe that his ministry has been blessed to many who were his joy here, and will be his crown of rejoicing in the great day. No people could be more loving to their pastor than the people at Henham were to Mr. G. to the last.

At length the period arrived when his work was to close. He was very much indisposed on the Sabbath of October the 14th, and preached with much difficulty in the morning. In the afternoon he appeared rather better; but the friends were much struck by his choice of a text for that occasion,—“Give an account of thy stewardship, for thou mayest be no longer steward,” Luke xvi. 2. By many it was thought that might be his last sermon; but that was not the case. He preached again on the following Sabbath, October 21, in the afternoon, from Jer. vi. 16, on “the good way;” and closed his sermon, and his public ministry, with this sentence,—“Choose this good way, and keep to it, till you can find a better.” Thus did he finish his public work. A nervous fever rapidly increased upon him, and with it extreme depression of spirits, almost bordering on despair. But that, as a medical relative observed, was one grand feature of his disease. Afterwards, however, he was happily relieved from those very distressing feelings, and he became calm and serene: And though he had not those high enjoyments which some possess, yet he felt the ground of his confidence to be firm. He was deeply humbled under a sense of his own depravity, but at the same time he was fully convinced of the all-sufficiency of the Saviour. From the nature of his disease, his mind became extremely weak as well as his body, unable to converse much, or to hear much conversation or reading: frequently endeavouring to listen to the latter, he would say, “You must leave off, my mind is gone.” About a week before his departure, in the middle of the night, he appeared much distressed that he could not keep his mind fixed on divine things. When his dear partner suggested to him, she hoped that notwithstanding all he was enabled to say with the apostle, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day,” he, with energy, replied, “Yes, *that* I can say.” Also, on mentioning to him how often he had expressed a wish that he might at the last be able to repeat that beautiful verse,—

“Other refuge have I none
Hangs my helpless soul on thee,” &c.

he said, “No other refuge will do for me now.” The Sabbath before he de-

parted, he said to a particular female friend, for whom he felt the highest esteem, "I have nothing but the atonement of Christ to rest upon: but my mind is all shattered to pieces." He continued much in the same state till Wednesday morning about nine o'clock. Then he found an evident change in himself. When he asked for a glass of wine and water, which he took, he said with great composure, "*That is the last I take in this world.*" His mourning widow, referring to that time, says, "To my son and myself, who were alone with him, he said, 'I must now bid you farewell.' He desired the other two children then in the house to be called, of whom he took an affectionate leave; also of a young female friend who had kindly assisted in attending upon him; also of the nurse. When he had so done, he desired all to leave the room with the exception of myself. He then desired me to give his dying blessing to all his absent children. I then inquired if I could do any thing for him? He answered, 'You can do nothing more but pray for me.' Then he lay for about an hour, when he fell asleep in Jesus. His departure was without a sigh, or the least struggle, on the 2nd of January, 1839, aged 63 years and nine months."

As an additional testimony to the state of the deceased's mind on his approach to eternity, the writer may remark, the following sentences were addressed to him by the departed man of God:—"My dear brother, I die a poor sinner at the foot of the cross. If I am soon to depart, I know and am quite aware what an amazing change there will be in my state (looking solemnly up to heaven.) We know not what eternity is, but Christ Jesus is my entire hope. I do not possess that extraordinary *joy* some speak of, and indeed my mind is so confused at times by my affliction, that it is difficult to keep my thoughts on religious subjects, or to

pray; and if all were to do *now* between me and God, it could not be done: but I have sought the Saviour *before*, and on him I rest. I know he is mighty to save; and I know his promises, and I trust *there*, and nowhere else."

Two of the nearest Dissenting ministers in the neighbourhood of Henham frequently saw and conversed with the departed minister; and his remarks, as well as his solemn and ardent responses to their prayers, and the expressions of affectionate gratitude, will not soon be forgotten. It is also refreshing to the spirit, in these times of agitation and alienation too prevalent between Churchmen and Dissenters, to record that a pious minister of the Church of England repeatedly visited him, and largely conversed with him in his last sickness. This is as it should be; and will be more satisfactory in the review than all the party acrimony so unworthy of those who are fellow-labourers of the one Divine Master.

On January 11th the remains of the deceased were deposited in the Henham Dissenting chapel under the pulpit; when the Scriptures were read and prayer offered by the Rev. Mr. Hopkins, of Newport; the Rev. T. Pavitt, of Bishop's Stortford, giving out a hymn; and the Rev. T. Pinchback, of Stansted Mount Fitchett, gave the address. Friends of the deceased from different parts of the kingdom were present on the mournful occasion, and the elders and others of the church were pall-bearers.

The funeral sermon was preached at Henham the following Sabbath afternoon, January 13th, by the Rev. T. Pinchback, to a crowded and deeply-affected auditory, from Heb. xiii. 7, 8, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, to-day, and for ever."

HINTS

FOR

THE MALE AND FEMALE MEMBERS OF CHRISTIAN CHURCHES.

It is pleasing to a pious pastor to hear one and another exclaim, "Sir, what must I do to be saved?" With what deep interest will he observe the

gradual development of gracious principles! His gratification will be much increased by the serious impressions becoming permanent, and by the deter-

mination of such individuals to connect themselves with the people of God. "There is joy in the presence of the angels of God over one sinner that repenteth." There is a similar joy in the pastor's mind when true converts are enabled to say to him and his church, "We will go with you, for we have heard that God is with you." A prayerful, a devoted, and an active church will duly appreciate the feelings of such a pastor, and will aid him by their intercessions, and by their activity. They will take such converts by the hand, and will say to each, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." When this spirit prevails, such churches will be anxious to know how they may become useful, and how they may encourage their ministers by letting them see that they also are concerned for the glory of God, and the enlargement of his church. To such the following hints are submitted:—

HINTS AS TO PERSONAL PIETY.

True religion lies at the foundation of all usefulness. Really regenerate characters are the only persons who will aim at the conversion of sinners, and at promoting the glory of Christ. Cultivate, then, a devotional spirit. Read the word of God prayerfully. Attend Sabbath-day and week-day services diligently and devotionally. Rest continually upon the atonement of Christ.

HINTS AS TO SEEKING DIVINE INFLUENCE.

Think much of its great importance. Get a thorough acquaintance with those portions of the word of God which refer to this valuable favour. Frequently plead in earnest devotion the promises which name this blessing. Desire that your dearest connexions, the pastor, the teachers, the schools, the church, and the congregation, may be largely "baptised with the Spirit." Look for answers to your prayers. Pray for this influence to rest upon particular persons. Mention them by name to God at his "throne of grace" in the retirement of the closet.

HINTS AS TO SOCIAL PRAYER-MEETINGS.

It is taken for granted that you have such meetings, in addition to the weekly one at which the pastor presides. If

not, establish them immediately. These are the best indications of a church's prosperity. Be short in your devotions. Never exceed five or eight minutes. Long preaching-prayers are the bane of our prayer-meetings. Be fervent. Imbibe the spirit which will lead you each to say to God, "I will not let thee go, except thou bless me." Keep up the practice of having some weighty topic to remember in prayer. Let one pray for the young, another for the church, another for the congregation, another for unconverted relatives, another for a blessing on the preached word, and all for the pastor. Never let your meetings exceed one hour. You will do much in that time, if you employ it well. Do not spend too much of the hour in singing hymns. One or two verses will be sufficient. Psalms of six or seven verses, with a tedious drawling tune, have a tendency to lead the persons present to say, "Behold, what a weariness is it!"

HINTS AS TO YOUR DUTIES AS MEMBERS.

Study to be united. A divided and a quarrelsome people cannot be a prosperous people. "Union is strength." Cultivate this more and more. Strive to promote peace. Avoid tattling, tale-bearing, and evil-speaking. All this is very much condemned by the word of God. Cherish a sacred, Christian, and constant affection for your fellow-members. Look over little offences which may have been given. "Let this mind be in you which was also in Christ Jesus." Be regular and uniform in your visits at the appointed means of grace. Remember it is said, "Blessed are they that *dwell* in thy house: they will be still praising thee." "Those that be *planted* in the house of the Lord, shall flourish in the courts of our God."

HINTS AS TO USEFULNESS.

You may be useful by continuing to distribute tracts, and by speaking a few words when you call for them. By trying, in a kind way, to persuade fathers and mothers, husbands and wives, brothers and sisters, and other relatives, to attend with you at the same place of worship. By inviting those acquaintances and neighbours, who never visit the temple of God, to accompany you on the Lord's day; by noticing strangers who come to the chapel, and especially those who

seem serious, attentive, and frequent in their attendance; by walking consistently, example always tells more powerfully than precept; by letting the pastor know of any instances of good which may have been effected, and by forwarding as much as possible his general and special labours; by being very punctual and diligent as Sabbath-school teachers, as missionary collectors, and by instructing the larger and poorer boys and girls in writing and arithmetic on some week evening—this would encourage them, and lead them to become attached to the place; by visiting the sick, the afflicted, and the bereaved—Jesus visited the sick mother-in-law of Peter, and

wept at the grave of Lazarus, Matt. viii. 14, John xi. 35. He says, "I have given you an example that ye should do as I have done to you;" by perseverance—do not faint and become weary, if you do not see all the success you could desire. God will smile, and you shall thankfully acknowledge his grace. "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Let all your efforts be followed by humble, constant, and believing prayer. "Pray without ceasing."

J. K.

Bury.

ON BAPTISMAL REGENERATION.

HE who said, "as long as I am in the world, I am the light of the world," when consulted by a master in Israel, began the exposé of his doctrine by saying, "Except a man be born again, he cannot see the kingdom of God." But, beside this door of entrance into the kingdom, there has been placed, not, indeed, another door, but a painted likeness, to deceive the eye, and induce unwary souls to attempt to enter where they will find no entrance. We should, therefore, bend our anxious attention both to the Scriptural doctrine of Regeneration, and to the false doctrine of Baptismal Regeneration.

I. Let us examine the Scriptural doctrine of Regeneration.

This should be first studied, both for its own sake, and for the sake of that which follows; for *rectum est norma sui et obliqui*. In a disputed point, we may be assisted to come at the truth concerning any work of grace, by considering the necessity for it—the author to whom it is ascribed—the names by which it is designated—the means, or instruments, employed to produce it—and the effects which are said to follow from it. Let us try the question of Regeneration by all these tests.

1. What is the necessity for Regeneration? or what reasons do the Scriptures assign why we must be born again?

Religion is a reasonable service, and God has condescended to treat us as reasonable creatures, by assigning reasons for the various doctrines of the

Gospel, especially where our duty is concerned. For the doctrine of justification by faith, he gives this reason: that the law of works condemns us, and God has chosen that our justification should be "by faith, *that it might be by grace*, that no flesh should glory in his presence, but he that glorieth should glory in the Lord." For sanctification he has assigned this reason: that we are polluted, and nothing that is defiled can enter into his presence. Our Redeemer, seeing Nicodemus stumble at the doctrine of regeneration, proves the necessity of it, by the doctrine of original sin,—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit; therefore a man must be born of the Spirit." If, then, the depravity which we inherit by the *first* birth makes a *second* necessary; this second must cure the evil consequent on the first; and nothing that fails to do this can be regeneration. The cure may at first be only incipient; as our depravity also does not at first show itself in all its force; but regeneration must be such a change of our nature as will at last remedy the evil which made it necessary for us to "be born again;" that is to say, the regenerate must finally be holy. Whatever does not cure the evil of our first birth, has no right to the name of the second.

2. Who is the author of regeneration? or to whom do the Scriptures ascribe it?

Certain operations are sometimes ascribed to a mere instrument, without

intending to exclude the superior agent ; but there are some works that are exclusively appropriated to God. For instance, creation is claimed as the sole prerogative of God. "Thus saith the Lord, the Creator of the ends of the earth." Revelation opens with this sentence :— "In the beginning *God* created the heavens and the earth." Jehovah, therefore, claims the title of the *Creator* as his exclusive property ; for "thus saith the Lord : the gods that have not made the heavens and the earth shall perish from under the heavens and from off the earth."

In like manner God claims regeneration as his own work. Those who receive Christ and become sons of God, by believing on his name, are said to be "born, not of blood, nor of the will of man, nor of the will of the flesh, but of God." Can then any one suppose that men are regenerated in baptism, which is performed by hands of flesh, according to the will of man ? They who can reconcile these things may believe any contradictory propositions. As our Redeemer again and again speaks of being born of the Spirit ; so he compares it to "the wind which bloweth where it listeth, and we cannot tell whence it cometh and whither it goeth ;" to show that the work of regeneration is not subject to our will. But if men are regenerated in baptism, the baptiser regenerates whom he pleases. The apostle John, in his first epistle, repeatedly speaks of being born of God, in a way that excludes the notion of human instrumentality, as well as agency ; for regeneration, in the strictest sense, admits no instrument.

3. What are the terms by which regeneration is taught, or expressed, in Scripture ? These are various, the one throwing light on the other, and the whole forming a complete mass of evidence concerning the nature of the change. It has been disputed whether the word *ανωθεν*, which John employs, should be translated, born *from above*, or, as our translators have rendered it, born *again* ; for the Greek admits of either rendering. But our Lord spake Syriac, and in the version into that language we see no reason for the expression born *from above* ; and if Nicodemus had so understood the Saviour's words, he would scarcely have spoken of entering "a second time into his mother's womb," which would have been no more

being born *from above* than was the first birth. "To be born over again" is, then, the language of the great Teacher concerning that change which is necessary to remedy the evil of our first birth ; since that which is born of the flesh is flesh. Just so, we say of a thing which is done badly ; it must be done over again. Now, it was by no rite or ceremony that we were born at first, but by a mysterious operation of our Creator alone, acting according to the original law of creation, that the offspring shall be like the parent, which would have operated for good, if man had continued in innocence ; but as this law, in consequence of the fall, causes us to be born in sin, "by nature children of wrath," our Redeemer says we must be born over again, and *that* by the Spirit, that we, like our new parent, may be spirit, or spiritual. Here there is nothing to suggest the idea of regeneration by a rite, or ceremony, like baptism. Of being born of *water*, I shall speak presently.

The noun which we render *regeneration* is found but twice in the Scriptures. In one passage, Matthew xix. 28, it applies to a different subject, a change, not in individuals, but in the state of affairs : as the French, during the progress of their revolution, used to speak of the *regeneration* of their country. Thus our Lord says, "Ye who have followed me in the regeneration, when the Son of man shall sit upon the throne," &c.

The other passage, Titus iii. 5, 6, where *παλιγγενεσία* occurs, our translators render thus, "he saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour."

This has been seized, as affording countenance to the doctrine of baptismal regeneration, because *λετρον* may be translated *laver*, and, what is remarkable, some baptists have caught at this, as if they supposed that the priests in the temple got into the laver (the only one to which Paul can be supposed to allude) to baptise by immersion ; when it is well known that the water was drawn off to baptise their hands and feet only, by affusion. To such a baptism, not by immersion, but by affusion, the apostle evidently alludes, when he says, "the Holy Ghost is *shed on us* abundantly." But how can we find baptism here ? The

word is not mentioned. There is no mention of any operation but that of the Holy Ghost. The only washing here is that of the renewing of our nature, which had just before been described as polluted. The phrase baptismal regeneration, then, is utterly unauthorised by Scripture.

The term *begotten* is applied to this change, as a natural correlative to "regeneration," to being "born again." "Every one that loveth him that begat loveth him also that is begotten of him: by this we know that we love the children of God, when we love God and keep his commandments," 1 John v. 1, 2. The apostle James, speaking of God, says, "of his own will begat he us, that we should be a kind of first fruits of his creatures." These expressions give no hint of the rite of baptism.

Resurrection is another term employed to express the change intended by regeneration. As our Redeemer had said, in his preaching, "the hour is coming, and *now is*, when the dead shall hear the voice of the Son of man, and they that hear shall live;" so Paul says, "when we were dead in sin, he has quickened us together with Christ: for by grace are ye saved. Therefore awake, thou that sleepest, and Christ shall give thee life." This language excludes the idea of baptismal regeneration, and presents that of a change by the immediate power of God.

The same may be said of the last term that I shall mention, a new *creation*. "We are his workmanship, created in Christ Jesus unto good works, which God has before ordained, that we should walk in them." "If any man be in Christ he is a new creature, (or new creation:) old things are passed away: all things are become new." Thus David prays, "create in me a clean heart, O God, and renew a right spirit within me." Creation excludes the idea of human instrumentality, such as is employed in baptism; and thus the scriptural terms for the great change conspire to condemn the doctrine of baptismal regeneration.

4. What are the instruments, or means, employed to produce regeneration?

This inquiry may seem to be precluded by what has been said of God as the *immediate* author of the change. But the Scriptures often speak of the same work in two different ways; first,

as wrought by God, the sovereign author of all good; and next, as recognised by him in the character of moral governor. In the former sense, we have seen regeneration ascribed to God alone, as the Creator and as the Parent, who "of his own will has begotten us again," and as the God who quickens from the dead whom he will. In this view of regeneration no means or instruments are employed.

But in the latter sense, viewing regeneration as recognised by the moral governor, it is spoken of as if produced when elicited and recognised: but this is not by baptism, but *by the word of God*. "Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creatures: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever; and this is the word which by the gospel is preached to you." In this sense, ministers may be spiritual fathers, as the apostle says to the Corinthians, "though you have ten thousand instructors, ye have not many fathers; for in Christ Jesus I have begotten you by the gospel;" not by baptism. That change which is wrought by God, as a sovereign, is not recognised by him as a moral governor *till it produces its appropriate effects*; and these are elicited by the word of the gospel. For the new creature is known by the new reception he gives to the word, so that he who believes that Jesus is the Christ is recognised as one born of God; and things are said to begin to exist, when they begin to appear; *de non existentibus et non apparentibus eadem ratio*. The utmost that can be conceded to our opponents is, that the relation which they attempt to establish between baptism and regeneration is, in Scripture, assigned rather to the word and regeneration; for we are never said to be regenerated, or born again by baptism, but we are expressly said to be born again by the word of truth, which is the instrument of that regeneration that is recognised by the moral governor.

It remains now that we inquire,

5. What are the effects by which regeneration may be known?

This is a question of the last importance; for we know nothing in its own abstract nature, but are trained up by our Maker to know things by their effects and consequences. We know fire

by its heat, and light by the vision which it affords. We learn the vice of our first birth by our "going astray as soon as we are born speaking lies;" for "that which is born of the flesh is flesh." In like manner, we know that regeneration which is necessary to cure the evil of our nature. "He that believeth that Jesus is the Christ is born of God: whatsoever is born of God overcometh the world." The first epistle of John, which was "written that we may know that we have eternal life," is full of such marks or signs of those that are born of God. Whatever then produces such effects is regeneration, or being born again; whatever produces no such fruits is not regeneration; for "we are created anew in Christ Jesus unto good works, which God ordained that we should walk in them."

This should be carefully kept in view, when considering the doctrine of regeneration, which is no speculative theory, but a practical truth. To call that which has produced no effect, or whose effects we cannot demonstrate, by the name of that which is known by its effects, most clearly and powerfully, is, to say the least, using words without knowledge; and, to say the worst, is practising an imposition on mankind.

Let us now proceed to

II. Examine the doctrine of Baptismal Regeneration.

If it be observed, by the reader, that we have already glanced at this; let him remember that it was only for the sake of illustrating the *truth* concerning regeneration; but we now shall bend our attention chiefly to the *false* doctrine that has been broached on this vital point; though still keeping in view the Scriptures as the standard of truth. The most specious form which baptismal regeneration has assumed is this—that the Holy Spirit accompanies the rite of baptism with that influence which renews our fallen nature, and is the antidote to original sin; so that all those, and only those, who have been baptised, are regenerated. Baptism is by the men of this school often spoken of as being itself regeneration, but I am willing to attack the error in its least naked and offensive form.

Let us, then, examine this statement—by the Scriptures—by the writings of the fathers—by facts.

I. Examine it by the Scriptures.

"What saith the Scriptures? How

readest thou? To the law and to the testimony; if they speak not according to this word it is because there is no light in them." The most specious defence of baptismal regeneration which can be drawn from the Scriptures is by a misinterpretation of John iii. 5; "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Here it has been supposed that our Lord refers to the water of baptism. But there is sufficient proof that this is a mistake, though it may be conceded that it is not surprising that men should have fallen into that mistake.

In the first place, our Lord manifestly speaks of something which was *then* and *always* necessary to salvation, in consequence of the fallen state of man: "because that which is born of the flesh is flesh, therefore ye must be born again of the Spirit; for only that which is born of the Spirit is spirit." Now baptism was not always necessary; nor was it necessary *at that time*, when our Lord uttered these words; for it was not yet instituted. All agree, that the use of water, in the name of the Father, and the Son, and the Holy Ghost, is essential to Christian baptism; but this was not instituted till our Lord had risen from the dead. Then it was, that, about to ascend to heaven, he gave the apostles this commission, "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. xxviii. 19.

Who can suppose that our Lord by the water he mentioned to Nicodemus meant that of baptism, which was not instituted till some years after?

In the second place, the reproof given to the Jewish doctor shows that our Lord could not have referred to baptism. "Art thou a master of Israel, and knowest not these things?" How could he have known what was not yet in existence? Even if it had then existed, Christian baptism was a novelty, a peculiarity of another dispensation, which, being a master of Israel did not oblige Nicodemus to know. It surely is not pretended, that there was any type in the Jewish religion which prefigured Christian baptism; so that a doctor of the Jewish law ought to have known the thing typified by means of its type.

In the third place, then, it follows, that our Lord spake of nothing but what was taught in the Scriptures of the Old

Testament; so that a master of Israel ought to have known these things. The water and the Spirit were both of that kind which the prophet Ezekiel mentions. "Then will I sprinkle clean water upon you, and you shall be clean: a new heart will I give you, and a new spirit will I put within you," Ezek. xxxvi. 25, 26. These were the things that a master of Israel ought to have known. About the *Spirit* there is no dispute; but the *water* mentioned by the prophet is manifestly, not literal, but figurative; the influences of the Holy Spirit, operating like water to cleanse and purify: giving that new heart of which the prophet speaks, and for which David prays, saying, "Create in me a clean heart, O God." The man who has a new heart and spirit is a new creature, born over again into a new world. Our Lord, therefore, never mentions the water again, but speaks only of the Spirit, in the subsequent part of his discourse.

This text, then, which speaks of being born of *water*, though it is the chief, is no rational, or rather no scriptural foundation for the doctrine of baptismal regeneration. If any should object, that our Lord mentions two things, water and Spirit, and the interpretation now given reduces them to one—the Holy Spirit, I answer, that whatever may be said of two things, one of them cannot be the water of baptism; for the reasons already assigned, that Christian baptism was not instituted till after Christ's resurrection. But the interpretation given no more reduces two things to one, than many other expositions, which are admitted by all competent interpreters of texts, which express the same thing in two different forms; as in the parallel case of Christ's baptising *with the Holy Ghost, and with fire*, that is, with what the prophet calls "the spirit of burning." There is, however, a real distinction between the Holy Spirit, and his influences operating as water in our regeneration. The Spirit, who is the agent, is one; the operations of that Spirit are various; sometimes they are purifying water, sometimes consuming fire; now light, then life; here terrors, there consolations.

The next passage of Scripture which seems to have given countenance to the doctrine of baptismal regeneration, is Titus iii. 5, "He saved us by the washing of regeneration and renewing of the Holy Ghost." At this we have already

glanced; and if the Scriptures alone had been man's teacher, we had said enough. For there is no more mention of baptism here, than in the preceding passage that we have considered; and what right has any one to introduce baptism, which the apostle could have mentioned, if such had been his design? If he twice mentions the blessing—*regeneration* and the *renewing* of the Holy Ghost, must it be concluded that he means both the sign and the thing signified? Have we not abundant proofs of the pleonastic form of teaching being employed by the same apostle, for the sake of emphasis? Does he not say, we are justified *freely* by *grace*, which is but saying the same thing twice. Have we not in Scripture such pleonasm as these, "He lifted up his eyes, and looked, and beheld? We have seen with our eyes, and heard with our ears."

But, perhaps, it is because the apostle uses the Greek word *λετρον*, which our translators render *washing*, and others would render *laver*, that it is supposed the word refers to baptism. Now it is remarkable that the same apostle uses this very word *λετρον*, and connects it *with water*, too, in a passage where we are sure no literal water is intended, and the reference to baptism is excluded by the apostle himself, Ephes. v. 26, "That he might sanctify and cleanse her, by the laver of water *in the word*," as some would translate, which latter words show that the apostle had the same idea in his mind, as when he said to the Corinthians, "*Having these promises*, let us cleanse ourselves from all filthiness of the flesh and spirit;" the doctrine taught by our Lord's prayer, "Sanctify or cleanse them by thy truth—thy word is truth." If, then, the *word* may be called a *laver*, how much more that operation of the regenerating and sanctifying Spirit which gives the word its purifying effect! Not, however, that it is admitted that we ought to translate the Greek word, *laver*, rather than *washing*; for the Septuagint employs *λετρον* in a passage in which *laver* would be ridiculous as a translation, Canticles iv. 2, "as a flock of sheep, which came up from the washing." There is nothing in the Hebrew to give a hint of *laver*, for the word means simply *washing*; and who would think of a flock of sheep washed in the laver of the temple? Sheep are washed in a river. But what scriptural connexion is there between a *laver* and baptism, that

should have led to the notion that the latter is intended, because it was supposed that the former was mentioned? Baptists surely will not plead for this; for we have seen that it would exclude the idea of immersion, and convey that of affusion. A river, and not a laver, is mentioned in Scripture, when the performance of the rite is detailed; and the word of God furnishes nothing to suggest the idea of baptism by a laver. There is nothing then in this Epistle to Titus, or any other Scripture, to sanction the notion, that baptism is intended, or even alluded to, where *regeneration* is mentioned. For as there is but one more passage in which the word regeneration is used, Matt. xix. 28; and as this refers to a different thing, the change or regeneration of the whole state of the world, in which there can be no reference to baptism; we may affirm that there is no scriptural authority whatever for the phrase baptismal regeneration.

Some, however, fly to those texts which speak of baptism for the remission of sins, and being baptised and washing away sins. I am not bound to these texts; for they do not speak of regeneration, which is my present subject; but they are employed to teach what should be called baptismal justification; as I once heard Mr. Irving, when baptising, teach the doctrine of baptismal election; as in fact baptism has been made to stand for any thing and every thing.

Of baptismal justification it might be enough to say, that, when the apostles teach most explicitly and largely the doctrine of justification, they declare it is by faith alone, and that if we seek the blessing "as it were by works of law," "Christ shall profit us nothing." No incidental expressions, when another subject is spoken of, can be allowed, to overturn the manifest design of an express dissertation on justification. The former must be interpreted by the latter, not the latter by the former. "The just by his faith shall live," as the words of Habakkuk, quoted so frequently by the apostle, should be rendered.

But the doctrines of Paul and James have been opposed to each other; the first being supposed to teach justification by faith; the last, justification by works. The true solution of the difficulty is well known to be, that Paul teaches how we are justified, *before God*, and James

how we *prove* before men that we *are* justified; or, as James puts it, how we meet the demand, "*Show me thy faith.*" The faith is still assumed to be that which justifieth, but the works are that which *show* it, or which justify us before men, who cannot see our faith.

When, therefore, Peter says to the murderers of Christ, "Repent, and be baptised, for the remission of sins," he shows how these murderers of the Lord were to prove that the crimes with which he had charged them were forgiven—by submitting to the law of Messiah, and serving him as Lord and Christ, by joining his subjects, and entering into his kingdom. In like manner, when Ananias said to Paul, "Arise, and be baptised, and wash away thy sins, calling on the name of the Lord," he told him how he was to show himself cleansed from the blood of the saints which he had shed, and from all his former sins, which the church would regard as forgiven, when Paul had given this public pledge of faith in Christ, by being baptised according to his command. In this way the evidence is put for the thing evidenced, and they who will not admit this principle of interpretation, which is abundantly sustained by Scripture, must go to Rome and believe transubstantiation, to which some of the Campbellites, in America, are manifestly tending, along with the authors of the Oxford Tracts. Thus extremes meet; as a *ci-devant* Quaker has lately published an address to the Friends, to recommend them to imitate him in turning Roman Catholic.

Let us, however, cleave to the Protestant, or rather to the apostolic doctrine, that a man is justified by faith, and that the blood of Jesus Christ is that which cleanseth from all sin, steering our course, in all our interpretation, by this which is held out to us as the polar star.

There is one text which may yet seem to require notice: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ," 1 Peter iii. 21. Here the apostle expressly says, that it is not the rite, but the blessing which it signifies, that saves us, which explains those passages that seem to ascribe salvation to the rite. For, if the apostle had merely said, "Baptism now saves us," what a triumph

our baptismal regeneration men would have enjoyed! But though Peter employs the expression that they would have preferred without his explanation, he snatches from them their triumph and gives it to us, by showing that a rite may be said to save us when it is meant, that, not the sign, the water that puts away the filth of the flesh, but the thing signified saves us—the answer of a good conscience towards God by the resurrection of Jesus Christ. If, therefore, we have this, we are saved; if we have it not, we are not saved. He whose conscience speaks peace to him, through the resurrection of Christ, who was delivered for our offences, and raised again for our justification, is saved; he who is merely washed by baptism in that water that puts away the filth of the flesh, is not saved. Try we now baptismal regeneration,

2. By the writings of the fathers.

First of all, we should ask, who are they? And who can answer this? A long list may be given, from Clement of Rome down to Bernard. But the list would be woefully defective; for there is a host whose writings are lost, and who can assure us that they may not be found, and essentially modify the testimony of the fathers? But of those that remain, who shall distinguish the heretical from the orthodox? Tertullian, the first of the Latin fathers, turned Montanist, and who can with certainty separate what was said by him as a father from what was said by him as a schismatic or heretic? Origen, the most learned of the Greek fathers, was accused of heresy; so that the *questo vexata* of some centuries was—whether his writings should be received as oracles, or put into the Index Expurgatorius. But, after all, who will pretend to have read and studied all the fathers? Many laborious students have contented themselves with reading Chrysostom, for the Greeks, and Augustine, for the Latins, concluding, that then they had the substance of them all. This is more than has been done by a great part of those who prate about the fathers.

But what is the credit due to them? The first converts from the Tahitians, Hottentots, and Chinese, will, in future ages, be the fathers of their churches: but will they be their best teachers? No; the men educated in heathenism, as many of the fathers were, will be the children; and *their* children, brought up

from infancy in the school of Christ, will be the fathers.

The greatest nonsense may be gathered from the fathers. The first and purest of these, Clement of Rome, attempts to prove the resurrection by the fable of the phoenix, which he relates as a grave fact; and if there is a weak place where the defence of Christianity is difficult, it is on the side of the fathers. Many of them declare that the giants before the flood were the offspring of angels copulating with women. The demons were supposed by the fathers to have been of the same origin.

One thing should never be forgotten; that the earliest fathers wrote before controversy had sharpened the weapons of truth. They spoke, therefore, loosely, vaguely, inaccurately, such things as they would gladly have corrected, if they had been taught by subsequent controversies; and Augustine published a whole volume of *Retractions*, eating his own words,—not the most delicate or nourishing fare. Much of the writings of the fathers savours of Arianism and Arminianism; but, when Arius had roused Athanasius, and Sabellius, Augustine, these champions for the Trinity and for what is now called Calvinism were hailed as the champions of the church, proving, that, what *seemed* the Arianism and the Sabellianism of the church, was but the inaccuracy of individuals who had not been sharpened by controversy.

In this inaccurate way the fathers wrote about the sacraments; for they loved allegory and hyperbole, and proved that it was not without reason that Bede spoke of some in his day, who used “great swelling words of vanity.”

The Church of Rome can find much to countenance her in the false assertion that the Christian church always believed in the doctrine of transubstantiation, for figurative language in abundance may be brought to convince those who can believe that this doctrine is taught even in Scripture. That baptismal regeneration was, at last, believed through the whole apostate church, we admit; for this constituted a great part of the apostacy. So powerful an instrument in the hands of the priests, making them the administrators of salvation, was naturally seized with avidity, to which the inaccurate and highly figurative language of the fathers soon gave countenance. Of the first, or apostolic

age, we have nothing unquestionable beside the first epistle of Clemens Romanus; for the pretended epistle of Barnabas, and the Shepherd of Hermas, are too contemptible to be noticed. But as the apostles Paul and John inform us, that "the mystery of iniquity" and of antichrist was at work in their day, what can we expect but more complete corruption after their decease?

In the second century, therefore, the mass of superstition appended to baptism is astonishing, and a sufficient proof that we cannot take the fathers for our guide. Justin Martyr does, indeed, say, "The converts are conducted by us where there is water, and in the same way in which we are regenerated, they are regenerated:" to which he adds strange things. He says also, that "Christ is the beginner of another race; regenerated by him, through *water, faith, and wood*, that has the mystery of the cross; as Noah also was saved in wood, as the prophet says, in Noah have I saved thee," making some strange mystical allusion to the prophecies of Isaiah: "This is as the waters of Noah." What importance can we attach to the sentiments or expressions of a man that can write in this way, of being regenerated by water, and faith, and wood? But we must not bear too hard upon poor Justin, educated among heathens, when we see what theology issues from Oxford. Many of the fathers are the most wretched of all commentators; and if we did not know by our own times that fools write while wise men think, we should ask, in bitter scorn, were these the far-famed primitive Christians? But it seems to have been God's design to show the great gulf between inspired and uninspired writings, by the contrast between the Jewish Rabbies and the Hebrew prophets, and between the apostolical writings and those of the Christian fathers. Many passages may be produced from the fathers, however, to contradict the doctrine of baptismal regeneration, as for instance, Justin's regeneration by water and faith, and wood. For if we are regenerated by faith, we must believe first; and the Scriptures declare, that whoever believeth that Jesus is the Christ, is born of God, so that the regeneration of which the Scriptures speak is prior to that which is said to be by baptism. Again, if we can attach any meaning, at least, any respectable meaning, to being

regenerated by wood, it must mean the cross of Christ, as the meritorious cause of that grace which regenerates. Thus we see how largely and loosely the fathers spake of regeneration. Cyrill, of Jerusalem, in his third catechism, addressed expressly to the candidates for baptism, says, The soul being regenerated by faith, the body receives grace by water. He that searches the divine writings will find that grace is not given by any of the other elements. For water is something great, and is the most beautiful of the four visible elements of the world. Cyrill was not acquainted with modern chemistry, and would have deemed it heresy to talk of water as composed of oxygen and hydrogen. But he pours out a torrent of allegorical proofs of the importance of water and of baptism. Such nonsense, that if it had come from a Methodist preacher the men of Oriel would have despised it, but as it comes from a father it is worthy to share the faith we owe to the apostolic writings. After all, the regeneration of the soul Cyrill ascribes to faith, and that of the body alone to water. But our readers will say, "Enough of these fathers, who were mere children."

3. By facts we may try the doctrine of baptismal regeneration.

The Scriptures declare that regeneration is designed to produce certain effects, and is known by the production of these effects; but they show us Simon Magus baptised, and instantly pronounced, in consequence of his conduct, to have "no part or lot with Christians, but to be in the gall of bitterness and bond of iniquity." Here is no sign of what the Oxford Tracts call "the mysterious communication of grace by water baptism." Vol. I. No. 40.

So far is the word of God from conveying the notion of regeneration being imparted by baptism, that we are informed that adults gave proof of their regeneration, *in order to entitle them to baptism*. For John says, "He that believeth that Jesus is the Christ, is born of God;" and Philip told the Ethiopian that, "if he believed with all his heart, he might be baptised."

As to *facts*, they furnish no evidence of regeneration by baptism; but abundant evidence of regeneration by the word; though the advertisement to the Oxford Tracts has dared to say, "That the sacraments, not preaching,

are the sources of divine grace." When "Peter preached, the Holy Ghost fell on all them that heard the word, and he asked, whether any could forbid them to be baptised, who had received the Holy Ghost even as we?" "God bare witness to them, purifying their hearts by faith," and Peter said, "who was I, that I could withstand God?"

What evidence can be produced that baptism is ever made the means, or instrument, by which regeneration, even in the lower sense, is conveyed? Baptized children show themselves by their character children of wrath even as others, though by their baptism they are set apart, or made holy, by dedication to God; just as Israel was a holy seed by circumcision, and yet Moses says, "The Lord your God has not circumcised your hearts to love him." The churches that maintain the doctrine of baptismal regeneration are precisely those that prove, by facts, its falsehood. The doctrine supplies its own confutation; for it leads to false confidence in the rite, and is the means of destroying souls by thousands, for few of those who hold it ever give evidence that they are regenerated at all.

On the other hand, they who hold the doctrine of Scripture, that the Holy Spirit is the author, and the word is the instrument of regeneration, as manifested, can produce innumerable facts to show that "we are born again by the word of God which in the gospel is preached." There are tens of thousands of living witnesses, some that were baptized in infancy, some in adult age, and some not at all, as the Quakers, who

can prove by scriptural evidence that they were regenerated by the Spirit and the word of the Gospel. The facts are all on our side, and the Scriptures too; if the fathers could all be arrayed against us. But as the apostle introduces some, asking, "What advantage then has the Jew, and what profit is there of circumcision?" For some may ask, "What is the use of baptism?" We answer, "It is a sign of the necessity of the baptism of the Holy Ghost, and of God's grace in bestowing it on believers and their seed; and, as the apostle shows, the chief advantage of God's ancient people was, That to them were committed the oracles of God, and if some do not believe, the word shall not be without effect;" so the children of believers, brought up in the knowledge of Scripture, shall shew that it is not suffered to be of no effect.

If they die in infancy, baptism is to us a sign and pledge that the grace of the Holy Spirit can do that without the word, which the word is designed to do on those who live—"to know from a child the holy Scriptures, which are able to make wise unto salvation." But here is a large field of dissertation which your limits will not allow me to enter. I must, therefore, close by observing, that the doctrine of baptismal regeneration, revived by the Oxford Tracts, is utterly without support from Scripture or fact, and is the most deadly opiate that was ever administered to lull men to sleep in their sins. The men who teach it destroy more souls than they save.

POETRY.

CHRIST OUR SHEPHERD.

On hearing a Sermon at Wycliffe Chapel on the words, "The Lord is my Shepherd, I shall not want."

WELCOME thought! farewell to sadness,
Blessings in my cup are poured;
Now I tread my way with gladness,
Since my shepherd is the Lord!
Heavenly Guardian,
Thou wilt every good afford.

Of my path is rough and dreary;
Loud and cold the tempest blows;
Of my steps are faint and weary,
And my spirit needs repose,

Then my Shepherd,
All my want and weakness knows.

Of my future way is hidden;
How can I the track explore?
But I shall not run unbidden,
Since my Saviour goes before.

Gracious Leader,
Following thee, I fear no more.

I am safe, while thus directed,
 Sure while led by such a guide :
 By his powerful arm protected,
 No destruction shall betide.
 Strong in weakness
 Kept at my Deliverer's side.

But this heart now fondly cleaving,
 To his side from day to day ;
 Soon his pleasant pastures leaving,
 Shall in other regions stray.
 Can the wanderer
 Then regain the narrow way ?

Yes! my grateful soul adoring,
 All its Shepherd's care would own ;
 Then his faithful God restoring

Chastens and reclaims his own.
 Deeply feeling
 They can never walk alone.

Lord, I love the care that feeds me ;
 Lord, I love the smile that cheers ;
 Lord, I love the hand that leads me,
 Checks my doubts, and calms my fears ;
 While sweet comfort
 Budding from thy rod appears.

Saviour, Shepherd, still direct me ;
 Till these pilgrim days are o'er ;
 Let thy gentle rod protect me,
 Till I reach the heavenly shore.
 From those borders
 I shall never wander more !

REVIEW OF RELIGIOUS PUBLICATIONS.

ESSAYS on ROMANISM. *By the Author of Essays on the Church.* 12mo.

Seeley and Co.

The frightful approaches to Popery which Oxford exhibits, and the consequent exultation of the Church of Rome, as expecting, or pretending to expect, the recovery of her lost dominion here, have roused the Protestantism of the other party, and shown that the same church still exhibits, as at the Reformation, "the company of two armies." This essayist here encounters two doughty champions of Rome, Dr. Milner, in his "End of Controversy," and Dr. Wiseman, whose course of "Lectures" was delivered, first at Rome, and then at the Catholic Chapel in Moorfields. The first essays are directed chiefly against the former ; but Wiseman, as the more formidable polemic, has, in the end, the harder blows. The following are the subjects of debate :—The Rule of Faith ; the Marks of the True Church ; the Supremacy of the Pope ; Infallibility ; the Idolatry of Romanism ; and Romish Doctrines and Practices.

In the first essay on the rule of faith, a remarkable passage is quoted from O'Croly, a late Romanist author, near Cork : he observes of tradition, "It is a mere nonentity, never placed before the world in a tangible shape. The apostles did not mark it down ; the first fathers slurred it over ; their successors passed it heedlessly by ; councils took no notice of it ; and thus it has travelled down to our days, without shape, or form, a sort of spiritual essence, unheeded, untouched, undefined, and unde-

finable." Now this has been published to the world, by one of those priests with whom the traditions of the church are supposed to be deposited ; but he declares it is a nonentity.

Yet this is the foundling that has lately been taken up, and nursed, and fed on honey and milk, in Oriel College. So true is the testimony of this essayist, that "our readers and writers on Popery, in this country, are too often men who, from their ultra views of churchmanship, are favourably disposed towards Popery." This is not the testimony of a dissenter.

In the second essay the writer ably confutes the argument which Dr. Milner had drawn from the title of the *catholic church*. Our opponents are reminded that they are obliged to add the epithet *Roman*, in order to distinguish themselves. But much more might have been made of the argument derived from the existence of the Christian church, before there was any church at all at Rome. "Beginning at Jerusalem," having issued from the Saviour's lips, is fatal to the pretensions of Rome, to be "the mother of us all." A man might have been a catholic Christian, when there was not a single believer at Rome, and of course, no church. Papists cannot be expected voluntarily to notice this ; but Protestants should compel them to admit, that, so far was the catholic church originally from being identical with the Romish, that it absolutely excluded Rome from containing any part of the church. In the earliest and purest days there were catholic Christians born before their mother, if Rome is to be accounted the mo-

ther church. Our author justly observes, that, in Augustine's time, a synod of two hundred and twenty-five bishops, at Carthage, absolutely forbade all appeals to Rome, and Augustine's signature is affixed to the decree. It is, however, not noticed, that this confirms Lord King's position, that the original episcopacy was, not diocesan, and congregational. For many of these were bishops of villages, so small and obscure, that we should never have known the names, or existence of the places, if we had not found them in the list which Augustine has given. Lord, restore to us the ancient episcopacy, a bishop to every church, and let the church answer the definition of the article, "a congregation of faithful men!" It will be useful to Protestants to know that the title of Universal Bishop, which the Pope now claims, was condemned by his predecessors, when assumed by others at Constantinople. Pelagius I. wrote thus, "Regard not the name of universal bishop, which John has unlawfully usurped: let no one of the patriarchs use so profane an appellation. Consider what mischief may be expected rapidly to follow, whenever among priests such perverted beginnings break forth. For he is near respecting whom it is written, 'He himself is King over all the sons of pride.'" Here is a quotation, or exposition, from the infallible chair, applying what is said of leviathan, Job xli. 1-34, to antichrist, it seems, and treating it as a grave prophecy! But Dr. Milner will tell us, "The Church has differently interpreted the passage, and therefore we must be mistaken." But Gregory I. also says, "I faithfully declared that whosoever in his haughtiness shall call himself, or desire to be called, the universal bishop, is the forerunner of antichrist." Yet, in spite of two infallible predecessors, the pretended successors of St. Peter claim to be universal bishops! And this is the church that is *semper eadem*; being infallible, she says, like her Maker, "I change not." Surely God has left this proud pretender thus to insult common sense!

This essay further shows, from Vitricius I. 76, that the Romish church, which assumes the title of catholic, or universal, was at the time of its separation from the rest, but the third in numerical strength. The Greek Patriarch had a greater body of adherents, and the churches of the East, Nestorian, Jacobite, &c., outnumbered both Greek and Roman taken together. At the Reformation a great part of Europe left the pretended universal church.

In the essay on *unity* (which Dr. Milner makes the mark of the true church,) the essayist shows that there are divisions among Romanists, equal to those between

the evangelical and the Puseyites, or any other dissensions which Milner adduces against the Church of England. But a Congregationalist would say, "The only church that can exhibit real unity is one that can 'come together in one place,' as the apostle says to the Corinthians, and there unanimously do what the apostle commands; 'receive one another into communion,' or 'put away a wicked person' from their fellowship. Any church that is more than one congregation does not even know, in one place, what is done in another, and how can they unite in it? What do the Romanists in South America know of what is passing in Ireland, or Rome?"

It is, however, well shown, that when the Romanist swears to the creed of Pope Pius IV., that he receives and professes all things declared by the sacred canons and general councils; he assents to what he knows not, and receives contradictions. It is fiercely disputed what are general councils, and one of them contradicts another.

We are glad to find that, on apostolical succession, this writer flings overboard the Oxford men, and with them a vast and increasing host of the Anglican clergy. He says, and says truly, "The apostolicity which is a mark of the true church, relates not to the mere succession, but to the doctrine. This is what the apostles teach, when they bid us try the teachers by their doctrines, never uttering a word of the succession of persons. The most involved and obscure point in ecclesiastical history is the succession of the first bishops of Rome, while that of Antioch or Jerusalem is tolerably clear. Gregory Nazianzen says of Athanasius, 'He was devoted to the chair of Mark, not less the successor of his piety than of his seat. In point of time, very distant from him; but in piety, which, indeed, is properly called succession, directly after him. For he that holdeth the same doctrine, is of the same chair.'" What, then, are we to think of the wicked popes of Rome, and bishops of all countries, with their false doctrines, of which the apostles knew nothing, except that the Spirit spake expressly by them, "that in the latter times some should depart from faith and piety?" Let him that readeth understand the doctrine of apostolical succession.

In page 160 is given an astounding list of fathers, who interpreted the *rock* on which Christ would build his church so differently, as to leave to the Pope nothing but a quicksand to rest upon.

Towards the end of the eighth essay, the writer says, "Now that line of argument which we ourselves use towards dissenters, we readily submit to have applied to our own view, in the case of the papacy.

“Our meaning is this: we look upon episcopacy to be satisfactorily established, because we find it,—1st, To have been instituted by the apostles themselves; which appears by the cases of Timothy and Titus, and by the instructions of St. John to the angels, or bishops, of the Asiatic churches; and, 2nd, To have been generally adopted by all the churches which have their origin in the apostolic day, as clearly appears by the writings of Ignatius, Polycarp, Irenæus, Eusebius, and others. Now we desire that the same test should be applied to the pretensions of the Church of Rome, and we are content to abide by the result. Let the Romanist take the Acts of the Apostles, and all the Epistles, and show us, if he can, the least trace of any primacy conceded, either by the apostles themselves, or by any of their immediate followers, to St. Peter. Then, let us proceed onwards and consult every fragment of church history that is extant; and we shall have to pass over several centuries before a shadow of papal supremacy appears. Our verdict, therefore, is,—1st, That Scripture shows no supremacy or authority conferred on Peter, more than on the other apostles; 2nd, That, even if a doubt remained on this point, on that of a permanence of such authority, vested in some alleged successors of the apostles, it cannot be denied that Scripture is wholly silent; 3rd, That the bishops of Rome have no more claim to be considered successors of the apostles, than the bishops of Antioch or of Alexandria; and, 4th, That the voice of antiquity witnesses, that the supremacy of the Romish see was wholly unknown for the first three or four centuries, and only sprang up, on the decline of the imperial power.”

It was not wise to introduce the dissenters thus; for it serves only to remind the papists of their remark, “That the Church of England, when contending against the dissenters, borrows her weapons from Rome; and when contending against Rome, borrows those of the dissenters.” In the present instance a Romanist would say, Is this making the Scriptures the rule of faith. It may be so in appearance, but is there any reality in it? You appeal, in behalf of episcopacy, to Timothy and Titus, when the Scriptures never call either of them bishops, but give them another title. You appeal to the angels of the apocalyptic churches, but no one of these is called a bishop. We could appeal to the Scriptures thus.

2. You appeal to Ignatius, Polycarp, &c., to show that the first churches had bishops. Is this appealing to the Scriptures, like good Protestants; or appealing to the fathers, like good catholics?

3. Next you say, “Let the Romanist

take the Scriptures, and show us any supremacy conceded to Peter.” Just so, the dissenter says to you, “Take the Acts or Epistles, and show us any one bishop exercising authority over a pastor of any other congregation. All the episcopacy you can show from Scripture is congregational.”

In fact, this writer should have kept the dissenters out of sight; for it is impossible, while pursuing his course, to avoid falling on Scylla or Charybdis. He never argues successfully, but on dissenting principles; and as soon as ever he declares off from the dissenters, he goes on Romish ground, either appealing to Scriptures that give no support to his argument, or openly quitting that ground and appealing to post-scriptural antiquity. A practised polemic, as he would appear to be, ought to have been too wary to commit that *faux pas*.

The same may be said of his charge of persecution against the church of Rome. He can, indeed, with too much truth, shew many a bloody page in the history of Rome; but then, unhappily; the inquisitors may say, “If ours is a folio page in red letters, yours is a quarto, or, at least, an octavo, of the same colour.” It is a poor affair to dispute about the more or less of persecution. The principle is every thing. The catholic may say, “My faults are tales of olden times;” but the ecclesiastical courts of this country are, at the present moment, holding men in durance vile. Is it for those who belong to this system to taunt *us* with our persecutions? Let him that is without sin cast the first stone.

The volume closes with prophecies of the destruction of popery; but does the author suppose, that, when these shall be fulfilled, *all* unscriptural offices and impositions will not be swept away together? Let us all set our house in order, for the Master is at hand.

LECTURES on the HISTORY of ELISHA.

By the Rev. H. BLUNT, A.M., Rector of Streatham, Surrey; late Fellow of Pembroke College, Cambridge; and Chaplain to his Grace the Duke of Richmond. 12mo, pp. 286.

Hatchard and Son; and Hamilton and Co.

MR. BLUNT is a writer who charms by his simplicity, and leads captive the heart by his tender and touching appeals to the human conscience. It has happened to him as with few other popular preachers, that his writings are as eagerly sought after as his personal ministrations; and that he is more extensively useful from the press than from the pulpit. Does any one ask, “Why

are Mr. Blunt's Lectures such favourites with the public?" We reply, that their elegant simplicity, combined as it is with a close and winning appeal to the heart, appears to be the main cause of their success. There is nothing, moreover, of ecclesiastical wrangling in his compositions, to deter Christians of any religious connexion from seeking edification in the perusal of them.

We are truly happy to see this new effort of Mr. Blunt's pen; and, having read every page of it with care, we can have no hesitation in saying, that it will fully sustain his well-earned popularity as a Christian divine. He has admirably conceived the character of Elisha, and has seized upon those features of the prophet's eventful history best fitted to suggest and enforce the great lessons of moral and religious truth. There is something very pointed and uncompromising in Mr. Blunt's mode of dealing with current and popular vices. In commenting on Gehazi's answer to Elisha's question, we have the following truly excellent passage:—

"Continuing the history, we read, 'And Elisha said unto him, Whence camest thou, Gehazi? And he said, Thy servant went no whither.' Miserable man! He attempts to cover his robbery with a direct and positive falsehood: of all sins, at once the most despicable, and we fear we must add, the most common. It was the first sin which entered into the world, and, judging by the experience of every succeeding age, will be the last to leave it. Yet, if there be a sin which God has marked by the tokens of his divine displeasure, in the shape of temporal judgments, more strongly than any other, it is this sin of lying. To urge the people of the world to forsake it, is utterly hopeless, it forms the very soul of their intercourse, it gives the last polish to their compliment, the last gilding to their courtesies, the last finish to their politeness; it is the strong chain without which their hollow society, as at present constituted, would fall to pieces. For who could tolerate where the truth would often be so bitterly distasteful? But, Christian brethren, 'What have we to do to judge them that are without?' for, 'them that are without God judgeth.' Let us, who make some profession of religion, judge ourselves, and see that this evil cleave not to us."

But it is impossible by any quotations to give a correct idea of the merits of Mr. Blunt's writings. They are less distinguished by brilliant passages, than by uniformly well-sustained trains of thought. Each separate lecture must be read through, in order to its full impression; and the real character of the volume can only be judged

of by its being perused as a whole. The Lectures are rich in evangelical sentiment, and in fervent appeal to the heart. May the author be long spared to his attached flock, and to the church of Christ!

The LISTENER in OXFORD.

Seeley and Co.

The Listener, being a female, may be expected to have good ears, and to be able to tell what she hears, and we can assure our readers that she can write well, for her style may compete with that of the most popular authoresses of our country and our age. She will, therefore, create an interest in a subject that would otherwise be repulsive; though, for our own parts, we should have preferred less of the elegant declamation of Dr. Chalmers, and more of the cool reasoning of Locke. The semipopery of the Oxford Tracts, is the object of her attack, which is wisely intended, not so much for the recovery of the Puseyites, a hopeless race, as for the preservation of "those who have not this doctrine, and have not known the depths of Satan as they speak."

The author says, "Whatever has been written is intended for a shield, and not a sword; a cry from the watch tower, not a challenge from the field. Nevertheless, it is not for him that girdeth on his armour to boast himself, as he that putteth it off. He needs a sure footing and a firm one, who determines to move, or even to stand against a tide, that has suddenly turned upon him, and is bearing back whatever he might lay hold of for support, whatever he has heretofore relied on for encouragement. Among those for whom this work is intended, and by whom it will be read, the writer expects that it will be by many disputed and condemned. But will it be disproved?"—p. 4.

We cannot but regard this as a divine judgment. Many who professed evangelical sentiments, both in and out of the Establishment, found themselves placed between two parties; the party of their creed and the party of their church. Evangelical dissenters had Socinian dissenters on the one hand, and evangelical churchmen on the other. Evangelical churchmen had anti-evangelical churchmen on their right, and evangelical dissenters on their left. He who sits as the refiner and purifier of silver, to purify the sons of Levi, was thus putting his professed servants into the crucible to test their character. The evangelical dissenters have broken off all connexion with the Socinians, and owned as brethren in Christ evangelical churchmen; and had the latter adopted a

like faithful course, those who were professedly one in creed would have been one in spirit. But, unhappily, many preferred their party to their creed; and have been delivered over to the loss of both; for the lamentation which this Listener pours over the error of the evangelical party in her own church, is accompanied with many forebodings of the triumphs of Romanism in that communion to which she is attached. Many of the evangelical clergy flung themselves into the current of the church, and are now borne by it to Rome. Such is the progress of Puseyism, and such the tenuity of the distinction between it and Popery, that no one who discerns the signs of the times can expect any thing but an extensive apostacy to Rome. We are reminded, indeed, by the Puseyites, of the protest which their party has uttered against Rome. But we could remind them, in their turn, of the protest which they had but yesterday uttered against what they now espouse. The *Quarterly Review*, after denouncing, has now espoused the semi-popish party, without deigning to notice their former protest. Who will wonder if, with the same dignified or polite silence, many should pass over to Rome?

Our Listener, with the best intentions and the finest talents, will fail to accomplish even that one half of the work which she attempts—to guard her own friends from seduction, abandoning the seduced as incurable. The contrast between the first and the last part of her work is remarkable, for while she appeals to the Scriptures alone, she is invulnerable and triumphant; but when she turns to appeal to church authority, she exposes herself to the scorn of her opponents. If she considers them as infected with the leaven of Popery, they can, with equal reason, say, that she is leavened with the principles of dissent. We could not, at first indeed, discover to what communion she belonged, and sometimes we thought she was a Congregationalist; but when she, at length, avowed her attachment to the Establishment, and her condemnation of dissent, we were surprised to find her pursuing a course which her antagonists will, with reason, say is flinging her church overboard.

“Great as these benefits really are,” (admission to the church of England, or the church of Christ below,) “the Scripture does not call them regeneration. I expect you will say, ‘But the Church does.’ I am not careful to answer this. I am not writing as the apologist of the Established Church or of its formularies; and if I think the latter might have been better worded than they are in this particular; I am not disposed to accept two or three isolated passages, indicted by men, without pre-

science of the construction that would be put upon them; or so much caution as would be exercised were they written now, against the general tenor and bearing of the Liturgy entire. If our Church, in her Articles, explains to me her own meaning with respect to baptism, I am bound to accept it as her meaning, in preference to a single sentence in the baptismal service. I might say the same with respect to the first clause in our catechism, apparently so positive and unequivocal as to the new birth of the souls in the performance of the baptismal service. But I prefer candidly to declare, that I cannot justify that sentence; and would not allow a child to repeat it, until capable of appreciating the explanation of Archbishop Secker and others, that it is a *conditional* declaration of the privileges pertaining to those who subsequently fulfil the renunciation, or baptismal vow, which immediately follows. In this I should not be without encouragement from the church itself, which, in charging the sponsors, that the child be taught the Creed, the Lord’s Prayer, and the Ten Commandments, seems rather to imply, that this beautiful compendium of Christian doctrine, adapted to the faith and trust of the most experienced believers, is not altogether intended for the instruction of a young child.”—p. 148.

“I will not shrink from saying what, the more I study the word of God, and the longer I study the workings of his grace, I become the more convinced of, that the great commission of the ministry, as ambassadors of God, is to preach; ‘To proclaim the acceptable year of the Lord, the day of vengeance of our God; to comfort all that mourn,’ and that to this his accompanying grace is promised; primarily, not subsidiarily, to the ministration of the sacraments and other ordinances. This is my judgment, formed on the written word; to which alone I refer you, to examine and decide if it be not so. My observation and experience are like unto it. Indifference to preaching has characterised all spiritual declensions in churches; and every revival of religion has been produced by, and accompanied with, an increased zeal and desire for the preaching of the cross. In proof of this, I refer you to the history of every church in every by-gone time. But you need not read; for most of us can refer to the days of our childhood, when a ten minutes’ sermon—if sermon it might be called, that unction of truth had none—once on the Sunday, was enough for ears polite—and then our clergy were the sportsmen of our fields, the stewards of our race-courses, and the beaux of our ball-rooms; and the ‘Family Bible’ was a ‘Sunday book.’ Howbeit, those were days when

our grandmothers wore black in Lent, and our church-bells rang duly, we say not how persuasively, every Wednesday and Friday through the year, the penance of the rapid parson and the droning clerk, whom the attendance of some half dozen card-playing septuagenarians, brought within the compulsory limits of the law."—p. 163.

We part with our fair Listener, unfeignedly esteeming her spirit, and wishing her more success than she wishes herself.

WARD'S LIBRARY of STANDARD DIVINITY.

1. *Archbishop Leighton's Theological Lectures*, sixteen-pence.—2. *Howe's Redeemer's Tears*, ninepence.—3. *Brooks's Unsearchable Riches of Christ*, two shillings and tenpence.—4. *Porter's Lectures on Preaching*, three shillings.—5. *Mayhew's Death of Death in the Death of Christ*, one shilling and eightpence.—6. *Hall's Help to Zion's Travellers*, one shilling and twopence. Royal 8vo.

T. Ward and Co.

It is a gratifying feature of the times that a taste has been of late revived for the solid and spiritual theology of the puritan age. Some of the largest sales of the Tract Society have been known to be made of works belonging to this class. Another sign of the times, equally striking, is the spirit of competition in the sale of books of this description, which led to a surprising reduction in the price of many of the choicest productions both of the former and present age. Cheap editions are now the order of the day; for the poor are now to be accommodated as well as the rich. We have much pleasure in introducing to our readers the best printed of all the cheap libraries of standard divinity, and are happy to state, on the best information, that it meets with very marked encouragement. Indeed, when we reflect that at the small sum of *nine shillings and eleven-pence* the whole of the six works mentioned at the head of this article can be procured, though printed in a neat and even elegant form, we cannot wonder at the success of the undertaking. Some of the pieces, such as "*Mayhew's Death of Death*," had become so extremely rare, as almost to be out of the market; while others fetched so large a price as seriously to discourage the purchasers of slender resources. What a boon is Porter's work to students in theology, at the low price of three shillings! We heartily wish this undertaking success; and commend the Editor for his determination not to alter, in a single particular, any of the works which he proposes to give to the public. This is a great consolation in this abridging and mutilating age.

The ENCYCLOPÆDIA BRITANNICA; or, a Dictionary of Arts, Sciences, and Miscellaneous Literature. Part CVIII. 4to, Edinburgh. 1839.

We are happy to see this great national work steadily advancing towards its completion; and we cannot but congratulate the publishers upon the success with which they have been enabled to redeem their pledge that the work should appear regularly in certain portions, at stated intervals. In no undertaking of a similar kind has faith with the public been so fully and scrupulously kept. Nor has regularity of publication been attained by any sacrifice of the still more valuable quality of internal excellence. No pains seem to have been spared to obtain the most authentic and recent information upon all matters of fact, and the pens of the most distinguished writers, in every department of knowledge, have been secured for the discussion of the various points of economical, scientific, or literary investigation which the plan of the work embraces. When the whole is finished, which it will be now in the course of a short time, we have no doubt it will be universally admitted to form the most complete, satisfactory, and engaging digest of human knowledge extant in any language.

The number of this work now before us contains several articles of great interest and importance. Under the head of "*Railways*," is furnished a full and accurate digest of all matters both of a scientific and practical nature connected with that now favourite mode of transit. The article "*Reformation*," supplies a succinct and faithful narrative of the leading facts necessarily coming under that head; though we wish the writer had entered a little into the philosophy of that most momentous occurrence in the history, as well of the human mind and of civilized society, as of the Christian Church. In the article "*Registration*," a copious analysis of the provisions of the acts recently passed relating to this subject is given, which cannot fail to be extremely useful to all who live under their operation. But the article which has most attracted our attention, and the one which has induced us principally to write this notice, is that on "*Religious Missions*." When we say that this article is from the pen of Mr. Douglas, of Cavers, our readers will only expect us to add that it displays the most intimate acquaintance with the subject of which it treats, that it is written in a vigorous and eloquent style, and that it blends the finest and purest philosophy, with the sincerest and most elevated piety. Mr. Douglas has been long known, not only as the steady and munifi-

cent friend of Christian Missions, but also as one who has given himself to the careful study of the history and theory of such institutions. It was therefore well-judged in the conductors of the *Encyclopædia* to intrust this department of their undertaking to him; and the article with which he has furnished them amply redeems the promise which his former eminence held forth. Though necessarily brief, it is full, accurate, and instructive. It is, in fact, a profound philosophical survey of the machinery which the church possesses for acting upon the world—of the circumstances under which that machinery has hitherto been made to work—and the effects that have as yet been realised in so far as these can be ascertained. We have no space for quotations, but we can recommend it with confidence to all our readers; and at the same time, try to add one concluding word in favour of the publication of which it forms a part, a new issue of which, we perceive, has recently been commenced.

HOURS of THOUGHT. By WM. M'CORMIE, Author of "The Christian Church considered in Relation to Unity and Schism." Second Edition, with Corrections and large Additions. pp. 238.

Ward & Co.

At no period have the offspring of the press been so numerous and varied as in the present day. It is to be feared, however, that, whilst they have increased indefinitely in number, they have declined in health, fulness, and vigour to an alarming extent; nor, indeed, can it be otherwise. The stimulating and forcing process which is now adopted to mature the progeny of the mind must of necessity render them sickly and short-lived. Amid the swarms of inferior, and too frequently pernicious publications, then, which are daily issuing from the press, and are as rapidly hastening to the limbo of oblivion, it is quite refreshing to meet with a volume like the "*Hours of Thought*," sound in principle, vigorous in conception, and withal tasteful in style. It is a volume which evidently shows its author to be a man of extensive reading, combined with great strength and activity of thought. Although Mr. M'C. is actively engaged in the operations of agriculture, his book yields abundant proof of habits of study and reflection, which would rather bespeak the man of literature than the man of manual labour. The subjects of which he has treated in this volume are very various, comprehending questions in literature, philosophy, and religion. Not on any of these questions, however difficult

or important some of them undoubtedly are, has he written in a manner of which any of the most accomplished authors of the day might be ashamed. There is indeed an accuracy in his modes of thinking, a beauty in his illustrations, and a force in his diction, which would do honour to one whose life had been devoted to the pursuit of literary and philosophic attainments; and cannot fail to prevent the "*Hours of Thought*" from passing into forgetfulness among the perishing multitudes of its contemporaries.

In the first and second essays, the one on intellectual greatness, and the other on moral greatness,—he has written on subjects unquestionably of great interest and difficulty, with much discrimination and clearness, clothing his thoughts in language always unaffected and masculine, rising not unfrequently into eloquence. In the third essay, on Poetry, although, perhaps we should question the justness of some of his views, and the philosophic accuracy of some of his definitions, he has acquitted himself in a way which must both profit and delight every reader. On this subject, indeed, Mr. M'C. could not fail to write well; for we perceive from the notes appended to this edition of his work, that he sometimes visits the temple of the Muses, not merely as a spectator but as a worshipper. In the other essays of the volume,—On luxury, On the obligations of Christians to disseminate Christianity, On some defects in evangelical preaching, On Christian union, and On the future prospects of the world,—he has written equally well. We cannot help thinking, however, that the essay "*On some of the Defects in Evangelical preaching*" is perhaps the most vigorous and practically valuable in the volume. The subject is one of vital importance, demanding the deep and serious attention of all who are engaged in publishing the gospel, and also of those who preside over the education of the rising ministry; nor will it be found that Mr. M'C. has failed to do it as ample justice as his limits would admit. It would, we are persuaded, effect a mighty change for the better, if all the pastors and preachers throughout the land read, and pondered, and acted out the truly valuable suggestions of this essay. It would tend to put an end to that pointless and unthinking mode of preaching with which too many satisfy themselves, and would prevent the cultivation of that tawdry and inflated style to which multitudes of the youthful ministry are addicted. We could have wished to dilate on the excellences of this little volume, but our limits forbid. Deeply regretting that it has remained so long unnoticed by us, we most cordially recom-

mend it in its present improved and enlarged form to all our readers who are desirous of perusing and adding to their libraries a volume distinguished by a combination of no ordinary merits.

LETTERS on the WRITINGS of the FATHERS of the FIRST TWO CENTURIES, with Reflections on the Oxford Tracts, and Strictures on the Records of the Church. By MISOPAPIOSTICUS.

This publication has administered a cordial to our drooping spirits, when we were full of gloomy forebodings of the consequences of the Oxford Tracts. If they should make up, and call into vigorous action, a host of such men as Misopapisticus, whoever he may be, we shall say, "out of the eater came forth meat, and out of the strong sweetness."

An examination of the fathers, by one of a school opposite to that of Oriel College, was the very thing that was wanted; and this writer, whom we now review, was the very man to do it. He may say, "Christian is my name, and catholic, not Roman, is my surname;" for he prefers the whole to a part of the Christian Church; and hails all who hold the head as fellow-members, "being built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone." He is able to converse with the fathers, both Greek and Latin, in their own tongue, so as to know exactly what they say, and he dares to tell boldly their truth and their errors, their worth and their worthlessness.

But we hasten to do a better thing for the reader than to laud this writer; for we shall quote from his book, premising that, after all, it should be procured, and kept on the table of those ministers whose acquaintance with ecclesiastical antiquity is incomplete. For the greater part of those who have but a superficial and second-hand acquaintance with the fathers, have derived it either from those who have given a mere naked translation, without any aids to reflection, or from those who have blindly doted on the fathers, as infallible oracles. It is, therefore, profitable to see them placed in their proper light, which will bring us to this conclusion concerning their works,—that, when good, none better; when bad, none worse.

This letter-writer sets out with observing, that "God has evidently endowed men without 'orders,' and has extensively blessed their ministry; and 'orders,' not because they are not right in their place, but because they have been too much considered as the only external mark, have been

brought into disrepute, and nothing will bring them again into repute but the exhibition of such external marks as the word of God requires."

"The Jews had the Scriptures, but they paid more regard to the traditions of the elders. This is the case with the Papists, who acknowledge the Scriptures, but acknowledge tradition as equal to them, and really and practically far above them. The same spirit prevails in the writers of the British Magazine and the Oxford Tracts. Tradition seems to be the idol. I challenge all those men to produce from the modern works of sectaries any thing so puerile, fanciful, foolish, extravagant, and unscriptural as I shall produce from the writings of the very earliest fathers, even those called apostolical."

The translation of Archbishop Wake is here adopted; but the letter writer has marked what is his own by italics. He begins with the first epistle of Clement, which, in our opinion, is the only genuine one; and even this we suspect to have been interpolated. But a Judaising passage is quoted with just censure, and if it be made an authority for introducing the office and name of priest into the Christian Church, in conformity with the Jewish, it would equally plead for Levites too. But the Oxford school has always felt itself at liberty to take what it liked, and leave what it did not like; just as the Pope is enamoured of the Scripture, when it says, "Thou art Peter," &c.; but of much of the rest, the cry is, "Take it away, for the Pope will have none of it." We might almost venture to grant to the papistical party all that they can draw from the fathers in favour of the priests, if they will only take along with it all that is in favour of the rights of the people. They may, and with reason, ask how they can take both? We answer, It is not our business to reconcile the contradictions of the fathers; but we have a right to ask, why the fathers are to be made oracles for one party and not for the other?

From the *second* epistle of Clement, the following sentence is quoted:—"the Lord himself, being asked by a certain person, when his kingdom should come, answered, when two shall be one, and that which is without as that which is within, and the male with the female, neither male nor female." This is from the earliest and best of the fathers!

Of the pastor or shepherd of Hermas, the following censure is given:—"The difficulty is to determine whether he was an allegoriser, like Bunyan, or an enthusiast, like Jacob Böhmen. It appears to me, after much consideration, that he was an enthusiast. This book, we are told, was

read in the Churches in the earliest ages : no great credit to the primitive Church. If any dissenting sect were to read in any of their assemblies any thing half so nonsensical, what an outcry would be raised against them at Oxford ! The necessity of baptism to salvation is carried by Hermas to full lengths, for he makes it out that all the pious who died without that rite were baptised (we cannot tell how) after they were dead, in order to be admitted into heaven. This letter-writer, therefore, says, the most ignorant era of the primitive Church was in the latter part of the first, and the whole of the second century.

From the death of the apostles, till Justin Martyr, there was no writer of any note, and the Scriptures were in comparatively few hands.

The epistles of Ignatius next pass in review, from which are gathered *errors*, *fancies*, and *extravagancies*. *Errors*, "My soul for yours, and myself the expiatory offering for your Church of Ephesus; not only now, but when I shall have attained to God." "The glorious angels, if they believe not in the blood of Christ, it shall be to them to condemnation." *Fancies*, "The more any one sees his bishop silent, the more let him reverence him." *Extravagancies*, "Ye being the stones of the temple of the Father, prepared for his building, drawn up on high by the cross of Christ, as an engine, using the Holy Ghost as the rope."

Justin Martyr makes Isaiah's word, "Bread shall be given and water shall be sure," prophetic of the sacramental bread and wine.

Irenæus reports a declaration of our Lord related by John the disciple, to some elders, "the days shall come, when lilies shall grow having ten thousand branches, on each branch ten thousand shoots, on each shoot, ten thousand clusters, &c.;" but away with these old wives' fables.

After noticing the doctrine of baptismal regeneration, as taught by the fathers, the author of these Letters honestly asks, "What is the character of those who adopt it?—the worldly-minded, the practically irreligious. What has usually been the character of those candidates for orders who have adopted the views of such bishops as have most unwisely and unjustifiably made this tenet a test of orthodoxy? The foppish, the gay, whose whole conduct testified their unfitness for the sacred office."

The author next complains that the Popish party has always struggled to make their leaven prevalent in the Established Church, though he affirms that they themselves, while in it, are not of it.

But, in a kind of Postscript, he shows that the Oxford Tracts have dishonestly perverted the writings of the fathers; and, while pretending to consult them as oracles, have dared to dictate to their oracle, when its responses were not popish enough for Oriel College. Sometimes he seems hypercritical; but he produces some damning proofs of this serious charge.

The PREVALENCE of ASSUMED APOSTOLICISM, a CALL to EVANGELICAL LABOURS: A Sermon preached in the Rev. J. Mark's Chapel, Chelmsford, on Tuesday, April 30th, 1839, at the Forty-first General Meeting of the Essex Congregational Union. By the Rev. JOSEPH MORISON, Stebbing, Essex. Published by request of the Meeting. 12mo.

Jackson and Walford.

This truly enlightened and practical discourse, which appears in the June number of the "Essex Congregational Remembrancer, and Christian Miscellany," will be found an excellent and cheap antidote to the wide-spreading and pestilential errors of the Oxford Tract School. Through the Divine mercy the Congregational Churches of this country are but in little danger from this metamorphosis of Popery; but as it is desirable in seasons of prevailing heresy, that the minds of Christians should be strongly fortified against the devices of the great enemy of truth, we cannot but rejoice to find that Protestant Dissenting ministers are contributing their full share of service in defence of the truth. Mr. Morison's discourse is highly creditable to his piety, research, and polemic skill; and is well fitted to instruct Christians in the duties appropriate to the present interesting crisis of the Church's history.

HISTORICAL REVERIES. By a Suffolk Villager.

Sudbury: G. and W. Fletcher. London: Longman, Orme, and Co.

We hail the appearance of this little volume with a twofold pleasure. It gratifies us as a production of good promise from a youthful admirer of the Muses, and it affords us satisfaction as a proof that the Muses themselves still love the glades and villages of Suffolk. We confess to a growing interest in the author of these "Reveries," having watched the forthcoming of her pieces since the publication of a

"Leaf from Milton's History," in Fisher's first Juvenile Scrap Book. We deem it an auspicious circumstance that she has been led back to the occurrences of former years for the material of her musings, and would persuade ourselves, that it was no accident, but the intuition of a sound mind which selected, amongst others, the facts of Milton's early life. We would, therefore, commend this volume very cordially to the attention of the public, and we hope their reception of it will be so friendly as not merely to encourage but tend to the fulfilment of the "Promise to a Mother," with which the volume closes.

"Live but these few wild flowers a wreath unsere,
Binding thy temples in the weary noon;
A worthier offering shall be thine eftsoon,
And painful care and labour more severe
Shall fragrant things of bordered gardens rear,
Craving thy notice for their fairest boon."

THE ANTI-CHRISTIAN and PERNICIOUS DOCTRINES OF THE CHURCH CATECHISM.
Containing an Affectionate and Faithful Appeal to Parents, on the Impropriety and Danger of allowing their Children to learn it. By the REV. W. THORN, Winchester.

Jackson and Walford.

This is truly a "tract for the times." Whilst a certain powerful party in this country are contemplating, with determined zeal, the erection of a system of exclusive education, the platform of which is expressly declared to be "the Catechism of the Church of England," it certainly behoves every individual interested in the question, whether Churchman or Dissenter, to carefully examine the real character of that formulary which is intended to occupy so important a position. Mr. Thorn, with his characteristic patience of inquiry, and fearlessness of spirit, has analysed its contents; and, in so doing, has rendered an important service to the cause of revealed truth. This boasted document, the contents of which millions of our youth are taught to lisp as soon as they can articulate their mother tongue, and which is to be the text-book of the projected plan of education, appears, on investigation, to be the most defective catechism to be found in any professedly Protestant church. Containing, as it does, a meagre statement of doctrine; a semi-papistical view of the sacraments; with a tolerable summary of Christian ethics. That the men of the Oxford Tract School should be strenuous for its use is perfectly reasonable, since it forms a powerful auxiliary in the diffusion of their perverted views; but, in the same degree, should it be regarded with suspicion by all

who have at heart the welfare of the rising generation, and the interests of "undefiled religion." It is no small recommendation of this tract, that it contains a considerable degree of matter, compressed in a small compass; is written in a popular style; and is sold at the price of sixpence.

HINTS for the TIMES. By the Rev. W. SPENCER, of Holloway Chapel. 12mo, pp. 24.

Thomas Ward and Co.

That we need hints and instructions respecting the peculiar times that are passing over us, none can doubt. Mr. Spencer, as a well-informed and vigilant pastor, has, therefore, with laudable zeal, directed his hearers and readers to a series of important hints and counsels, founded upon the most correct information, and the dictates of Divine truth. From 1 Chron. xii. 13, he observes, that "These are times of great profession; we have, therefore, need to guard the spirit of piety: times of important mutation; we have, therefore, carefully to watch the movement of events: times of ecclesiastical controversy; let us, therefore, study the things that make for peace: times of papistical aggression; let us, therefore, be well grounded in the truth: times of much open immorality; let us, therefore, be zealous for the cause of Christ: times of enlarged benevolence; let us, therefore, cultivate the spirit of cheerful liberality: and times of great excitement; let us, therefore, seek much of the spirit of devotion."

On the subject of popery and immorality, Mr. S. has presented a mass of evidence, that must at once awaken and pain the minds of his readers. But we need not add more on the topics of this sensible and seasonable discourse, except to commend it to the attention of Christian ministers and other benevolent individuals, who will find a tract, at the low price of *threepence*, excellently adapted for extensive circulation and usefulness.

THE WITHERED FLOWER. *A Sermon to Young People on the Death of Mrs. Mary Cullum, the Author's adopted Daughter, who departed this Life in the Twentieth Year of her Age. Preached at Robert-street Chapel, Grosvenor-square, May 26th, 1839.* By the Rev. W. B. LEACH. 18mo. pp. 48.

Ward and Co.

The early death of Mrs. Cullum has awakened a deep sensation throughout the large circle to whom she was known, and

by whom she was greatly beloved. When her funeral discourse was preached, hundreds, it is supposed, retired from the place of worship unable to gain admission. She was a happy instance of the early triumph of Divine grace, having been gathered into the fold of the Redeemer before she had reached her sixteenth year. Mr. Leach's tribute to the memory of his adopted child is very tender and instructive; and, in its present form, is well adapted to be eminently useful to the rising generation. We earnestly recommend "The Withered Flower" as a Sunday-school reward book.

A TREATISE on the INDUSTRY of NATIONS ; or, the Principles of National Economy and Taxation. By J. S. EISEDELL, Esq. 2 vols. 8vo.

G. B. Whittaker.

The excellent moral and social tendency of these volumes induces us to step out of our ordinary path, and to give them a brief notice, though they do not exactly come within our province. Mr. Eisdell is evidently a man of enlarged and comprehensive mind, who has devoted much time to the study of all subjects connected with national production, distribution, consumption, and taxation. He has exposed with admirable effect the false reasonings of Malthus and Dr. Chalmers on the subject of population; and has presented to his readers a clear and philosophical view of the whole range of topics pertaining to the popular science of Political Economy. Mr. Eisdell's main object is to elucidate the causes of the want of employment amongst workmen; to set forth the principles which determine the wages of labour and the profits of capital; to explain the power of providing for an increasing population, and the laws which ought to regulate taxation. "I have attempted," observes Mr. Eisdell, "to establish the positions, that the employment of the labourer does not depend, as is generally supposed, upon capital, nor his want of employment upon a want of capital, nor the increasing demand for labour upon an increasing amount of capital; but that such employment and demand proceed from the skill of the workman to perform those kinds of work which the demands of the consumers call for,—the proper distribution of the men in the various occupations in the ratio of those demands, and their contentedness to work for such moderate wages as allow the means of the employers or consumers purchasing the whole quantity to be disposed of."

Mr. Eisdell is decidedly friendly to revelation, and takes many opportunities of referring to its great principles.

WORKS RECENTLY PUBLISHED.

1. *The Fathers and Founders of the London Missionary Society*; including Authentic Memoirs of those distinguished Men, and Historical Notices of the several Protestant Missions. Parts I., II., III., and IV., are published. 8vo, 3s. each. With Portraits.

2. *Friendship with God, illustrated in the Life of Abraham*. A Series of Discourses, preached in St. George's Church, Everton. By the Rev. R. P. BUDDICOM, M.A., F.A.S., Minister of that Church, and late Fellow of Queen's College, Cambridge. 2 vols. 12mo. Seeley and Co.—These are volumes of rare worth, replete with sound theology and fervent devotion. For family reading on the evenings of the Lord's-day, they will be found peculiarly appropriate.

3. *The Life of Sir Richard Hill, Bart., M.P. for the County of Shropshire*. By the Rev. EDWIN SIDNEY, A.M., author of the life of his brother, the Rev. Rowland Hill, A.M., and that of the Rev. Samuel Walker, of Truro, &c. &c. 8vo, pp. 534. Seeley and Co.

4. *The History of Christianity in India, from the Commencement of the Christian Era*. By the Rev. JAMES HUGH, M.A., F.C.P.S., Perpetual Curate of Ham, late Chaplain to the Honourable East India Company at Madras. 2 vols. 8vo. Seeley and Co.

5. *The Second Advent of Christ, the Blessed Hope of the Church*. By WILLIAM URWICK, D.D. 12mo, pp. 290. Simpkin and Marshall.—Though we have not yet been able to review Dr. Urwick's former work on the Divinity of the Son of God, we cannot but rejoice to find that his active mind has been once more at work upon a theme of great interest to the Church of Christ. Bewildered and perplexed as men's minds have been, for many years past, by a multitude of crude, rash, and injurious works, upon the second advent of our Lord, it is truly gratifying to turn to one volume at least, worthy alike of the scholar and the divine, in which sound argument takes the place of a mere dogmatism, and sober piety occupies the sphere of millenarian grimace.

6. *History of the Huguenots, from 1598 to 1838*. By W. S. BROWNING. 8vo, pp. 424. W. Pickering, Chancery-lane.

7. *Notices of the Reformation in the South-west Provinces of France*. By ROBERT FRANCIS JAMESON. 8vo, pp. 208. Seeley and Co.

8. *A Memoir of the Rev. Thomas Chivers Everett, late of Reading*. By H. J. CRUMP, Chaplain of the Mill Hill Grammar School. 12mo, pp. 316. Hamilton, Adams, and Co.—This is a specimen of Biography, which promises to survive many of the ephemerals of the day. The subject of it had powerful claims on the respect and sympathy of the Christian public; and Mr. Crump has done great justice to the memory of his pious and devoted friend.

9. *Glimpses of the Past*. By CHARLOTTE ELIZABETH. 12mo, pp. 368. Seeley and Co.—This is a volume of fragments, rich in incident, and truly admirable in the moral which they every where breathe.

10. *Patrick Welwood*. A Tale of the Times of the Kirk and the Covenant, for the Young. 12mo, pp. 368. Hamilton, Adams, and Co.

11. *The Old Ministry*. Being a Lecture delivered in London, May 19th, 1839. By N. SYDNEY BEMAN, D.D., United States of America. 18mo, pp. 72. J. Snow.

12. *Charlie's Discoveries*; or, Good Use for Eyes and Ears. With illustrations, engraved by Thomas Williams, after designs by Joseph Pittman. Harvey and Darton.—A child's book of rare excitement.

13. *Rhymes for the Nursery*. By the Authors of "Original Poems." Illustrated Edition. With Sixteen Designs by Gilbert, engraved by Wright and Polkard.—This is an old friend, in a new and beautiful dress.

14. *Truth made Simple*. Being a System of Theology for Children. Character of God. By the Rev. JOHN TODD, Pastor of the first Congregational Church of Philadelphia; author of "Student's Manual," "Sabbath-school Teacher," &c. 18mo, pp. 186. Ball, Arnold, and Co.—This is a master-piece in the art of simplicity and condensation.

15. *Bible Acrostics*; or, an Acrostical Arrangement in Prose, of all the leading facts and predictions of the Old Testament. By SAMUEL J. WILKINS, author of the "Youthful Sufferer Rejoicing," &c. 12mo, pp. 140. Houlston and Stoneman.—We have looked at the general plan of this work, and have been struck with it as peculiarly ingenious and instructive. It contains a mass of well-digested matter, presented in a form much fitted to fix and engage the youthful imagination. Every page breathes an accurate acquaintance with the word of God.

16. *Guide to the Study of the Holy Scriptures*. In the Form of a Catechism, for the Use of Young Persons. By MRS. G. ARBUTHNOT. 18mo, pp. 310. T. Hogg, Edgeware-road; J. Hatchard and Son, Piccadilly.—This volume contains a series of illustrative questions on the whole of the sacred books. So far as we have been enabled to examine into their merits, we regard them as well fitted to do real service to the cause of Christian instruction.

OBITUARY.

MRS. COOKE,

*Late of the Draw-well, Wem, Shropshire,
who died April 1, 1839, aged 83.*

THIS Christian lady was widow of the venerable man whose memorial appeared in the Magazine for June, 1838. His case afforded lively testimony to the excellency of the knowledge of Christ Jesus; nor was that excellency less conspicuous in the partner with whom he had travelled in the wilderness for nearly sixty years, and there is good reason to believe that, during nearly the whole of that time, they were co-heirs of eternal life.

Whilst attending at the Socinian chapel, some minister, feeling anxious for her eternal welfare, wrote to her in a strain of kind admonition. It unsettled her mind, and she took the letter to a lady much older than herself, and settled in her Socinianism. This lady, to quiet her young friend's alarm, immediately threw it into the fire; but God overruled this act for a widely different end to that which the actress hoped to ensure. Mrs. Cooke thought all was not right, and she soon afterwards followed the example of her husband; separating herself from the Socinian ministry of Mr. Houghton, and uniting herself in heart and life to the followers of the divine and adorable Redeemer.

Her natural disposition was sprightly—there was, indeed, a playfulness of mind that rendered her, even in advanced years, a very agreeable companion. She was social, hospitable, and much enjoyed at those seasons when families are accustomed to

meet, to see young and old lively and happy. No eulogy of her benevolence could exceed the reality. She was ready, in any service, to assist her friends; and the poor around her, and the mendicant, frequenting her door, were kindly relieved. She was not always discriminating in her charities, for whilst she was very unsuspecting, she preferred giving relief, when not desired, to the possibility of denying succour to a person or a family in need; and she never appeared to think that the state of being half-famished, especially if there were children, was that which allowed of being very scrupulous of giving relief, because the character did not stand in good credit. She greatly enjoyed religious and intelligent society; and was particularly gratified by the company of ministers of the gospel, and she spared no trouble or office of attention to bid them welcome, and to testify her affection to them for their Master's sake. At the periodical convocation of the county ministers, when held at Wem, there has sometimes been a little of playful contention who should abide at the Draw-well, and one of them has been known to take off his boots secretly, and assume the slippers, that he might not be sent elsewhere.

There are Christians whose time is almost wholly occupied in other things than the duties of the household, but it was not so with the subject of our obituary. Whilst she was constant in her attendance at the house of God, exemplary for her benevolent and social virtues, she was the farmer's wife in reality. It constituted one of the

excellences of her character, that whilst the sanctuary had not to charge her with irregularity of attendance, nor the circle of relatives and friends with being recluse; neither had the cheese-tub, nor the churn, nor the dairy, nor the pantry, nor the wheel occasion to complain of her neglect. The zest with which she entered into the more intellectual engagements of her life, or attended on the public ordinances of religion, had no tendency to give her a disrelish for the labour of her hands. It is not intended to speak of her as having any extraordinary traits of character, or of being exempted from the imperfections of human nature, yet it may be truly said, that we do not often see faith and its fruits more fully harmonizing than they did in Mrs. Cooke. She was, indeed, a person of ceaseless industry, yet she maintained a fervency of spirit, and carried out her piety into the actions of life.

She had a great dislike to a dry and formal ministry; and though she had too much good sense to desire that the Saviour's name should be used irreverently, yet if Christ in his divine person and offices were not prominently exhibited, her heart seldom responded to the preacher. She believed in the doctrine of election, but she did not trouble herself about it, if she found that of the divine atonement, and the required submission of the heart. Though clearly calvinistic in her views, yet she often spoke with great satisfaction of the preaching of some Wesleyan ministers who, several years ago, occasionally visited the town.

Many years before her decease, she had a paralytic seizure, that deprived her of the use of one side. She regained a tolerable share of health; but the use of the left arm and leg was not restored, and, consequently, she could not go out so much as formerly. At first she was considerably depressed by the apprehension of being unable in future to occupy herself usefully; but she gradually surmounted her difficulties, and managed to perform many of the family duties. She had always been fond of spinning, and when other engagements did not invite her, she usually had her wheel and book as companions. It was interesting to see how well she could spin with the use of only one hand, and how with eagerness, to cherish some pious thought, or acquaint herself with some valued or new publication, she took advantage of an occasional rest, and unaided by glasses, turned to her reading. There is no doubt she owed much of her health, under God, to persevering energy, for all through life there had been necessity for great effort, and, at one period, her cares had greatly accumulated; but natural dis-

position, aided by divine grace, enabled her to acquiesce in the will of God. She was not only fond of reading, and of conversing about what she read, but, even in her later years, she would commit to memory pieces of religious poetry, in which she had always taken pleasure. Being very lively, a good anecdote never came unwelcome, and when upwards of fourscore, she could not only remember all the particulars, but also relate them with great accuracy. She felt much pleasure in acquainting herself with movements for the advancement of the kingdom of Christ, nor was she indifferent to "God's government of this world." There is no doubt that the continuance of this activity of mind, with her activity of body, had conduced to the preservation of the integrity of her mental powers. All through life she had an especial aversion to popery, and yet her mind was a little tinctured with a belief in supernatural appearances. In the decline of life it was very gratifying to perceive how large a share of happiness she drew from tracing the evidences of a particular providence in the minute as well as greater circumstances of life.

It may be asked, by some anxious mother, whether she had a family; and, if she had, how the children fared in the midst of her numerous toils and engagements? She had seven children. One died in infancy; six survived, and lived to rejoice in the goodness of God, in blessing them with godly and affectionate parents. No mother felt a livelier interest in her children, and, whilst she was affectionate and cheerful with them, she was not blind to improprieties of deportment, nor did she spare rebuke or correction when needed. But that for which they cherish the deepest sense of obligation, is the ceaseless endeavour to train them up in the fear and love of God. Who can estimate the value and influence of maternal instruction and prayer! Most of her children continued to reside with her or near to her, but one son settled at a distance. Her letters to him breathe the spirit of the devoted and Christian mother. Could space have been allowed for them, numerous extracts might have been advantageously given. Writing to her son, March 1, 1809, she says, "I assure you, my fears have been much excited on your account, for I believe it has been colder than could be remembered by the oldest person in this neighbourhood. But you have been the care of Providence till this period, and I hope my fears are groundless. I have great reason to be thankful, and I am confident you are, for the many hair-breadth preservations you have had, and, as we have received favours more than many others, may we serve the Author

with full purpose of heart, and glorify him as much as possible for creatures possessing a body of sin and death. How it increases my happiness to hear that my son joins the friends of Jesus! What sweetness dwells in the sound! it vibrates through my frame, and causes a pleasure that can be experienced from no other source. If surrounded with the evils of the world, or any thing that is of a distressing nature, whenever I contemplate Jesus—what he has done and suffered for our advantage—every thing of a disagreeable nature is dispelled. Go on; there is every encouragement, let not shame hold you back. Pray for divine assistance, and you will be sure to have it. He is much more ready to give than we are to ask; I am sure I have found it so; I have received answers to my poor petitions, even to a minute. We are not to stand still. There is much work to be done, and little time to do it in."

On recovering from her illness, in 1811, her language was,—“I embrace this opportunity to let you know that I, through mercy, am in a state of recovery. It is my earnest prayer, and I hope it will be that of my dear children and friends, that my life may be spared, to be more devoted to the honour and glory of Him from whom all our blessings flow.”

April 24, 1811. Speaking of a near relative, aged 85, supposed to be on his death-bed, she says, “I am glad to hear that his frame of mind is such as gives hope of his eternal salvation. He says, that the ground of his dependence is Jesus Christ, and if that is the case, ‘the soul can ne’er be lost.’ God grant that we may every one of us build upon that rock; then, though storms arise, we shall remain in safety, and the Christian lives

below his privileges, when he has not a certainty of it in his own mind. It is not every one’s experience, and the Christian may be equally safe, even should doubts cause distress. How happy am I that so many of my children are walking in the ways of peace, and from an evil world, to that of an eternity of happiness! I hope and trust I shall yet live to see them all walk in the same path.”

A few years afterward, she had the pleasure of knowing that all her children were in church-membership; and, on one occasion, the six children, and two added by marriage, had the satisfaction of uniting with their parents at the sacramental table; whilst to the parents it was a season of devout joy scarcely to be surpassed short of the union and communion of saints in the upper temple.

During her last illness, the prevailing sentiment was, “What should I now do without Christ?” Though she had her season of bodily distress, and felt depression in the anticipated separation from those who were near and dear to her, yet her faith remained unshaken, and as in the case of her venerable husband, the closing scene was peace. “There was great similarity,” says her eldest son, “between her last few hours, and those of our other good parent—no movement—no groaning—the breathing growing weaker and weaker till it ceased.”

She died in the house in which her father resided on going to Wem, and where she had continued to live after her marriage, with only a short interval when the parents and elder son temporarily exchanged habitations. A house, memorable as having been one of only a very few buildings saved in the great fire at Wem, March 3, 1677.

Home Chronicle.

SPECIAL NOTICE TO WIDOWS.

Applications not yet made for assistance at the approaching distribution of profits to the Widows of Evangelical Ministers, must be forwarded to the Editor, at the Publisher’s, without a moment’s delay.

MEMORIALS OF THE DEPARTED.

To the Editor of the Evangelical Magazine.

I am now going to give you a brief sketch of a character whose history is very differ-

ent from those I have formerly sent, but perhaps may be more useful. I refer to a Mr. Robert Watt, of Edinburgh, the only individual in Britain, that I recollect, who suffered death for high treason during the

political turmoils of what may be called the last revolutionary age. But before proceeding to his case, it may not be deemed unsuitable to premise something concerning the state of things in the times in which he lived, which may not be very familiar to your youthful readers.

It was during the early period of the French Revolution, an event which was so filled with remarkable occurrences, that it attracted the attention of the whole civilised world. The effect it had on the population of Britain was great; in part, arising from their being our nearest neighbours, as a house on fire next door alarms us more than one a mile off. There was among them for a time what may be called a succession of tremendous volcanoes, constantly bursting forth, causing thousands of the timid to tremble, and which actually led many families seriously to consider to what part of the globe they could most easily flee for refuge from the storms which they thought they saw collecting around them.

Two books were published about this period, in cheap forms, which spread French principles like wild fire all over our country. Their titles were, "Rights of man," and "Common Sense;" in which the author attacked the British constitution, holding it up to ridicule, as full of absurdity; and such was his winning and plausible style, that even thousands of Barnabases were carried away by his doctrine. France began to be admired, commended, and their peculiar phrases almost universally imitated. I remember it became quite common when two friends met in the street, to salute each other as citizens, saying, "Good morning, citizen," or, "Citizen, how do you do?" Through those two books, the mass of the people, who had been living contentedly under the British constitution, nay, boasting of their freedom, began to find out they were slaves, though they had never felt their slavery before; and I knew persons who sadly complained of our heavy taxation, who did not contribute, in direct taxes, as much as would purchase to His Majesty, as one said, a pair of drumsticks. Hardly a company ever met to dinner or tea, but the imperfections of the constitution were discussed from the beginning to the end of their meeting. The injurious tendency of this to the souls of the pious, was very great.

When the French Convention proclaimed war against all crowned heads, and offered assistance to any nation who wished to throw off their yoke, I believe a great majority of the people of this country would have welcomed a French army on their shores. I remember when the news of earl Howe's victory over the French grand fleet,

which was the first battle, that war, between the British and French navy, there was a general gloom perceivable in the countenances of most persons you met in the street. It was amazing that so many sober, thinking persons, could suppose that such unprincipled ruffians as then ruled France, could have any intention or desire truly to ameliorate their circumstances; but many of us were carried away by their dissimulation.

The first thing that sobered the minds of many of our population to discover the fallacy of French philanthropy, was the unheard-of number of executions, daily, in Paris and other parts of France, of persons of all ranks who were guillotined, on the pretence of being enemies to the republic. Lists of from sixty to eighty persons, thus put to death, and sometimes more, often appeared in a single newspaper. The second was, their treatment of Holland, which they invaded as enemies *only to the Stadtholder*, but as friends to the people: to deliver whom from the tyranny of their prince they had professedly come amongst them. If universal spoliation, the seizing of all that persons had to lose, were proofs of friendship, then were the French the best friends who ever visited the Dutch people. We were surprised to hear of this fact; but to expect the French armies would act otherwise, showed our ignorance of human nature. A third thing was, their attack upon Sierra Leone, and effecting its complete destruction; a settlement on the coast of Africa, erected and supported by humane persons in England, entirely for the benefit of oppressed Africa, to prevent their being dragged into slavery, and to introduce improvements amongst them. The fourth occurrence, which had a powerful influence, especially on professors of religion in the northern parts of the island, was the case of Robert Watt, whose mind had been poisoned by the political squabbles of those days.

He was a kind of insulated being, like one who had fallen from the clouds in the night time; for his most intimate acquaintance knew not whence he was. An excellent family, with whom he had lodged for some years, told me that he was so close a man that, while he was with them, they never knew how he lived, nor of any relations he had, except a kind of whisper that he was the natural son of some member of Parliament. However, he was considered a pious man by his acquaintance, and was long a regular member of what in those days were called Fellowship Meetings. Such meetings were composed of a few Christians, who met weekly in some private house for prayer and Christian conference. Of such

a meeting Mr. Watt was a regular and respected member for some years. The fierce political contentions which the French revolution and the writings of Tom Paine introduced among professing Christians, it was thought, caused the zeal and love of many to wax cold; and real, vital religion became ready to die in many bosoms. Poor Watt was thought to have suffered much in this way, though he acted in general behind the curtain, never appearing prominent at any political meeting.

At that time, a public meeting of the admirers or real friends of the British constitution were invited to assemble in the Goldsmiths' Hall, Edinburgh. Many attended, when it was resolved, that all who were willing to spend life and fortune in support of the government should give a pledge of it by signing a paper to that effect. Among many others, Watt signed that paper, which was soon published in the newspapers. On reading it I was surprised at finding his name in the list of subscribers; suspecting his sincerity, I told him so when he called a few days after, and seriously asked him if he was actually willing to part with all his property, and even risk life in support of the British Government? With a smile he said, "I do not think I should." "Then, Sir," said I, "you are deceiving the government!" After some time sitting pensive, he said, in a very serious tone of voice, without looking me in the face, "They are arming at Perth." On hearing this, I was much agitated, and told him I had hoped it would never come to that, but that an increase of our liberty would be obtained in the legitimate way; viz., by petitioning Parliament. Observing my alarm, he said, "I only heard of it, I am not sure that it is so."

A short time after this, a manufacturer failed in Glasgow, whose creditors learned that some of his property had been sent clandestinely to Edinburgh; on which messengers were despatched to that city, if possible to trace out the goods. Amongst other acquaintances of the debtor, they searched the house of Watt, and during the search, they found a press full of iron pikes. On inquiring the use of them, Watt said they were intended for railing. Suspecting something worse, they carried him before a magistrate, who, after examination, committed him to prison.

It was soon discovered that many persons had entered into a regular conspiracy to overturn the existing government, and that they were to commence their operations by seizing the castle of Edinburgh, which they were to effect by setting fire to several houses in the city, in the night time, when they expected the military would hastily

march out of the castle, and the banded conspirators would have nothing to do but to march in, shut the gates behind them, and take possession of the fortress. A madder scheme than this had never been concocted by any bedlamites in the whole world; for, supposing they had succeeded, the taking of that castle would have had no more effect on the wheels of government, than the breaking of the wheels of a mail coach; and, likewise, they could have been starved out in less than a month!

When the incarceration of Mr. Watt, and the charges against him, became generally known among the good people in the town, they were like persons just awoke from a stupor, and no doubt was followed, in many cases, with great searchings of heart. They were all shocked at the plan of the conspirators, and the blood that must have attended its execution.

At length his trial came on, when disclosures were made which surprised many. He had offered himself to the Lord Advocate, (who is the public prosecutor,) professedly from his attachment to the government, to be a spy upon the movements of the reformers, but it came out that he had received on one occasion twenty pounds to assist him out of some difficulty; it also appeared that at their secret meetings, he was the chief proposer, promoter, and urger of all their schemes. The jury brought him in guilty of high treason, and he was condemned to be hanged, and his head cut off, in six weeks. Such was the dread that a rescue would be attempted, that he was kept prisoner in the castle, instead of the ordinary city prison.

Soon after his condemnation I addressed a letter to him, expressing my regret at his fall, endeavouring to convince him of the greatness of his guilt, and pointing him to the great atonement made by the Son of God, as a refuge still left open for him to flee unto, and particularly noticed his having united with a church of Christ, in commemorating the death of Christ, the very Sabbath before his plots were discovered, and asked if he did not think he had then eaten and drank judgment to himself. He soon returned an answer, which I have not been able to discover among my papers, to which I replied, and received the following answer:—

(To be concluded in our next.)

TO THE FRIENDS OF THE LONDON MISSIONARY SOCIETY.

DEAR FRIENDS, — The committee of Spring-hill College, Birmingham, have of-

ferred to educate two students for the above society gratuitously; and to educate any others for twenty-five pounds per annum each; and this offer has been accepted by the Directors, who have sent two, who are pursuing their studies to the entire satisfaction of the committee. As a resolution was passed at the last annual meeting, to raise the income of the society, it has struck me, that a few opulent friends, and a few large congregations, can very easily provide means for the education of all the missionary students, which would be a great relief to the funds of the society. I appeal, in the first place, to the opulent Christian; and ask him to give twenty-five pounds per annum, found a scholarship bearing his own name; and give notice to the Directors, that as soon as they can recommend a candidate he will appoint him. I appeal, in the next place, to the deacons and members of churches, and ask them to follow the example of my own friends. On Monday evening last, at our prayer-meeting, I proposed to them to found a scholarship for a missionary student, to be named "*The Birmingham Ebenezer Scholarship*;" they immediately determined on doing it; and I have informed the Directors that they may send a candidate as soon as they please, and he will be appointed under the sanction of the committee. The college session will re-open in September next; and I hope that then there will be some practical proofs, that this appeal has not been made in vain.

With great respect, yours,

T. EAST.

Birmingham, June 14, 1839.

HIGHBURY COLLEGE.

The examination of the students in Theology, &c., to which the subscribers and friends are invited, will take place at the College on Tuesday morning, July 2nd, at ten o'clock precisely; and the Annual Meeting will be held in the evening of the same day, at Islington Chapel, (near the Church,) at half-past six o'clock, when the Rev. J. Stratten will deliver an address suited to the occasion. After which the Report of the Committee will be read and other business transacted.

We have much pleasure in announcing that Highbury College has obtained, in addition to the services of the Rev. Dr. Henderson, Theological Tutor, those of the Rev. J. H. Godwin, of Norwich, as Resident Tutor, with the departments of Mental Philosophy and Mathematics, &c., and

those of Mr. W. Smith, of University College, as Classical Tutor.

PROVINCIAL.

VENTNOR, ISLE OF WIGHT.

We would again remind our Christian friends of the ordination of the Rev. William Warden, A.M., at this beautiful spot, on Wednesday, July 10th. The Rev. J. A. James, the Rev. Caleb Morris, and the Rev. Dr. John Morison, are engaged to take part in the service.

We do not know any little cause more needing, or better deserving the friendly aid of Evangelical Christians of every name. Assistance at the present moment will be peculiarly acceptable.

ANNIVERSARY OF CHESHUNT COLLEGE.

The Forty-seventh Anniversary of this Institution will be held at the College Chapel, Cheshunt, on Thursday, July 4th, when two of the students will deliver orations on given subjects. After which a sermon will be preached by the Rev. E. N. Kirk, of the United States. Service at half-past ten. Refreshments will be provided under a marquee in the grounds of the college.

STUDENTS OF CHESHUNT COLLEGE.

THE annual classical examination of the students at Cheshunt College took place on Wednesday, April 24, 1839, in the presence of several of the trustees, and other friends of the institution. Dr. Stroud in the chair.

After prayer and psalmody, a report of the studies pursued in this department was read by the classical tutor. The students were then orally examined in the following books, and also gave extemporaneous answers, in writing, to written questions concerning them. In Greek, the third chapter of the Epistle to the Romans; the Euterpe of Herodotus; and the first book of the Anabasis of Xenophon. In Latin, Horace's Art of Poetry; the sixth book of Virgil's *Æneid*; and the fourth book of *Cæsar's Commentaries*. In English two themes were read, and a course of lectures on expression, or composition, delivered by the classical tutor, was the subject of inquiry.

At the conclusion of the examination the following testimonial was given by those who conducted it:—

“The examiners are pleased with the proficiency evinced by the students, especially when it is considered that the majority of them have not been more than two years in the College; and are satisfied that much attention has been paid to their classical pursuits, both by themselves and their tutor. The exercise in the Greek Testament was particularly entitled to approbation; and the Examiners earnestly hope that this branch of study will always be cultivated with zeal and assiduity, on account of its peculiar importance to the Christian minister.

(Signed) WILLIAM STROUD, M.D.
ROBERT REDPATH, A.M.
JOHN BICKERDIKE.”

NEW CHURCH.

An interesting and delightful service was held at Wrington, Somerset, on the Sabbath of the 21st of April, at the formation of a Christian church of the Congregational order, on which occasion two suitable and impressive sermons were preached by the Rev. Samuel Brown of Long Ashton, who, in the afternoon, assisted by the Rev. W. Dennis, the pastor of the place, administered the ordinance. The church consists of nineteen members. The present prospects are cheering, and a brighter day appears to be dawning on this long dark and discouraging part of the vineyard.

ORDINATION.

On Tuesday, April 23rd, 1839, Mr. R. Goshawk, of Highbury College, was ordained to the pastoral office over the church and congregation assembling in Union-street Chapel, Leek, Staffordshire. The Rev. J. W. Newnes, of Stone, commenced the morning service by reading the Scriptures and prayer. The Rev. J. Edmonds, of Shelton, gave a lucid statement of the nature of a Christian Church. The Rev. J. Chalmers, of Stafford, asked the usual questions. The Rev. J. Gawthorn, of Derby, offered the ordination prayer. In the evening, the Rev. J. Gawthorn commenced the service by reading the Scriptures and prayer. The Rev. R. Halley, D.D., delivered a very impressive charge to the minister; and the Rev. J. Griffin, of Manchester, preached an excellent sermon to the people. The Rev. Messrs. Chambers,

of Newcastle; James, of Cheadle; and Corbin, of Derby, engaged in other parts of the service. It was a day of deep interest and spiritual profit.

TRIBUTE TO MINISTERIAL FIDELITY.

To the Editor of the Evangelical Magazine.

SIR,—I was much pleased with reading an article in the Magazine for May, headed, “On Inconstancy of affection towards Christian Pastors,” and induced, from the reading of it, to send you notice of a public meeting, held in the Independent Chapel, Cleckheaton, near Leeds, on the evening of May 2nd, for the purpose of presenting to the Rev. James Scott, minister of the aforesaid chapel, a splendid silver tea-service, a silk gown and cassock, and cushions for the pulpit, as a tribute of respect and esteem. He has laboured with great success and general approbation at Cleckheaton for upwards of a quarter of a century, and never, during the whole of his labours, was there so much good doing as at the present time. A great number of the members are roused to a measure of zeal and activity unknown to them before. Many of the congregation appear to be solemnly concerned for the glory of God and the salvation of their souls.

The originators of the above-named tribute of respect to their esteemed pastor were anxious to ascertain the enduring affection of the people of his charge, and to their honour upwards of 800, old and young, contributed their mite towards the purchase; thus showing that though he has laboured amongst them for so long a time, they are not vacillating in their affection towards him, but that he lives in the hearts of his people, and enjoys their confidence and attachment. This mark of attachment will, no doubt, encourage him in his important duties, and make him more fervent in his supplications at a Throne of Grace for the conversion of the souls committed to his care. They have not forgot the duty towards ministers of the Gospel inculcated in the New Testament, “Know them that labour amongst you, to hold such in reputation; and to esteem them very highly in love for their work’s sake.” Hoping you will insert this in your next number, and that it may be a means of encouraging other churches to show their unabated attachment to their pastors,

I am, Sir, yours truly,

A. G. C.

WESTON TURVILL, BUCKS.

A new chapel was opened in this village, May 30, 1839, to be occupied by the neighbouring ministers. On that occasion three sermons were preached. That in the morning, by the Rev. J. Hyatt, of Stokenchurch; that in the afternoon, by the Rev. J. Payne of Chesham; and that in the evening, by the Rev. C. Gilbert, of Islington. The congregations were large, and a very considerable interest appears to be excited among the inhabitants.

OPENING OF SHEEP-LANE CHAPEL, NEAR WOBURN, BEDS.

The above chapel was opened on Wednesday, the 24th of April, 1839, when one sermon was preached in the afternoon at Sheep-lane, and another at the Independent chapel, Woburn, by the Rev. George Clayton. The services were impressive, the collections good, and these, added to what had been before most liberally contributed, will remove any anxiety relative to the expense for the erection of this little building.

A brief notice ought to be given of this way-side chapel. Nearly ten years ago did one, in humble life, commence the blessed work of instructing the young on a Sabbath-day on this desolate and benighted spot;—for seven long years, be the weather foul or fair, did this philanthropist, after the hard week's labour belonging to agricultural employ, every Sunday leave his village and his home, and wend his way a distance of three or four miles, to this dark spot; alone, did this humble, yet devoted man, commence and carry on this benevolent work; he gathered together the rude offspring of a rude and neglected peasantry, and by teaching the child, the parent, in the course of time, began to listen; and by sowing the seed of knowledge in this young ground, its influence communicated to ground which had long lain fallow—ground long neglected, and on which nought but brambles, briars, and thistles were seen—ground on which not even the culture of civilization was visible,—on this wild and sterile spot did this first labourer commence by scattering the seed of knowledge in the minds of the young, and, “though it may be buried long in dust, it shan't deceive our hope,” and we feel assured the voluntary labour of love of this poor husbandman shall be followed by a harvest, blessing both the eye of the sower and the hand of the reaper. Some time after his commencement a small room in a mud-wall cottage was used for public instruction, and some kind Christians out of Buckinghamshire attended on the Sabbath and preached the word of life to these way-side villagers. Last year it was found

it could not longer be so supplied, and being debarred by distance even the instruction of their parish church, the minister and congregation worshipping at the Independent chapel, Woburn, thought it their duty to take this little cause under their care. The kind liberality and well-known tolerancy of his Grace the Duke of Bedford has afforded a noble example to the friends of education; and as this little place of instruction was commenced in the most catholic spirit—has been contributed to by Christians of all denominations—so it is hoped this spirit will be handed down unimpaired—that neither the bitterness of religious faction, nor the taint of sectarianism, will poison or vitiate this little spring of salvation; but long may its fertilizing effects be seen and felt, and to generations yet unborn may it continue to run, with peace and healing in its flow.

NEWPORT PAGNELL EVANGELICAL INSTITUTION.

The Twenty-seventh Anniversary of the above Institution was held, according to the following arrangement, on Wednesday evening, May 1st. The Rev. J. Bennett, D.D., preached at Broad-street Meeting-house, on “The claims of the future ministry on the churches of Christ.”

The following services were held at Newport Pagnell:—

On Monday, May 13th, the examination of the students took place; on which occasion, the Rev. E. Henderson, D.D., presided. The following is the report of the examination:—“Having this day attended the examination of the students of the Newport Pagnell Institution, I have great pleasure in stating, that, in the different departments in which they were examined, they evinced a diligence and ability which reflect great credit on themselves, and on their tutors, by whom their studies are conducted. They read, at the option of the chairman, portions of Cæsar, Virgil, Cicero, Tacitus, Horace, Herodotus; and in the *Cædipus Tyrannus* of Sophocles. Essays were read by the four senior students, on subjects connected with mental philosophy, which discovered at once depth of thought, and accuracy of reasoning; and the answers given to the questions proposed on biblical criticism, and mental philosophy, were very satisfactory.

E. HENDERSON,

Chairman.

Newport Pagnell,
May 13, 1839.

On Tuesday evening, May 14th, the Rev. W. Spencer, of Holloway, preached from Eph. i. 20, 21.

On Wednesday morning, at seven o'clock, a prayer-meeting was held, to implore the divine blessing on the institution. At eleven o'clock, the Rev. J. Clayton, A.M., preached from Acts xi. 13, 14. At three o'clock the annual meeting of the institution was held; when Thomas Piper, Esq., the treasurer, was called to the chair; and the meeting was addressed by the Rev. Messrs. Bull, Clayton, Castleden, Gilbert, Harry, Morris, Spencer, Wayne, and Wilkins; also by Henry Bateman, and John Foster, Esqrs.

An appeal on behalf of this valuable institution will shortly be made to the religious public, as its annual income is nearly two hundred pounds below its expenditure.

KENT ASSOCIATION.

The Forty-eighth Annual Meeting of the Kent Congregational Association will be held (D.V.) at Greenwich Tabernacle, on Tuesday and Wednesday, July 9th and 10th. The Rev. Samuel Raban, of Marden, will preach on Tuesday evening; service to commence at seven o'clock. The Rev. Benjamin Slight, of Tunbridge Wells, will preach on Wednesday morning; service to commence at eleven o'clock. The annual public meeting will be held on Wednesday evening; chair to be taken at half-past six; when the report for the past year will be presented, and the general business of the association transacted. The ministers are requested to meet on Wednesday morning, at nine o'clock.

The Annual Meeting of the Kent Auxiliary to the London Missionary Society will be held at Ebenezer Chapel, Chatham, on Monday evening, the 8th; and that of the Kent Union Society, for the relief of aged and infirm ministers, and widows and orphans of ministers deceased, will be held at Greenwich, on Tuesday afternoon. Chair will be taken at four o'clock.

GLOUCESTERSHIRE CHRISTIAN UNION.

A society was formed in the county of Gloucester in 1836, denominated the Gloucestershire Christian Union. Its nature and objects will best be understood by quoting its first two rules:—1. "That all ministers holding the doctrines of the Trinity—atonement by the death of Christ—the necessity of the Holy Spirit's influence to renew and sanctify the sinner—and the immutable obligation of the moral law as the rule of their conduct, shall be eligible as members of this society." 2. "That the objects of this society be the personal improvement of its members both as Christians and ministers—the promotion of bro-

therly kindness and charity among themselves and their churches—the interchange of friendly offices, and the general diffusion of the gospel, especially within the limits of the county." The immediate object of this communication is to notice a highly-important arrangement which was fully completed at the last meeting of this society. For this purpose I quote an extract from a circular which was addressed by the secretary to each member of the union:—"At the last meeting of the Gloucestershire Christian Union the important subject of out-door preaching in the towns and villages of the county was introduced. You may be aware that in London, South Devon, Worcester, Lincolnshire, &c., efforts of this order have been made with very great success; and it has been thought that by such a union as our own such a plan might be advantageously pursued. It was suggested at the last meeting that the county should be divided into sections, and that two brethren, a Baptist and Independent, should be appointed to visit each section during the out-door preaching season. By this means it was hoped thousands who never hear the gospel, might be brought under its joyful sound, and, by the Divine blessing, a happy revival effected."

A circular was addressed also to the congregations of the ministers composing the union, calling upon them for their aid in this good work.

A meeting of the society was held at Stroud in February last, when 27 ministers were present. Letters were received from several of the members who were unable to attend, but who stated that they were ready to co-operate with their brethren in their endeavours to carry out the proposed plan. A map of the county divided into sections was laid before the meeting, and ere the brethren separated each section had its two labourers appointed to it, with an understanding that at some suitable period during the summer the intended sphere of labour should be occupied. An application was made to the Religious Tract Society for a grant of tracts, to which the committee liberally responded, with an expression of the pleasure they felt at learning that the ministers of Gloucestershire had united for such a holy purpose. Thirty-eight ministers stand at present connected with the society, and several others, it is expected, will speedily unite.

It is hoped that this statement will lead to the formation of similar unions in other counties, and that the brethren of the different denominations will unite for the diffusion of the gospel amongst the more neglected part of our population.

W. J. Cross, Secretary.

Thornbury, May 14, 1839.

General Chronicle.

A LETTER from Shagdur, the Siberian convert, to Dr. Morison and those in his congregation by whom he is supported as a Native Teacher.

Ona, March 4th, 1839.

My dear Sir,

About fifteen months ago our friend Shagdur wrote you a letter, which I forwarded with a short postscript from myself. It would have been gratifying and encouraging to this brother if a line of acknowledgment had been sent him. Perhaps upon the receipt of this, you will have the kindness, either directly to myself, or through Mr. Ellis, to acknowledge it, and add a word in the spirit of the precept, "Encourage him."

With much esteem, and with cordial wishes and humble prayers for your comfort and prosperity in the work of our common Lord, I remain, my dear sir,

Yours, very sincerely and faithfully,

WILLIAM SWAN.

(Translation.)

To my fathers and mothers, brothers and sisters, beloved in Christ Jesus and become as branches of the tree, the members of the respected Dr. Morison's congregation.

I Shagdur, once lost but now found, once dead but now alive, send salutations, bowing, and wishing you prosperity. Truly the power of God Jehovah of hosts is infinite, and his mercy toward men is great. The power and grace of Christ are wonderful. He still makes the blind to see, the deaf to hear, the lame to walk, the diseased to be whole, the dead to live, casts out devils, and gives the tormented peace and liberty. Thus has Christ, in his mercy, saved sinful me. Ah, what a salvation! what blessedness! To whom shall I make this known? and who, hearing of it, will give praise to Christ? To them who worship idols, who are given up to drunkenness and all manner of sin, who fill their habitations with reveling, scorning and contempt (of the truth)? Ah no! not now, but afterwards they too may hear. You, however, my brothers and sisters, who belong to the flock of Christ, will give thanks for me, and pray for me, while I write a few things of myself.

If a tree of the forest, by the summer heats, or by a wasting fire, or any such cause, should be blasted and wither away, how wonderful it would be should it again begin to put forth leaves and become a living tree! So wonderful has been the mercy of God displayed towards me, who was truly like a blasted tree; a sinner against God, without a thought about Christ; a poor idolater.

Whence then this mercy? My brethren, help me to praise God for it. We cannot now meet; but there is a great river to cross, and beyond it a golden gate; when we have crossed the river and entered through the gate into the city, we shall meet, and unite in praising, and be perfectly blessed. Whence was it that Christ's dear servants, the missionaries, came to Siberia, and made this known to me and others, before the silver cord was loosed, or the golden bowl was broken, or the pitcher was broken at the fountain? Ah! while I live, may I continue cleaving to Christ, and may his service be my chosen delight. To you who assist me in giving my little and weak service to Him, by sending money for my use, I offer my thanks. It is not, however, for my good merely, my beloved brethren and sisters do this, but that the Saviour's name may be magnified among my kindred according to the flesh; and that this may be effected, may Jehovah, the God of heaven and earth, give his blessing. But shall I now say that, assisted by the money you send, I am engaged without ceasing in the work of Christ? Alas! I come far short. Yet, from time to time, I go among my brethren, distributing the word of God, and this I count my happy work. I sometimes meet with opposition, contempt, and ill-treatment, even as Christ forewarned his disciples. Were I to meet with the praise of men, and nothing but encouragement and approbation, that would create suspicion and make me wonder that Christ's words were not verified. But oh, his words are true: and wherever his truth is made known, it will be opposed and his servants persecuted.

I now wish to acquaint you with some of my engagements. I have just returned from a tour of twenty days, having been employed in distributing God's holy book. I shall now write something of what occurred. At one hut I stayed five days; during that time many friends were coming and going. I gave away a number of books, and conversed about the things of God, testifying and reasoning about the vanity of idols. One old man spoke thus, "Friend, where is God? These men-made gods are *here*; but the God made known in your books, *where is He?*" I said, "Dear friend, there is no place where God is not; He fills all things; He is the perfection of all living existence. He is the Creator, the Giver, the Lord of all; but this God you do not worship, and to things of human workmanship you bow down." On my saying

this, the old man, looking upwards said, "O God, look upon me, bless me with this thy book," and approaching a book that was lying near bowed to it. He then said, "Is this God you tell us of, He who has given to me a son in my old age, and made the heart of my wife and my own heart to rejoice?" I said, "It is he." "Well, friend," answered he, "please give my son a new name." I told him it would be vain for him to offer up prayer to the idols which were in his tent on behalf of his son or any of his friends; but told him that he must, in the name of the great God and Saviour Jesus Christ, seek the forgiveness of his sins and leave off all evil." "What is sin?" said he. I repeated and explained the Ten Commandments, adding many words, to which he listened with attention. After saying "Mendy," I went away.

At another tent, where I spent the night, we continued till past midnight in conversation. The tent was full of people. I began at the history of Adam and Eve, and continuing the sacred narrative downwards, they heard with great interest. An old man who caught the meaning of every thing very quickly, explained and made observations to the others as I proceeded. At another tent I found a woman whose son could read; her husband was from home; I gave the boy a copy of the Psalms, and entered into conversation with his mother about her idols, the true God, and the way of salvation. There were idols set up in their tent, but the husband, I learned, was a Shaman. The woman, while we were conversing, rose up and began to prostrate herself before the idols, then turning towards me, she said, "Please put your God's book on my head and bless me with it," adding, "what should we do to be freed from this sinful way?" meaning their Shaman worship. I said, "Do not worship a man like yourself; do not trust in man at all." While I was saying this, as I had not, at her request, blessed her with the book, she took it and put it to her forehead herself. After endeavouring to show her the truth, I departed.

At another tent we spent five days, and there it was a pleasant time. The master of the tent said, "I wish to be always engaged in worshipping God. I have long been unwell, and may not have long to live, I am much afraid of death, for all my prospects beyond it are darkness; but to hear of the true God is very comforting to my heart." Then addressing his wife and children, he said, "Do you understand these things?—Think of them." His wife said, "No; because if we worship the true God we shall have to forsake our idols; and would not that be bad?" The man said, "Not at all; if these idols are no gods, to

forsake them is no matter. I have worshipped them many years, yet find no peace." One day this man entering the tent with a smile on his face, his wife asked him what he had seen, and wished to know what made him laugh. Looking up to heaven, he said, "My heart is glad: you nor any one else can know my heart, but I know it. To worship the true God, and obtain his forgiveness, is not this a great thing?" When some of his relatives and friends came into his tent, he said to them, "Hear from this friend about God; listen to his word." They, however, did not care to hear, and asked their friend if he also wished to be of this religion? If his own gods were bad? He said to them, "If I believe in the true God and worship him, I will be afraid of no man, and will neither conceal it nor be ashamed of it; do not mock me." Although this person may not yet have a right apprehension of the faith of Christ, he seemed to be very decided in his own mind as to which was the true religion, and in his resolution to follow it.

At another tent, one man was very violent against me, saying, "When you are dead the dogs will devour your body; who then will save you? are all the gods and ongoons (spirits worshipped by the Shamans) bad?" I answered, "Friend, I revile no one; but these idols themselves, if they could speak, would testify against you and say, People, do not worship us! we are the workmanship of men's hands, and by God's true commandments it is forbidden to worship images." I said, also, to the man, "Do not think of what will become of my body, but think about what will become of your own precious soul; where will it go? You should be concerned about this." He said, "Well, you speak truth; if the soul is to live for ever, the present time and all its possessions are of no importance. I think if I should hear this word often, my heart would become soft;" and then saying "Mendy," he went away.

Ah, my friends, while I write of these, my brethren, I seem to see them clearly before me; and I wonder if they shall be saved or lost. God is omnipotent, and his word shall not return to him void. For this unite in prayer to Him. And so I bid farewell to my brothers and sisters, of whom I have heard through my dear friends, Mr. and Mrs. Swan. I remain, a partaker of Christ's grace,

Your assisted friend,

SHAGDUR, son of Kenat.

12th day of the middle
month of winter, 1839.
South side of the river
Ona.

MISSIONARY MAGAZINE.



MUSSULMAN MOSQUE NEAR BERHAMPORE.

THE following notice of a peculiarly interesting fact in relation to this Moham-
medan temple, with the just and impressive reflections of which it forms the oc-
casion, has been received from one of the Missionaries of the Society, stationed
at Berhampore, in the north of India :—

“The Mussulman mosque or temple, of which the above is a representation,
is situated at a populous place called Chuna Kalee, about six miles north-east
from Berhampore. When preaching in the neighbourhood, a Missionary inquired
to whom it belonged, and a shabbily-dressed young man was pointed out as the
proprietor. The only part of his dress, seemingly worth sixpence, was a piece of
coarse red flannel carelessly thrown over his shoulders ; and even of this he was
divested when the Missionary saw him next day. Altogether he did not appear
to possess property more than sufficient to afford him a bare subsistence. The
Missionary entered into conversation with him. His father, he said, had built
the mosque, and salaried for its service a reader or expounder of the Moham-
medan ceremonies, and a crier, whose business it was to announce five times
a day to the people, the hour of prayer. Since his father's death, this poor
Mussulman youth has contributed to the support of the two functionaries thus
employed four rupees a month, that is, two shillings a week, which he constantly
pays towards the maintenance of what he conceives to be the religion of God.

“The Missionary conceives it to be his duty to endeavour to give publicity to
this interesting fact among the followers of Jesus, who generously contribute to-
wards the spread of the Gospel throughout the world ; and he accompanies it

with the preceding sketch, that they may compare their own liberality with that manifested by the poor follower of the false prophet. Shall Mussulmans excel Christians in self-denial, and devotedness to what they respectively conceive to be the cause of God? Oh, let it not be said! Mussulmans believe—at least all with whom the Missionary has conversed—that all their liberality, fastings, and prayers, cannot exempt them from the punishment of sin; that all their exertions to avoid temptation, to resist sin, to obtain the intercession of Mohammed, to live a holy life, and to secure the favour of God, will not prevent Hadjraël* from beating them at death with iron clubs until they confess their sins; after which they believe they will be sent to hell to suffer adequate punishment for their transgressions, and all their failures in duty. And yet with the prospect of enduring the pains of hell for a longer or shorter period before entering heaven, this young deluded Mussulman devotes a large part, perhaps one-fifth, of his whole property to the support of his religion. Oh, let Christians blush, who profess to believe that “there is now no condemnation to them who are in Christ Jesus,” and yet consider they have done their duty, when they have given only of their superfluities to the cause of the Redeemer, and never denied themselves a single comfort of life for the sake of those who are perishing for lack of knowledge!”

DESTITUTE CHURCH AT HANOVER STATION, BERBICE.

WHEN the Directors received the deeply distressing intelligence of the death of their devoted brethren in Berbice, the Rev. John Wray and the Rev. James Howe, it became their duty to bring the state of the churches and congregations, left destitute by these afflictive bereavements, under the notice of their brethren of the ministry in England, and to invite communications from any amongst them suitably qualified to act as successors to those honoured servants of Christ whose names have been just mentioned.

As the result of the appeal then made, the Rev. H. S. Seaborn and the Rev. James Edwards resigned their pastoral charges in this country, and went forth to break the bread of life to the flocks in Berbice, whose circumstances at that time made so strong a claim on the sympathy and self-denying compassion of the British Churches. Mr. Edwards entered into the labours of the departed Howe in June 1838, delighted with the prospects that lay before him among the affectionate, generous, docile, and pious people of Hanover. But at an early period he was grieved to find that his constitution was not adapted to the climate of the country, and that he could cherish but little hope of being able to continue there for any lengthened period. The apprehensions felt on this head were speedily confirmed, for not more than six months elapsed when, from increasing indisposition, he found that no alternative remained but that of abandoning his delightful field of labour and returning to his native country. Mr. Edwards has arrived in England and the station at Hanover is again destitute.

With respect to the general character and condition of the people, the amount of duty which would devolve on a Christian pastor labouring among them, the prospects of eminent and peculiar usefulness by which he would be encouraged to the exercise of his best and holiest energies,—on these and other points of inquiry, full and explicit information will be readily supplied, in connexion with the object of the present statement. Ministers of Christ are now earnestly invited to consider the strong claims of this destitute church and congregation on their personal devotion and consecration, and from any whom the Lord may graciously dispose to go forth on the mission of love and mercy, thus opened in his providential arrangements, the Directors will be happy to receive communications.

In justice to Mr. Edwards and their own feelings, the Directors cannot close the present appeal without bearing honourable testimony to his character as a minister of the Lord Jesus Christ; nor can they omit to declare their full conviction that nothing but the cause already stated led him to relinquish the important post in Berbice, on which he had so recently entered. This testimony is amply corroborated in the sentiments expressed with reference to Mr. Edwards by the brethren of the Berbice Mission, to whom, as well as to the people at Hanover, the Directors have rejoiced to learn he became greatly endeared during his brief stay in that country.

* The Angel of Death.

SPECIAL GENERAL MEETING OF THE LONDON MISSIONARY SOCIETY.

A PUBLIC MEETING of the members and friends of the Society, was held in Exeter Hall, on Tuesday the 4th of June, according to previous announcement, for the purpose of receiving to the protection of the Society, and the sympathy of the religious public, six Christian Refugees from the island of Madagascar.

The full and explicit statements embraced in the appended report of that meeting, with regard to the painfully interesting circumstances under which the brethren and sisters from Madagascar have reached this country, and their resistless claims on all the friends of Christ, as suffering members of his body, obviate the necessity for any explanatory remarks on these topics in addition to the report itself, which will amply repay an attentive perusal. The subject is left to make its own unassisted impression on the minds of our readers, and that impression cannot fail to be of a deeply solemn and affecting kind. It will, however, receive a grateful relief from those vivid prospects of future prosperity and blessing to which the present deep sufferings of the persecuted and scattered church in Madagascar must be viewed as the undoubted harbingers.

The tone and spirit of the meeting itself were such as to form a distinct promise of better days to this now desolate country. Never have the churches, assembled in their Missionary character, more strongly exemplified than on that occasion the reality of the sympathies which unite them with their divine and exalted Head. The presence of the persecuted and the exiled, blending with the remembrance of the martyred, appeared to produce impressions which must powerfully operate, when diffused throughout the country, to bury in oblivion all sectarian differences, to bring the several divisions of the Christian army nearer and nearer to the source and centre of their strength, and, uniting them into one harmonious body, to invest it with that moral energy, that self-sacrificing spirit, which it alone needs, as an instrument in the hands of God, to bring all nations to the obedience of faith.

At the appointed hour, the Treasurer and Home Secretary, with a number of the Directors, came on the platform attended by the friends from Madagascar, who were placed on the right and left of the chair. On their appearance they were cordially greeted by the great multitude of Christian friends who had assembled to receive them, and who evidently rejoiced in the opportunity then afforded of extending to these faithful followers of the Saviour the right hand of fellowship, thus receiving them to their love, and sympathy, and protection.

The Rev. David Johns, the devoted Missionary who has brought them to this country, was also present.

Thomas Wilson, Esq., having been called to preside, part of the 80th psalm, commencing

"Hast Thou not planted with thy hands,
A lovely vine in heathen lands?"

was sung; and the Rev. John Campbell, of the Tabernacle, implored the Divine presence and blessing.

The CHAIRMAN then rose and said,—We are met on a very interesting occasion. It is to receive under the protection of the Society—and to elicit your sympathies and prayers on the behalf of these six Christian Refugees who have fled for their lives from Madagascar. We may indeed sing of mercy and judgment. These persons furnish a demonstration that the Gospel of Christ is

the power of God to salvation to every one that believeth. We find that in all countries the great point of attraction is the Cross of Christ. But we also have a proof of that Scripture which says, "Those that will live godly in Christ Jesus shall suffer persecution." The Queen of Madagascar has determined to suppress Christianity in her dominions. She is endeavouring,

under the influence of the prince of the power of the air, to prevent the Gospel of Christ from extending in her dominions. But it is not in her power effectually to oppose the progress of the Gospel there. There is one encouraging circumstance of which you will hear more by and by; it is that the number of converts has been doubled since the persecution began. This proves that the blood of the martyrs is the seed of the Church. I have no doubt that your feelings will be greatly excited on the present occasion. When we look round and see these Christians from a foreign country, it reminds us of that passage of Scripture, "They shall come from the east and the west, from the north and the south, and shall sit down with Abraham and Isaac and Jacob in the kingdom of God." I will not detain you longer. You will hear a very interesting account of their profession of faith in Christ, of their love to him, and of the sufferings they have endured in his cause. This will be brought before you through Mr. Freeman, who was a Missionary there, and who will interpret the questions which may be put to these converts. We hope we shall have the presence and blessing of God with us, and shall have reason to say, "It was good for us to be here."

The Rev. J. J. FREEMAN then came forward and said,—In the arrangements which have been made by the Directors for conducting the business of the morning, it has devolved upon me to place before you a brief account of the present state of Madagascar, in reference to that persecution which has driven to our shores the Christian converts who are amongst us on the present occasion, and to state the circumstances connected with their escape from their own land and their arrival here. After having made this brief statement, I am to introduce the individuals to our Chairman, who will then receive them in the name of the Society, and in your presence as witnesses, and as sympathising with them in their sufferings, while at the same time we express the joy we experience in having them among us as proofs of what the grace of God has effected in that island. It may be desirable to put you in possession of the state of things in Madagascar at the moment when the persecution broke out, in order that you may more distinctly apprehend the contrast between that and the circumstances which have supervened. It is now rather more than four years since the direct persecution of the Madagash government against Christianity commenced. There had been previous indications of opposition to the ordinances of Christianity. But it was not till about that period [March 1835] that the Queen published her edict,

making the profession and the teaching of Christianity in any way a capital offence. At that time the prospects of the Mission appeared to be highly satisfactory and encouraging. There were about 5,000 children enrolled in our mission schools, and some few thousands of the natives, including a vast multitude of adults, were also, by their own voluntary application, acquiring the art of reading, so that many thousands had become capable of perusing the Holy Scriptures, which were in circulation amongst them. Two places of worship had been erected, and were well filled with native congregations. About 200 natives had submitted to the rite of Christian baptism, nearly all of whom were received into Christian fellowship. About 20 meetings for prayer were established by the natives themselves in their respective houses in various parts of the capital and the immediate vicinity. Nearly the whole volume of the Scriptures was translated, revised, printed, and put into circulation; but especially the New Testament and the book of Psalms. In these labours we were abundantly assisted by the kindness and munificence of the British and Foreign Bible Society. During this state of things the Queen published her edict, a copy of which has been circulated in this country. At the time of the suppression of Christianity, all who had made a profession of it fell under the condemnation of the severe measures of the Government. Several hundreds of officers in the army were reduced in rank, and the whole of those who had voluntarily acquired the art of reading, and attended our chapels, and especially those who had instituted voluntary prayer-meetings, were placed under penalties; so that, perhaps, from 2,000 to 3,000 natives suffered at once in consequence of the publication of that edict against Christianity. The first direct measures of persecution fell upon that eminent woman, of whom we have all heard with the deepest feelings of sympathy—Rafaravavy. She had been a convert prior to the suppression of Christianity. Previous to her conversion she was a most devoted idolater—one of the most zealous of the zealous there in sustaining the worship of idols; and it is well known that often she and her relations, in their attachment to idolatry, had sacrificed not merely the comforts and conveniences, but even the absolute necessities of life. At the moment when a meal of rice has been wanting in the house, the money required to purchase it has been actually paid for the support of idol worship. Brought under the influence of the Gospel through the medium of conversation with a native believer, the inquiry was awakened in her heart how she might escape the broad road,

walk in the narrow path, and obtain eternal life. Brought afterwards into immediate connexion with the Missionary, we have reason to believe that the heart of the savage was changed by the grace of the Holy Spirit. She then became one of the most zealous converts; she obtained one of the largest houses she could in the capital, for the purpose of instituting a prayer-meeting. We have attended there on various occasions. By her simplicity, fervour, and consistency, she became the means of inducing the regular attendance of many on the means of grace. This awakened the enmity of some around her, and three of her own servants accused her to the Government. She was charged with encouraging meetings for prayer, having the Scriptures in her possession, and keeping holy the Sabbath-day. At that time her person and property were valued, and a fine imposed to half the estimated amount. Her father, who was not a converted man, filled with indignation against the servants who had accused her, put them in irons. The moment she was released her heart cherished a burning desire to become the instrument of their conversion; she obtained a house at some distance from that in which her father lived, for the very purpose of having them immediately under her care, direction, and instruction. Her earnest and persevering efforts were devoted to effect the conversion of her accusers. She prayed with them, she wept over them, till at last they wept for themselves, and confessed, "We thought there was something in this religion, when we saw you, instead of reproaching, pitying us; and now we begin to feel in our own hearts what this religion is." There is reason to hope that two of these servants became savingly converted to God by her means. One of them has since been subjected to severe punishment for attachment to the Gospel, and she is not without hope that the whole three have become lovers of the Saviour. After this she was again accused, with several others, of continuing to read and pray; in consequence of which her house was stripped of its contents, and she herself was put in irons. Her friends were apprehended, and Rafaravavy was ordered for execution simply because she retained her profession of faith in Christ. It was declared publicly that she had been put to death, and the news reached us that she had suffered martyrdom. In the providence of God, however, it occurred that on the very night preceding the morning on which she was to have been led forth at cock-crow to be executed, an alarming fire burst out in the capital where she was prisoner. The confusion became general; the soldiers who had her under guard, and the very executioners, forgot at the moment

their duty, and the order for execution remained in suspense—not countermanded by higher authority, unless it was that of Him in whose hands are the issues of life and of death. Two or three days passed away amidst this confusion, and during that time another eminent woman uttered boldly her sentiments on behalf of Christianity. They were conveyed to the Queen, and upon her head the indignation fell. She was led forth to the place of execution, and died there a believer in Jesus, pleading with God for the conversion of her beloved country. Rafaravavy, who was then in irons, was kept in that situation for five months, unable to move a single inch day or night. Five soldiers were appointed to guard the house where she was kept, but even there the desire of converting others to God never forsook her. She seized moments for conversing with one of her guards, and there is reason to believe that her affectionate prayers and counsels became the means of turning his heart to God. After suffering this confinement, she was sold into slavery, first in a private house, but as that was not deemed a sufficient disgrace, it was ordered that she should be taken into the most public part of the capital, and there, under the eye of all her friends and relations, sold publicly into slavery. She counted it a high honour to suffer shame for the sake of Christ. But again she was found ere long attending at a meeting for prayer, and a young man was accused of having permitted her to meet at his house. That young man was apprehended. He had been one of those, and I believe the only one of the Christians, who ventured to attend the martyrdom of the first female put to death. He returned from that scene with a heart prepared to yield his life to God, if called upon to do it. He was the next martyr. He fell on the same spot. He supplicated the executioners, before the spear was plunged into his heart, to allow him a few moments to commit his soul to the hand of Christ. The very executioners, hard-hearted men as they were, granted his request. He knelt down on the spot where he was to die, lifted up his heart in prayer to God for the Queen, the Government, his fellow-countrymen, and prayed that the Gospel might spread and triumph in that land. There are usually four or five executioners, sometimes more. They were about to throw him with violence on the ground. "No," he said, "there is no occasion for that; I have no fear of dying." He calmly prostrated himself on the ground, and the spears transfixed his heart. The Government then sent their officers to the wife of that young man to ascertain who the parties were that had been assembling for prayer at his house; she refused to name them.

It is said that they then threatened torture, and brought their pincers that they might pluck the flesh from the bones. Then they brought hammers, to crush the several joints of her fingers. She was next scourged, and her nails were extracted. It was more than flesh and blood could sustain, though we have reason to believe that she was a pious woman, and we know that she long concealed the names. It has since been to her a matter of grief that she divulged them. The names were carried to the Government, and the parties were brought under fresh accusations. Rafaravavy was among them, and also two young men who are here present. Six of them instantly fled from the capital, and passed about 60 miles across the country to the west, to a village where they knew there were many who loved the Saviour. They were welcomed there. A leading man in the district gave them the right hand of fellowship. "Come," he said, "to me. As long as I have food to eat you shall share it with me; as long as I am safe, you are safe." He concealed them there, and his wife, who sits by us, assisted in their concealment. The soldiers came to the house and searched for those who had fled, and especially for Rafaravavy, for she was deemed the leader of this little band whom neither threats nor spears could induce to relinquish their faith in Christ. She was in the house when the soldiers arrived, and there seemed no possibility of escape; she was concealed behind a piece of matting which the soldiers did not descry, and her life was thus preserved. The soldiers retired from the village, expecting to find her in an adjoining mountain, where it was known that she and others retired to pray. During the absence of the soldiers they were enabled to escape and find refuge in another part of the country, where they were mercifully watched over. They continued there for a few months, till information came of the arrival of the Rev. David Johns on the coast of Madagascar, in the autumn of last year. Communications were made by means of confidential friends, and as soon as they heard of his arrival they travelled by every possible means of secrecy, and arrangements were made to conduct them to the shores of Great Britain, where they might feel that they could worship God, and enjoy liberty. Mr. Johns mentioned their escape among our Christian friends at the Mauritius, and a young man there in the Queen's service, an officer in the army, went among his brother officers, and collected in one day 70*l.* sterling, towards paying the expenses of bringing them from the coast of Madagascar. Thus aided, they safely reached the Mauritius, where they found a number of their fellow-countrymen who had formerly

been in slavery in that land, and had subsequently obtained freedom; with those they mingled their prayers and thanksgivings to God. There is reason to hope that in the Mauritius some of those slaves, now freemen, have become freemen in Christ Jesus. If no other door of usefulness should open, there are one or two of these Madagash friends who are desirous of going back and labouring among their countrymen and countrywomen who are at present working to obtain a maintenance in the Mauritius. Thence they proceeded to Algoa Bay, and were kindly welcomed by the Christians of South Africa, particularly by the Hottentots. The Hottentots received them as brethren and sisters, with intense delight, but there was this difficulty—they could not understand each other's language. However, they devised a medium of intercourse. Each possessed their copies of the sacred volume. The Madagasse found a text, such a chapter, such a verse, "All one in Christ Jesus." The Hottentots turned to their Bibles and found the same chapter and the same verse—"all one in Christ Jesus;" and they mutually expressed their sentiments of love and faith towards the Lord Jesus Christ by respectively pointing to texts in the Holy Volume. The Hottentots, poor indeed as to this world's goods, but rich in faith, of their own accord, voluntarily, made a little subscription on the morning of their departure, and handed in 23*s.* as a mark of their affection to these persecuted friends. Arriving at the Cape of Good Hope, Dr. Philip received them with all his well known affection and zeal, and urged their coming to this country, that British Christians might see in them what the Gospel had done on their behalf. Thus encouraged, Mr. Johns brought them forward, and they arrived last Saturday week. They have been before the Directors of your Society, who have conversed with them, put numerous questions to them concerning their knowledge, piety, and history, and have felt themselves warranted in presenting them before you as fellow-citizens and saints—a part of the household of God. It merely remains for me to add that two of the men present have been subjected to the ordeal of the tangena. I hold in my hand the nut of a tree, the kernel of which contains poisonous qualities. It is used by the natives to ascertain what guilt attaches to persons concerning whom they have no obvious proofs of guilt. After referring to the merciful deliverance, from a dreadful death by the ordeal, which one of these young men had experienced; the general deplorable condition of Madagascar; and the extreme cruelties inflicted by the government on the people, Mr. Freeman resumed.—Since reaching this country we

have reason to believe that these, our Christian friends, have spent much of their time in fervent prayer to God. Last Tuesday morning—and I would not say these things in their presence, only that they are not familiar with our language, and know not what I am relating to you, so that I am not feeding their vanity—last Tuesday morning the two women who reside in the house of Mrs. Johns did not come down at the usual hour, and on ascertaining the cause of their detention, she found that they had consecrated that day to prayer and fasting, that God might preserve them in our midst, bless them in this visit to our land, and make them a blessing through the remnant of their days. On Saturday last the younger of the two women not coming down, Mrs. Johns listened at her door, and heard her engaged in earnest prayer to God. The substance of her expressions was this, “We see that in this country the Gospel of Christ is allowed to circulate freely. Oh that it might in our country!” What they had seen and witnessed already of the happiness of British Christians induced them to pour out their whole heart before God that Madagascar might receive such blessings too. Having related all that I need state on the present occasion, I shall have the pleasure of introducing them by name to the Chairman as the organ of the meeting. Rafaravavy is this excellent woman who was at the point of death, and in the spirit of a martyr prepared for it, but whom God has preserved to this moment. They have all adopted new names, and she has chosen the name of Mary. She has read so much of Mary in the Gospel, that she wishes to have that name herself. The second is Razafy. Her husband preserved their lives when wandering over Madagascar. He remains at the Mauritius to obtain a vessel, that he may go and visit the creeks on either side of the island, that if possible he may rescue his countrymen from destruction. This young man is Andriampománana. He has assumed the name of Simeon, because Simeon said when he took the Saviour in his arms, “Mine eyes have seen thy salvation.” The next is Rásomáká, who has taken the name of Joseph. He is a young man of eminent piety. Though he is young he has been looked up to during the persecution by all the friends in Madagascar with the utmost affection and confidence as a wise and prudent adviser. Next to him is a young man Ratsarahómba, David; he drank the tangena. The other is a youth, Andrianísa, James; whose father assisted in getting them out of the island. Whatever might be his duty as an officer of the Queen, he felt it still more his duty to aid in rescuing these Christian friends; and he also has fled for his life to Mauritius.

The Rev. J. BLACKBURN then offered up special prayer on behalf of the refugees, at the conclusion of which,

The Rev. J. ARUNDEL announced that in order that the meeting might become better acquainted with their dear friends from Madagascar, the Rev. J. J. Freeman would in the name of the meeting proceed to put to them certain questions touching their personal religion, their sufferings, and their escape from Madagascar.

The Rev. J. J. FREEMAN said—The questions I may now submit are what arise in my own mind, for which they have had no previous preparation whatever. We feel deeply anxious it should be distinctly understood that this is not an examination got up for the occasion. Mr. Freeman then put the following questions, in the Madagasce language, to Rafáravávy. Her answers, as interpreted, are subjoined:—

What are your views concerning the love of God towards our world?

God’s great love has been shown towards our world in the gift of his beloved Son, who came down from heaven for the salvation of sinners.

Do you believe that you have in your heart love to God in return?

Yes, I trust that through the Holy Spirit whom God has given, I have the love of God in my heart, so that I have come to Christ: for without being drawn by that Spirit no man cometh to Christ.

What do you think of the condition of your countrymen who are not believers in our Lord Jesus Christ?

They are all dead; they neither understand, nor can they walk, and unless their hearts be changed by the Holy Spirit they cannot serve God.

What is the design for which the Gospel has been sent to them?

To proclaim to them that God said concerning his beloved Son, “This is my beloved Son, hear ye him;” and the declaration that, “Whosoever cometh to God by him shall in no wise be cast out.”

What were your thoughts and feelings when accused by your servants and near to death?

It was not with me a matter of astonishment, because I recollected what the prophets and apostles had suffered. Although I did not know but that I must die, I had a hope in Christ concerning everlasting life.

Was there no resentment in your heart against those that accused you?

No, there was nothing to make me angry, but to awaken my grief for them; because what they did was without knowing God—without believing in the Saviour.

Andrianísa was next interrogated.

What was that part of the word of God

that first impressed your heart, and led you to desire to serve the Saviour?

The words that first impressed my heart and won upon me were these, "He that believeth on me shall have everlasting life;" "Him that cometh unto me I will in no wise cast out."

Should you return to your own country, is it your desire to serve God while you live?

Yes, that is my hope; not, that I have any strength of my own to do it, but trusting in the strength of God, my desire is to serve him as long as I live.

The Rev. ARTHUR TIDMAN then rose to move the first resolution:—

"That this meeting expresses its deepest sympathy with the persecuted Christians of Madagascar in the accumulated sufferings they have sustained in the cause of Christ, and rejoices in the grace of God, which has supported them in the hour of trial, and in the kind Providence which has protected, in circumstances of extreme danger, those now present; and confiding in the promises of God our Saviour, this meeting cherishes the devout assurance, that although obstacles may for a season impede the progress of his Gospel, persecution itself shall be made subservient to the extension and purity of his church, and the ultimate universal triumphs of his kingdom."

I feel, Sir, all but overwhelmed with anxiety lest I should be chargeable with uttering a word, or breathing a feeling, that would in any degree tend to lower the high elevation of feeling indulged by this assembly. I have no fear about the resolution—that has already been anticipated—anticipated in the smiles and tears of this deeply-affected audience; and it has already been enforced—enforced by speeches which we have felt to be irresistible—speeches which, though they had remained without translation, we should have understood, for they were conveyed to us in the language of mankind—the language of the heart. And it was not to the mere sympathy of our common brotherhood that our hearts yielded; no, it was the communion of the saints—the sympathy of Christ. When I look upon these persecuted disciples of our Lord Jesus Christ, I feel that, though we are islanders of Europe, and they are islanders of Africa, we have still one home; and though we differ greatly in custom, and language, and complexion, yet we have both a similitude and an identity—for we are all one in Christ the Lord. England has often been the exile's home. Dethroned monarchs and oppressed slaves have alike sought protection and safety on our shores, and never sought in vain; and long, long may our country continue to be an asylum for the outcasts of the world! To-day, however, the churches of Christ represented in these assembled thousands delight to do honour to their country's name, and delight to do honour to the faith that we profess,

by receiving with tender and generous affection these persecuted followers of the Son of God. Welcome, dear brethren, welcome, dear sisters, to this free and happy land! Live here in peace and safety! The spear that reaches you must first transfix the British lion. Welcome to our churches; welcome to our homes; welcome to our hearts! We bid you welcome in the name of Christ, your Lord and ours! I am sure that in these sentiments we yield to the influence of a spontaneous affection; but we feel that the sympathy which we cherish is also demanded by truth, honour, and consistency. Why are these wives and mothers now separated from their husbands and their little ones? Why has the lacerating scourge left traces upon the body of that Christian brother, which the grave only will efface? Why was Rafaravavy for five months confined to a dismal dungeon, surrounded by soldiers, and from hour to hour left in the anticipation that the next might be her last? Why have they all been led to renounce abundance for poverty, and honour for reproach and degradation? Why have they disowned their country's gods? Why have they incurred the hatred of their princes? Why is it that they are exiles in our midst to-day? Upon us rests the solemn responsibility. We shall not shrink from it. They do not reflect on us for the obtrusiveness of our love. Their blessing is upon us, and it is their joy that they are counted worthy to suffer for the Lord's sake. But, if a sense of duty to Christ, a feeling of compassion towards their country and their souls, lead us to perform this service, what does honour, what does justice now demand, but that we should bind up their wounds, soothe their sorrows, and with a brother's love sustain and cheer them in this the land of their exile? We are right glad to see them in the midst of us to-day. And yet I could not but rejoice when it was so distinctly made known to the assembly that they came not to Britain of their own seeking—that they came not here for the gratification of a mere curiosity. The assembly heard, that although they now breathe the air of freedom, they remember their brethren in bonds, and pray for their country that groans under a still heavier yoke. Though they are present amongst us, their hearts are in Madagascar, and amidst this new world of wonders into which they are so unexpectedly thrown, their chief attraction, even here, is the church of Christ. Though they are happy in our midst, their prayer and their desire are, soon to be gone; they wait but for the opportunity, for the voice of that Providence which has so wondrously guided and so graciously guarded them hitherto, to return to their native land—to some dis-

trict where the power of the persecuting Queen may not be felt; that there they may labour and die for the salvation of their countrymen and the glory of the Saviour. Although there is very much that is painfully interesting in the occasion of our meeting to-day, yet there is much to excite our thankfulness and joy.—Having alluded to the annual meeting of this Society, held 18 years ago, at Great Queen-street Chapel, when a native Prince of Madagascar, accompanied by several of his countrymen, was present; having adverted to what has been since accomplished for the furtherance of the Gospel in Madagascar, the thousands of people who are in a state of preparation to receive the truth, the numbers who are now firmly adhering to it, said to be nearly 200, and the extreme sufferings of the native Christians, Mr. Tidman resumed:—We have heard that three have been added to the noble army of martyrs; and how did they die? In peace, in triumph, praying, “O God, open the eyes of the Queen of Madagascar.” And shall such prayers remain unanswered? I have often wished that I had been permitted to hear a martyr’s faith and a martyr’s hope from a martyr’s lips—for there is a charm in the living voice which no books can convey; and to-day I have been permitted in effect to have this desire gratified. We have heard how she felt, what sustained her, and what were her prospects and triumphs when she expected every hour to lay down her life for the Lord Jesus Christ. Yes, and when we look on men and on women who have hazarded their lives for the sake of the Lord Jesus, we may give our our fears to the winds, and be strong in the Lord and in the power of his might. Oh, these are the blessed and the glorious rewards of our feeble and imperfect agency. It is true that we may not have the wisdom of the wise to sanction our designs, nor the wealth of the affluent, to swell our resources, nor the support of the powerful to uphold our cause; but we have that which leaves them all behind, and makes us feel as though we need not regret their loss. We have the Gospel, the glorious Gospel that can make the savage more than a man; we have the grace and power of the Holy Spirit, which can enlighten the darkest mind, and cleanse the vilest heart; and we have the promised presence of our adorable Redeemer, and he can overcome the proudest of his foes, and bear the feeblest of his saints through floods and through flames to reach the martyr’s crown. These sentiments are embodied in the resolution I read. But the resolution goes beyond this; it expresses a conviction, not only of the ultimate triumphs of the Gospel, but a deep conviction that even persecution shall ac-

celerate its prospects and augment its triumphs. This is strong language; is it true? Is this the mere inspiration of a flattering hope, or is it the enlightened result of a scriptural confidence? May it not be asked, Has not persecution often triumphed—triumphed even to the extermination of the Christian and his faith? I know that persecution has often triumphed over something that was called Christianity, but something unworthy of the name. I know that it has triumphed over ignorance, over superstition, over the dead and worthless forms of Christianity; but I have yet to learn the time and the place in which humble believers in the Son of God, with the Bible in their hand, with its truths in their heart, have gone forth clothed in the armour of righteousness, carrying the sword of the Spirit, and no other sword, and the shield of faith, and no other shield. I say I have yet to learn the date and the scene of the conflict when such Christians were not made more than conquerors through Him that loved us. After referring to the effects of persecution in various parts of Europe and the East, Mr. Tidman continued,—But I need not refer to history; it is enough for me to look to Madagascar. *There* is the proof of all we affirm and of what we believe. For sixteen years did our dear brethren labour with unremitting ardour, and at the end of sixteen years they could reckon nearly 100 souls savingly converted to Christ as the fruit of their labours. What followed? The King died; his successor became their adversary; the reading of the Scriptures was forbidden; the schools were put down; to pray to God, or to sing praises to Christ, became a crime; and what was the fruit of these toils and sufferings? You have heard, Sir, that during these four years the number of true converts was doubled. Radama, the patron of Missions, died, and God arose to plead his own cause. The Missionaries were banished, and when the shepherds were sent away, the faithful and true Shepherd took the oversight of the flock, and went about seeking to save them that were lost. They no longer heard from the lips of their pastors and teachers the glad tidings of salvation; but they had the Scriptures, and they received the Word in the power and demonstration of the Holy Ghost, and in much assurance. With these facts before me, I must renounce my understanding as well as relinquish my faith, if I could believe that God would ever suffer the cause of Christ in Madagascar to perish.

The Rev. Dr. VAUGHAN, in seconding the resolution, said—We are met to-day, as you are aware, in order that these exiles from a distant land might be commended to your protection and to your prayers. It

must be not a little delightful to you that you can look upon them not merely as exiles, but as Christians, and feel that on that ground they have strong claims on your affection and regard. They are before you, however, not merely as Christians, but as Christians in a state of suffering, enduring wrong, and enduring wrong for the cause of Jesus Christ. They are persons, therefore, who ought to have a sanctuary in the most cordial feelings of your minds. Nay, more than this, they are here to-day as your own offspring. The labours of the Society with which you are identified, have been the means, under God, of bringing them into the possession of that true life which now has existence within them. Beyond these things, they are here to-day in answer to your prayers, inasmuch as you have often implored that God would make his truth manifest, and display his power unto salvation in the heathen world. He has heard the voice of that cry; he has sent his Holy Spirit along with his word, and here you have in the midst of you to-day a communion of exiles from his regenerated church in Madagascar, in order that, whatever clouds or darkness may be floating abroad, you may not be faithless but believing. There would then in our case, were we devoid of sympathy in relation to these persons, be grounds to charge us at once with ingratitude and impiety. These are indebted to us for having heard the name of Christ—they are indebted to your labours, under the blessing of God, for having been led to make that bold profession of Christ which they have made, and which has brought upon them all their sufferings and all their wrongs. These bonds and tortures they have endured; the exile homelessness and want in which you this day see them, are among the effects that have followed—unintentionally on our part—but still have followed, as the effects of our interposition on their behalf. It is not, therefore, merely the ties that bind Christian to Christian that are brought into action here. There are others of a more tender and powerful kind to be added to these—you have to look upon them as your own spiritual offspring—to regard them as all but destroyed by the pressure of the injuries inflicted upon them because of their relationship to you. If they have lost friends in their own country, let them find that they have gained friends in another. Let them see that, if they are separated from a land dear to them by many sweet recollections, they are now connected with another to be no less endeared to them as yielding the expression of warm Christian sympathy and love. Let them ascertain that there is that in the Gospel for which they have suffered, which can give them a better country, a better

brotherhood, a better heritage, than that which they have left. When we take away a part of the pressure of the burden, by the exercise of sympathy, we augment the power of bearing that which remains. We come, therefore, upon an occasion like the present, to carry into effect the very essence of our holy religion—to rejoice with those that rejoice, and to weep with those that weep—to remember those that are in bonds, as bound with them; and them which suffer adversity, as being ourselves also in the body. We ought to be especially thankful to-day that God has not tried our faith in relation to Madagascar, as he might have done. He might have allowed all our labour and expenditure to have been incurred without any apparent good resulting from it. In the place of this, he has secured the remnant of his church that we might see some of them before us to-day. He has not suffered us to be tried above what we are able to bear. We ought at the same time to remember, that in God's dealings with his church, the darkest season is often that which precedes the brightest manifestation of his favour; and those who have been most observant of his manner of proceeding will be most persuaded of the truth of this remark. Dr. Vaughan concluded by adducing several interesting facts in illustration of the last remark, and

The resolution was put and carried.

The Rev. J. J. FREEMAN next proceeded to interrogate Ratsarahomba, to the following effect:—

Before the light of the Gospel came among your countrymen, had they any hope in death, or any knowledge of the future?

No, they had no hope in death; for they were sitting in perfect darkness; they had no knowledge of God, or the way of acceptance with him.

How may we be accepted, and pardoned, and saved?

Through that which Christ hath done we obtain the forgiveness of our sins; and through love to God we rise to the enjoyment of life and happiness; and through believing in the name of Christ we have life everlasting.

Razáfy (Sarah) was next questioned.

You have come far away from your husband, your relations, your country—you are here in a land of strangers; what are your thoughts and feelings now about those you have left behind you?

I have relations and friends there, but they know not the Lord—they know not the Saviour. It is not with me a matter of deep grief to make separation from them, if they may be brought to know the way of salvation.

Do you purpose to pray to God much,

that he would have compassion upon them and save them?

I have prayed, I wish to pray continually, that God may have compassion on my friends and relations whom I have left in that dark land; and my hope is, that on returning I may be able to seek their salvation by teaching them the knowledge of the true God.

The Rev. J. BURNET moved the second resolution:—

“That in the affecting condition of Madagascar generally, in the success with which God has been pleased to crown his Gospel in that island, and in the sufferings and sacrifices of the native Christians, this meeting, deeply sensible of the responsibility connected with their own religious advantages, and means of usefulness, recognises the most solemn obligations to enlarged personal devotedness, and pecuniary contribution, in aid of the proclamation of the message of mercy to all tribes and kindreds of the world.”

After some observations as to the claims of the Christian refugees upon the churches, and the light in which the circumstance of their being taken under the protection of the Society should be regarded, Mr. Burnet thus proceeded:—This resolution directs our attention in the first place to the affecting condition of Madagascar generally, as a ground on which to call upon you to engage in new efforts, to acknowledge increased obligation, and to make enlarged sacrifices. Now what is the affecting condition of Madagascar generally? Look at it in its physical condition. We see rising mountains, wide ravines, surrounding seas, salubrious air, and every thing calculated to call forth the admiration of those who delight in the works of God. But when we look at its moral aspect, we meet with the most affecting scenes. See a wide-spread idolatry destroying the present character and future hopes of a population of four millions of souls. See an usurped sceptre employed, as tyrants generally employ the crown which they pilfer from their rightful owners, to crush the liberties of the subject, and to destroy the profession of the Gospel of Christ. There is another source of evil,—Madagascar is filled with roving tribes and predatory warfare, and petty tyrants, wielding, in imitation of the great tyrant, the same unhallowed power, and filling the land with unparalleled violence. What a condition is this! Were we only worldly politicians, delighting in a well-ordered condition of society, we should say, let every thing be done that can relieve the population from a condition so destructive and so degrading. But when we look up, and see, as it were, the angel standing in the sun, and holding up to that bright orb the apocalyptic vision that tells us we are to preach the Gospel to every kindred, and nation, and tongue, and people; and when we turn away from this

vision to the island of Madagascar, and think of its inhabitants, as without this Gospel, or having it only in the limited measure in which it has yet pervaded that great island, we feel that our work, so far from having been accomplished, has only been begun, and that we owe it to those persons, not merely to hail them with the Christian kindness with which they have been met to-day, but to sustain them by the cool, the deliberate, the well-instructed Christian zeal that will persevere in giving them the means of going back again, with increased power, to tell the Madagasse whom they have left behind them more of that Saviour whom they themselves have found. They are your ready Missionaries; they wait for the teaching you have to communicate; they are ready to meet again the dangers they have left, and to brave new perils, in order to make new conquests for the Prince of Peace. But this resolution directs our attention, in the next place, to the success with which God has been pleased to crown his Gospel in that island. Success! some one would say, after we have found despotism triumphant, and persecution driving our converts from the shore. Success! when we have the memorials of our defeat on the right and left of the Chairman. Success! when we find both men and women calculated to be useful as teachers, useful as examples and illustrations of the power of the Gospel of Christ—when we find these driven away and located in the country whence we sent our Missionaries out, as if our testimony were flung back upon us, and as if all our efforts had been foiled. Success!—I have no doubt some would be disposed to resist this, and say, “Where is their success, when they are bringing before us the proofs that they have failed?” I am not now to dwell on the value of immortal souls. I know of no standard by which I can measure their value, just because I have no standard by which I can measure eternity. But if six immortal spirits come and give the satisfactory evidence which these have given to-day, that they have become heirs of a glorious immortality, who will tell me, when he counts up the money which has been expended, and the labours in which we have engaged, that that money, and that those labours, can for a single moment be set, not against those six, but against any one of them, in value in the sight of God, or in the sight of a Christian? We have succeeded, but we are not to measure our success by the present results. There remain in Madagascar still not only two hundred who have not bowed the knee to Baal, but I have no doubt many more of whom we have no opportunity of hearing, are, with a human timidity, waiting like those who came to Jesus by night,

until they can make an open profession of their attachment to Him in whom those six have been taught to rejoice. Success must not be measured, therefore, by what we see. Let the Scriptures, which have been circulated there, be still considered as the textbook of these and thousands more; and whilst this seed is germinating under ground, a harvest, I have no doubt, will soon bless our eyes, and so at once encourage our faith and admonish our unbelief. The resolution, however, directs our attention, in the next place, to the sufferings and sacrifices of the native Christians as another reason why we should exert ourselves to promote the great work of Missions. The sacrifices and the sufferings of brethren in Christ shall never be lost. Why have they been permitted to suffer? He who loves them, and will love them to the end, permitted them to suffer, or sufferings never would have formed part of their history or the history of their Christian profession. Why was it they were permitted to suffer? Why is a Christian at any time permitted to suffer, or called upon to make sacrifices? Are we to have a Christianity untried—a Christianity always at ease—a Christianity settled upon its lees, and clothed with all the attributes that belong to respectability? Are we to have a Christianity that never resisted unto blood, that never knew a trial; or is it the design still of the great Author of Christianity to permit the sufferings, and sacrifices, and trials of his people to constitute a part of the moral history of the power and principle of his Gospel, and to constitute a part of the evidence of its truth? What should we say to an army which had never fought, never seen an adversary, never heard the thunder of the field, never passed beyond the review ground, that had moved well on parade, but done nothing more? If an experienced foe were to assail us, trained in a thousand fields—a foe living in camps, matured in exercise, hardened in the service on which they were entering, what should we say of our own interests, were they to be committed to the untried troops to whom I have referred? But when I see Christianity coming out of trials, and not merely in the minds of the aged, the sage, and the philosophic, but in such youths as those now before you; when I see Christianity coming up in the spring time of life, and all that is dear combining to induce apostacy in the hour of danger—when I see Christianity coming out pure and unsullied from circumstances like these, and from under the threats of a cruel, oppressive, and usurping tyrant, bringing with it the testimony of a good conscience, I am then prepared to look at Christianity as tried, illustrated, confirmed, and established, and I can trust it because it has thus proved its potency. But what

may be the state of the Christians in Madagascar now? for this resolution refers to the sufferings and circumstances of the native Christians of Madagascar generally. How many are at this moment not trembling under the spear, but whose stedfastness of principle is making the hand tremble that wields it against them? How many, at this present moment, are in bonds and fetters, not appalled by the punishment, leaving that to the jailers that watch them, while they come trembling to listen to their praises at night? How many of the Christians of Madagascar may be in the midst of slavery, as well as of bonds, bearing it because it is connected with the spiritual liberty with which Christ has made them free? Let us sympathise with these, and do every thing that in us lies to send out such a flood of light as shall reach at last the dark minds of their persecutors, until their enmity shall be subdued, and they shall be constrained to take the work of Missions into their own hands. The resolution tells us, all these circumstances considered, "This meeting, deeply sensible of the responsibility connected with their own religious advantages and means of usefulness, recognises the most solemn obligations, &c." Responsibility, and the means and advantages for usefulness in connexion with the religion belonging to the character of Britons, we cannot possibly escape from. We have a responsibility, whether we vote it at this meeting or not, which must live and die with us—nay, which must go with us to the judgment seat of God and rest with us there. I do not put the question of responsibility to the meeting to see whether they will acknowledge it or not. Wherever there is a meeting of professors of Christianity in Britain, that meeting must acknowledge its responsibility to extend that Christianity, and to extend it in connexion with the advantages and means of usefulness which we possess. [Mr. Burnet next proceeded to affirm and illustrate the nature and amount of the responsibility involved in the high national position to which this country has attained under the guidance and favour of Divine Providence, and thus resumed,]—The resolution tells you further, that we are called to acknowledge our most solemn obligations to enlarged personal devotedness and pecuniary contribution in aid of the proclamation of the message of mercy to all tribes and kindreds of the world. Then here is another field, and Madagascar is for a moment left. We have to look to all the tribes and kindreds of the world; and if we are to look to north, south, east, and west, and leave that spot upon the ocean's bosom, on which we have been called to dwell to-day; and if we see the perishing myriads of the family of man rising in loud protest

against the indolence that has hitherto characterised us, and inviting our Christian zeal and interest, shall we say we will refuse to accept the invitation? Pecuniary contributions are referred to. I would say to the meeting, none need be afraid that on that subject I shall go into any thing to interfere with the feelings excited this day. But while we have acknowledged our obligations to further personal devotedness, we have at the same time acknowledged our obligations to further pecuniary contributions. Where is the evidence of personal devotedness if pecuniary contributions are withheld? We ask the man who is so devoted what he purposes to do? This Society has undertaken to raise 100,000*l.* per annum. How is this to be done? The way to raise a steady annual contribution is to follow out such a resolution, wherever it can possibly be done, by an immediate doubling of our stated contributions. I find it has been determined on in various parts of the country, and I am anxious that this great metropolis should not be the last among the thousands of Israel.

The Rev. Dr. Ross, of Kidderminster, in seconding the resolution, said—This is a glorious day; these are delightful scenes; the sounds which have reached our ears in the preceding addresses have been cheering and heart-stirring. Blessed are our eyes for what we have now seen; blessed are our ears for what we have heard. This has been a glorious day for our Lord and Master. It is in his cause we have assembled together; to contemplate his triumphs, and to cheer each other onward in this holy conflict, to the achievement of new victories. He has come amongst us in the persons of these persecuted Christians. He has shown us what he can do for them, what he can make them, how he can elevate and purify them. Now does he commit them to our care, our sympathy, and our protection. Most gladly do we receive the charge, and desire to keep it. Oh, may we be made the humble instruments of proving to them the truth of the Saviour's promises for whom they have been ready to die—the tenderness of his compassion and the greatness of his love. This is a glorious day for the church of Christ. How do such scenes as these tend to break down those petty barriers of separation which keep one party of Christians from another, and weaken their moral strength? How do we feel as if thrown back on primitive Christianity—as if brought into close contact with the first principles of divine truth—principles which cannot have full play in our bosoms without warming our hearts, ennobling our sentiments, and purifying our zeal. Look at their countenances, call to your recollection their simple tale, and oh, do you not feel as if amidst those scenes of warfare and of

strife that prevail too much amongst us, you could at once and for ever cast away the weapons of contention, and pour the oil of peace over the agitated bosom of our Christian communities? This is a glorious day for the Missionary Society. Come forward and contemplate this as the result of those operations, which were commenced amidst many fears, and have been conducted in the exercise of humble faith; but operations to which, year after year, God has given the testimony of his approbation. These are men and women that were once ignorant; they are now instructed. They once had gods made by the hands of men, before which they bowed their knee, and to which they offered up their homage; now they acknowledge no God but the three-one Jehovah, they bow before the sceptre of the King of heaven, and have the honour of being called Christians. They have been driven from home: they have come to us. They have come to us in the name of Christ—in the name of Christ we receive them. They have come to bless England. From this meeting there will go forth a power and influence, that will tell upon every Christian in these British isles. And we will carry them back by means of our prayers. We will send them back richly stored with spiritual wealth, that they may be the means of enriching and blessing those who have driven them from home. We talk confidently on this point. True, the Queen of Madagascar sways the sceptre of that island; she has forbidden the spread of Christianity; but as well may she command the sun not to shine, the tempest not to roar—as well may she plant her throne on the sandy beach and forbid the approach of the advancing tide. The seed has been cast into the earth, and God will pour out his blessing till it grows up a mighty tree and the various tribes of earth take shelter beneath its branches. Multitudes in Madagascar are in a state of persecution and slavery. We have been the unintentional cause of it, and yet we might have expected that something of this kind would have sprung out of our efforts. Others are exiled, and some have been destroyed. What then are we to do? Shall we abandon them? Shall we do nothing in order that we may participate in those triumphs which the Cross, we are assured, will yet gain there? If we spurn the thought, what must we do? What the resolution pledges us to do—we must devote ourselves with increased activity—we must give our pecuniary contributions in order that the new exigencies which have occurred may be met, and that the work which we have been the means of originating may be carried on. We have been doing something, but how little compared with what is demanded from us! We have been giving our penny or our pound. Look

at these refugees; what have they given to the cause of Christ? The wife hath given her husband. These children have given their parents. Mothers have given up their sisters. They have abandoned their country; they have left the scenes of their youth; they have stood over their own graves; they have even given up their liberty, and all for the sake of Christ. We have been talking of the sufferings of these Christians, do not let us forget the sufferings of their Master. O thou exalted Immanuel, let us never forget the travail of thy soul! We, depending on thy grace, will put forth new efforts; and labour, and pray, and deny ourselves, until upon thy head shall flourish the crown of universal empire, and at thy feet shall lie a subdued and ransomed world.

The resolution was put and agreed to.

The Rev. J. J. FREEMAN then addressed the following questions to Rásóamaka:—

Your country is now the land of martyrdom; there is the blood of the saints; there are many suffering for the sake of Christ; but will the Gospel spread?

There are sufferings, there are tribulations, in Madagascar; but the Christians there are confiding in God. God is stirring up their spirit, and I do not fear that the Gospel will spread in that country.

Can your Queen overthrow the Gospel—can she overthrow the kingdom of the Saviour in Madagascar?

No; our Queen can do no more than she is permitted of God to do. With Him rests the supreme power; she cannot hinder the progress of the Gospel.

Do you believe, from your own knowledge, that there are many in Madagascar who, amidst all tribulations, are yet persevering?

Yes, there are now to the full 170 with whom we have been in the habit of visiting and conversation, and who are, amidst all

tribulations, in the strength of God, desirous of persevering.

Andrianómanana was asked by Mr. Freeman whether he had a single word to say to the friends of Missions before him, to which he replied, "I wish, first of all, to offer thanks to God for the compassion he has shown to us, that in his mercy he put it into your hearts to send the Missionaries to us to make known the way of salvation. I feel that in addressing you I am speaking to those who have felt the love of Christ in their hearts, and while I thank you as being the means of having sent to us the message of salvation, I have one thing on behalf of myself and friends to ask of you, which is, that in your prayers to God you will remember our country; that you will plead with God for that dark land, that God may permit us to return there in due time, and to be the means of making known to our countrymen the way of salvation. Our lives are in the palm of the hand of the Almighty; we are safe under his protection, but we ask the prayers of the Christians of this land, that God may in due time restore us to that land to be a blessing there, and in return for your prayers for us, we will continue in prayer for you, that the Holy Spirit may enable you to persevere to the end."

A hymn was then sung, and the Rev. Henry Townley concluded by prayer, one of the most interesting services in which the friends of Missions have ever had the privilege to engage.

The Collection at the doors amounted to the sum of 120*l.* 3*s.* 2*d.*, which, according to the present scale of contributions in aid of the Missionary cause, and considering the efforts so recently made in connexion with the anniversary services of the Society, cannot but be regarded as affording a strong proof of the sterling character of the interest felt on this occasion.

PROPOSAL FOR SPECIAL PRAYER ON BEHALF OF MADAGASCAR.

THE Directors of the Society, tenderly sympathising with their suffering brethren, the Christians in Madagascar, and deeply commiserating the awful condition of their persecutors, passed, at their meeting at the Mission House, June 10, 1839, the following Resolution:—

"That it be recommended to the friends of the Society to hold a special season for Prayer, on behalf of Madagascar, on *the Third Monday in July, the Fifteenth day of the month*, and that the members of the Society in particular, and the churches of Christ generally, be respectfully urged to observe such season, by appropriate religious services."

In thus inviting the churches to consecrate, in this hour of deep distress and peculiar urgency, a particular season to special and united prayer, the Directors feel assured of their cordial concurrence. Leaving it to their numerous friends to make such arrangements in their respective localities as to their judgment may

APPEAL ON BEHALF OF ORPHAN CHILDREN AT RAROTONGA.

MISSIONARY CONTRIBUTIONS.

From the 1st March to 6th April, 1839, inclusive—(continued.)

Middlesex.	£	s.	d.		£	s.	d.		£	s.	d.
Hammersmith—				Berwick	10	0	0	Hadnall.....	6	0	9
Miss S. Griffith (D.) ...	50	0	0	North Shields	90	12	10	Wem	72	2	0
George-yd. Chapel	41	8	2	For N. Teas. W. H. Sto-				For Native Schools...	2	0	0
Ebenezer Chapel.....	5	11	0	well, E. Young, and				For N. Tea. D. Simpson	10	0	0
				A. Jack	30	0	0	Quina Brook	1	16	6
Staines	29	5	6	For Nat. Schools.....	0	10	0	Pres	9	0	0
For N. Tea. J. S. Baker	10	0	0	121 ¹ / ₂ 2s. 10d.				Whitchurch	40	0	0
For Native Schools.....	5	5	0	Nottinghamshire.				Wellerton.....	10	0	6
	44 ¹ / ₂ 10s. 6d.			Nottingham, Castle-gate							
Mill Hill	17	13	11	Teachers	2	3	6	Less exps. 3l. 4s. ...	150	17	0
Totteridge and Whetstone	5	4	5	Friar-lane Association	10	3	0	Oswestry	112	0	8
Monmouthshire.				Keyworth	11	13	0	Domgay	4	7	0
Newport, Tabernacle.....	5	0	0	Sutton	6	5	6	Less exps. 6 ¹ / ₂ 2s. 8d.	110	5	0
Norfolk.				Thorpe, Rev. C. Towns-				Shrewsbury	219	4	0
Harleston, Mr. B. J. Crisp,				end..... (D.)	3	0	0				
for a Boy at Benares, to				Ditto, for So. Sea Ship	2	0	0				
be called Henry Taylor											
Crisp	3	0	0			35	5	0			
Legacy of late Miss A-				Oxfordshire.							
deline Taylor	10	0	0	Oxford (in addition to 30l.				Lambrook.....	3	0	0
Northamptonshire.				acknowledged in Mar.)	32	9	1	Castle Cary	5	0	0
Oundle	23	10	0	Sornerton, Mr. J. Jordan,				Yeovil	34	1	7
Northumberland.				Fees received	0	3	6	For N. Tea. Enoch Knill	10	0	0
Alnwick	24	9	1	Henley-on-Thames	51	13	9	44 ¹ / ₂ 1s. 7d.			
Newcastle Auxiliary—				For N. Tea. T. Rutter	10	0	0	Fulwood, C. N. Welman,			
Subscriptions and Col-				6 ¹ / ₂ 13s. 9d.				Esq., for N. Tea. C. N.			
lections	23	11	8	Rutlandshire.				Welman	10	0	0
For Tyne Dale School,				Oakham	8	0	0	Bath Aux. Soc.	285	0	0
Travancore	10	0	0	Uppingham	45	16	6	A Friend, per Rev. J.			
Anniversary Services...	65	12	0	For N. Tea. J. Green...	10	0	0	Owen	10	0	0
Ladies' Association, in-				55 ¹ / ₂ 16s. 6d.				295 ¹ / ₂			
cluding 1 ¹ / ₂ 10s. for				Shropshire.				Martock	3	10	9
Neyoor School	15	6	0	Ludlow	9	17	3	Chard	21	10	3
Postern Chapel	16	4	1	Bridgnorth	35	6	4	Bristol, M. S. B. ...	10	0	0
St. James's Chapel	24	10	10	For N. Tea. S. Barber...	10	0	0				
Melbourne-street	5	13	2	45 ¹ / ₂ 6s. 4d.				Staffordshire.			
Horsley	1	4	0	North Aux. Society—				Tutbury, Reversionary			
Howden Pans	1	10	0	Clive	3	1	8	Legacy under the Will			
								of late F. Greasley, Esq.			
Less exps. 10 ¹ / ₂ 10d.	153	11	0					less duty	270	0	0

£ s. d.			£ s. d.			£ s. d.		
Bilston, per Rev. J. Mather; Messrs. J. Thompson, of Manchester, and E. B. Dimmock, of Bilston, merchants, as a thank-offering for the preservation of their vessels, during the severe gales in January...			<i>Warwickshire.</i>			Thirsk		
North Aux. Soc.—			Birmingham, one eighth share of the residue of the Estate of the late Mrs. Lea			21 0 11		
Burslem	13	7 0	<i>Wiltshire.</i>			Less exps. 24l. 12s. 5d.		
Cheadle	9	8 3	Warminster			467 0 0		
Hanley	12	5 7	Tisbury			Sowerby, Legacy of Mrs. E. Dunn, per Rev. A. Pickles		
For N. Tea. S. Newland ..	7	2 6	Chippenham			100 0 0		
Newcastle	27	0 0	Melksham			West Riding Aux. Soc.—		
Lane-end	5	13 4	Westbury, Rev. J. S. Watson, for an Orphan at Nagercoil, to be called Mary Anna Watson ...			Barwick in Elmet, Rev. W. H. Bathurst		
Shelton	26	10 0	Ogbourn			4 4 0		
Less exps. 12l. 11s. 8d.	88	15 5	Codford			Bradford		
<i>Surrey.</i>			Bulford			For N. Tea. T. Taylor ..		
Leatherhead	3	0 0	Bradford			85 10 6		
Dorking	69	2 8	Trowbridge			For N. Tea. E. Balme ..		
Kingston			Westbury Lower Meeting ..			12 6 0		
For Wid. and Or. Fund ..	6	8 9	<i>Yorkshire.</i>			For Wid. & Or. Fund ..		
Guildford, Ladies' Association ..	18	9 3	Hull and East Riding Aux.—			10 0 0		
Extra effort at Public Meeting	52	13 9	Anniversary Services, 293 ..			Sion Chapel		
Richmond, in addition to 28l. 10s. paid previously ..	9	5 7	For N. Tea. G. Lambert, and J. Jackson			51 9 10		
Clapham Soc. in aid of Missions	30	0 0	For Nat. Children, E. Kidd, W. Hyde, and S. Clark			Oven den		
Clapham, Park-road Chapel	45	1 4	Subscriptions, &c.			3 4 2		
Norwood	10	1 10	Beverley			Legacy of late Rev. T. Hawkins		
Wandsworth	48	3 1	For N. Tea. R. Levett ..			15 12 0		
For N. Girl, Eliza Jane ..	3	0 0	Cottingham			Huddersfield, Highfield Chapel		
Croydon	63	3 0	For Native School ...			82 7 0		
Farnham	19	1 0	Swanland			For Wid. & Or. Fund ..		
Mitcham	35	16 0	Bridlington, Zion Ch. ..			5 0 0		
<i>Sussex.</i>			Less exps. 34l. 5s. 10d.*			For N. Tea. W. Cliffe, and B. Moorhouse ..		
Aux. Society—			* 300l. of this sum previously acknowledged.			20 0 0		
Bosham	2	6 7	Hull Juvenile Society ...			For N. Schoolmistress Sarah Boothroyd ...		
Bognor	2	10 0	Scarborough			10 0 0		
Alfriston	2	11 0	For Native Schools ...			For Houghton School, Quilon		
Harting	4	13 3	42l. 3s.			20 0 0		
Newhaven	5	0 0	Whitby			For N. Girls, J. Tenant, L. M. Hague, and M. A. Browne..		
Cuckfield	5	1 2	For Nat. Tea. Whitby..			6 0 0		
Horsham	6	5 10	181l. 5s. 9d.			Ramsden-street, for N. Girl, Emily Atkinson		
Rye	6	11 0	York Central Aux. Soc.—			2 0 0		
Henfield	10	8 6	York			Wakefield, for N. Tea. J. D. Lorraine		
Worthing	11	1 6	For N. Tea. J. Parsons ..			10 0 0		
Hurstmonceux & Boreham	12	0 6	For Nat. Schoolmistress, Mary Parsons..			For N. Schoolmistress S. Bruce		
Petworth	14	0 6	Borough Bridge			1 0 0		
Arundel	35	16 4	Goole			Less exps. 28l. 6s. 10d.		
Chichester—			For Earl's Chapel ...			558 5 4		
Public Meeting	2	14 0	Great Ouseburn			Leeds Branch—		
West-lane	6	5 0	For W. Farra's Cha.			Salem Chapel		
St. Martin's-square ..	27	1 1	Green Hammerton			236 13 1		
Hastings ..	45	4 8	Harrogate			For a Nat. Boy, Eli Plint		
Lewes	118	10 7	For J. Ferguson Sch.			1 10 0		
Brighton—			Howden			For N. Tea. E. Parsons, and E. R. Hay		
Tabernacle	13	2 2	For John Dyson, and Howden Wilkinson ..			Special Contributions for sending out more Missionaries		
North-street	94	3 9	Chapels			66 0 0		
Union-street	105	9 10	For N. Tea. Howden Bruce			Queen-street Chapel ...		
Auxiliary	47	0 9	Knarborough			44 18 1		
Extra, for education of a Nat. Tea. at Bangalore, to be called Thomas Walker ...	31	10 0	For Mrs. Mault's Sch. ..			For Fem. Education ..		
Less exps. 36l. 6s. 7d.	573	1 5	Market Weighton			0 15 0		
			For River Barn Sch.			Special Contributions ..		
			Northallerton			6 0 0		
			Ripon			Belgrave Chapel		
			Selby			92 13 10		
						For Fem. Education ..		
						1 18 0		
						For Nat. Tea. R. W. Hamilton		
						7 5 0		
						Special Contributions ..		
						9 10 0		
						Byron-street Chapel ...		
						12 0 1		
						For Fem. Education ..		
						8 8 0		
						For Nat. Girl, Mary Clapham		
						2 5 0		
						Special Contributions ..		
						40 1 6		
						George-street Chapel...		
						5 7 0		
						Holbeck		
						4 4 6		
						Potternewton		
						1 2 6		
						Wortley		
						4 0 0		
						Public Meeting		
						27 4 1		
						Do. Breakfast		
						17 19 6		
						For Wid. & Or. Fund ..		
						22 0 3		
						Less exps. 36l. 15s. 6d.*		
						638 10 5		
						* 47cl. 10d. paid before.		

(Further Contributions unavoidably postponed.)



THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR AUGUST, 1839.

MEMOIR
OF
THE LATE REV. WILLIAM HENRY,
OF TOOTING.

THE truth of the inspired declaration, that Christ is made head over all things to his church, appears in nothing more than in the supply of a succession of "faithful men," to fill the office of the Christian ministry. When we reflect on the qualifications necessary to the right discharge of the duties of that office, we must be sensible that the possession of these, in any instance, must be attributed to the endowment of that Spirit which He is exalted to bestow. It is, however, in the possession of the moral qualifications, rather than in the intellectual, that we recognise his agency: these no course of discipline, merely human, can either develop or supply. The self-denial, meekness, love, and zeal which are requisite in the Christian minister, are the special gifts of that Spirit, who "divideth to every man severally as he will." While, therefore, the Church is favoured with the labours of so many men, whose concern it is to win souls to Christ, and to spend and be spent in his service; and, while their number is constantly on the increase, we have a palpable and cheering evidence that Christ is exalted for the glory and extension of his church; and an encouraging assurance, that he

will eventually fulfil his designs of mercy by subjugating the whole world to himself.

Nor does the removal of a minister, in the midst of his days and of his usefulness, militate against the truth to which we have adverted. Painful as it is to contemplate instances of this character, they should serve only to remind us, that it is the office of Christ to supply the instrumentality necessary to the advancement of his cause, as well as to ensure its efficiency.

We have recently had to record the death of one held in deserved repute by all who knew him, not less for his personal qualities, than for his ministerial talents, and public usefulness. And it is now our melancholy pleasure to present to our readers some brief particulars connected with his history and decease.

The Rev. William Henry was born at Kirkintilloch, a village near Glasgow, on the 22nd of April, 1784. His father was a deacon of the Independent church at that time in the village, and a man of an eminently pious character. To his father's religious instruction, our departed friend attributed it, that he was brought to a knowledge of the truth. His conversion to God seems to have

been a gradual work, and as in many other instances, perceptible in its ultimate results, rather than in the process by which it was brought about. His religious character seems, however, to have been formed at a very early age.

When about seventeen years of age, Mr. H. entered upon a course of study with a view to the Christian ministry. For the advantages thus afforded to him he was indebted to Robert Haldane, Esq., who supported a class at Edinburgh entirely at his own expense. To the munificence of this gentleman, the Christian church has been indebted for the education of many of her ministers, who are not less eminent for their learning than for their piety, and whom to name would be to honour.

From Edinburgh Mr. H. removed to Glasgow, where he completed his educational course, which embraced a period of about four years, and, during the latter part of this term, he acted as occasional assistant to the Rev. Mr. Ewing.

In the year 1808 he was ordained pastor of the Congregational church at Stirling, with which he remained in connexion eight years; during which time, he discharged the duties of the pastoral office with exemplary fidelity and zeal. At the expiration of this period he resigned his charge, and removed to Leith.

At Leith, in addition to the ordinary routine of ministerial labour, he was actively engaged in promoting the spiritual welfare of sailors, and was instrumental in procuring a floating chapel for their use. He was also frequently engaged in open-air preaching.

In the year 1822, he accepted the unanimous invitation of the church at Tooting, to become their pastor, and with that church he continued in connexion till his death. For several years, also, he filled the office of Corresponding Secretary to the Home Missionary Society, in the performance of the duties of which he became extensively known to the religious public, and was eminently instrumental in promoting, as long as health permitted, the interests of that institution.

Mr. H. was attacked, in the year 1830, with a severe illness, from which he seems never entirely to have recovered: two years since, however, the attack returned with renewed violence; and, during the greater part of this period,

he was laid aside from his public duties.

This illness afforded ample scope for the exercise of patience and resignation to the divine will, remarkable as it was not only for its protracted duration, but also for the severe pain of which he was the subject during the greater part of its continuance; and these Christian virtues have, perhaps, seldom been more strikingly exemplified than by our lamented friend. His general demeanour, as well as his expressions, indicated full acquiescence in the will of his heavenly Father.

When questioned by a friend as to his views of the divine dispensations towards him, he replied, that, although he sometimes had rebellious thoughts, he was sensible that he suffered infinitely less than he deserved: and when another friend remarked the severity of his afflictions, he observed, that God was all-sufficient for his support.

Although he was generally well sustained by the consolations which the gospel is so eminently adapted to inspire, there were moments, notwithstanding, when his faith was very severely tried by the assaults of the great adversary. When visited, on one occasion, by the Rev. Mr. Marsden, the pious clergyman of Tooting, whose attention to him during the whole of his illness was most unremitting, he observed, that Satan had been casting his fiery darts at him, adding with emphasis, and they have been *fiery ones*. Mr. M. remarked, "That persons, in affliction, frequently erred in looking for the evidences of their Christian character, rather than directly to the Saviour." He exclaimed, "That is it, that is it!" and from that time the temptation by which he had been assailed, seemed entirely to leave him.

The near prospect of death and eternity has a powerful effect in awakening the sense of our responsibility to Christ, as well as in proving the value of the simple truths of the gospel, in affording that hope and consolation which are so much needed under these awful circumstances. The justice of this remark was evinced during the last illness of our departed friend. He derived great pleasure from having read, beside the Sacred Scriptures, various religious works, which have long been held in repute in the Christian church, always preferring those in which the distinguishing truths

of the gospel were most prominently exhibited. Shortly before his death he observed to a friend, That if he had his ministry to commence again, he would preach very differently to what he had done; that he would dwell more upon salvation by Jesus Christ, and less upon minor doctrinal points; and that he would be more urgent in exhorting sinners to come to Christ. He also said that he would be more conscientious in embracing opportunities of conversing with people in private about their souls; adding, that he feared this was a duty little attended to. He also expressed deep regret at the little effect his preaching seemed to have had upon the people of his charge. And remarked, that God was probably about to preach to them by his death.

For some time before his decease, he appeared to be quite abstracted from surrounding objects, except when his attention was excited by observations pointedly addressed to him, or by the paroxysms of pain which he suffered. During the night before his death, he seemed to be engaged in earnest mental prayer, exclaiming at intervals, with touching pathos and importunity of manner, "Come! come! come!" This expression he continued to employ to the last, coupled afterwards with the name of the Saviour, "Come, Jesus, come! Come, blessed Jesus!" When Mrs. H. reminded him that Jesus was present, he exclaimed, "Oh, tell him to come!" And once in her hearing, he pronounced the words, "Sure and stedfast," evidently referring to, "Which hope we have as an anchor of the soul," &c. His hope at length was realized, and his prayer was answered. He peacefully fell asleep in Jesus on the 8th of March last, leaving an affectionate wife and numerous family to deplore his loss.

He was interred in the burial ground adjoining the chapel, at Tooting, on the 15th of March; the Rev. George Clayton, of Walworth, delivered the funeral oration, in the presence of many ministers and friends, who were assembled to testify their respect to his memory. The Rev. Dr. Leifchild preached a funeral sermon on the Sabbath evening following to a large and attentive audience.

During his protracted and expensive illness, our departed friend experienced the cheering sympathy and seasonable assistance, both of Christian friends and of others, who knew and respected him

for his moral worth and consistency of character, as a minister of Christ; thus proving the force and influence of a Christian example, and the care and providence exercised by the Saviour on behalf of his faithful servants. The esteem in which he was held by his brethren in the ministry, and by the Christian church at large, is proved by the last report of the Surrey Mission, presented immediately after his death, as well as by other evidences, the particular mention of which is unnecessary.

As a *preacher*, Mr. Henry's style was sententious and pithy, and his manner deliberate and impressive. While he was by no means studious of ornament, his composition was both correct and nervous; and well suited to convey the weighty and solemn thoughts which his vigorous mind conceived, and his fervent piety suggested. And while he seems rarely to have risen to impassioned bursts of eloquence, and to have been little capable of fervid declamation, there were not wanting in his sermons, passages remarkable for force of imagination, and depth of feeling. What, however, is of infinitely more importance than any graces of style or power of oratory, was displayed in his discourses; the full and plain exhibition of the doctrines of the cross. These were always kept most prominently in view, and their exhibition was not without effect in the conversion of souls to Christ.

Though as a *pastor*, Mr. H.'s official duties in connexion with the Home Missionary Society, proved, in some degree, an obstacle to the "labours more abundant," which general suffrage would impose on the Christian minister, he was far from inattentive to the decided calls of duty which the sickness or affliction of his flock presented. Several remarkable instances are known of his usefulness in his visits to the sick and dying: and his discretion and judgment in other parts of the pastoral office, will not fail to be appreciated by those who are conversant with the history of the church with which he was last connected.

In his *private character* there was much to excite affection and respect, and to commend that gospel which he both professed and preached. With characteristic frankness and sincerity he combined affability and kindness. He was eminently distinguished, too, for equanimity, cheerfulness, and contentment. His *piety*, moreover, was not

more simple and unaffected than it was fervent and sincere: and, while he was conscientious and regular in the use of the private means of grace, the bent of his soul was not less decidedly evidenced by the meditation and mental prayer in which he often seemed to be engaged, while mingling in the social circle. And although our beloved friend lamented so

deeply on his death-bed, his remissness in urging the subject of religion in his conversation with those around him, this was a duty which he nevertheless exemplarily performed, both in the case of the members of his own family, and of others. May the good seed thus sown by him, both in private and in public, issue in a rich and abundant harvest!

THE PROTESTANT.

To the Editor of the Evangelical Magazine.

AND what, Mr. Editor, is Protestantism? Let us examine the question carefully, candidly, and scripturally; and it may be very serviceable to many of your readers; especially as it seems to be a prevailing opinion, that Popery, unchanging and unchangeable, is increasing in the country, and in our colonies also. Owing to emigration and the great influx of Catholics into our manufacturing and populous districts, a considerable part of this supposed or actual spread of Popery is to be attributed. Still, it appears doubtful, whether many professing Protestants have gone over from us to Rome, with its dogmas and superstitions;—to its manifold errors, and perversions, and corruptions. In the absence of direct and positive information, I will take the liberty of hinting the propriety of circulating the actual proofs of the success of Romanism among our Protestant community; I mean through the medium of our work. Let us know what has been done, not merely in building chapels, but in obtaining proselytes.

As I propose to write a short series of papers under the above title, I shall study more the advantage of the general reader than of those who possess volumes upon volumes of the history of the Roman church, and the many controversies it has occasioned. I may, however, state generally, that my authorities are those of Dupin and Claude, with those of the British Reformers, Calvin, Dr. Fletcher, &c., &c.

It may be proper, in this place, briefly to state those doctrinal and other errors against which the early Reformers protested, and therefore obtained the name of Protestants. And we of the present age still glory in the name, as the designation, not of a small section of the

church, but of a considerable portion of civilized Europe.

At the Council of Sens, held at Paris in the year 1528, as Dupin informs us, Dr. Clichtone, of the Faculty of Paris, drew up the following decrees against Luther and Zuinglius, concerning the Catholic faith:—"1. That the church is infallible, and that there is no salvation out of her bosom.—2. That she is visible.—3. That the general council that represents the universal church is infallible in its decisions.—4. That it belongs to the church to distinguish canonical from apocryphal books, and the catholic sense of the Holy Scripture.—5. That we ought to hold tradition, as well in matters of faith as of discipline.—6. That we ought to obey ecclesiastical constitutions, and follow the usage of the church.—7. That we ought to observe the fast of Lent, and the other fasts and abstinences, appointed by the laws of the church.—8. That priests, deacons, and sub-deacons are obliged to celibacy.—9. That perpetual vows are lawful; and that it is unlawful to break them.—10. That there are seven sacraments; and that the Eucharist is the body and blood of Jesus Christ.—11. That Jesus Christ instituted the sacrifice of the altar, in which his body and blood are offered.—12. That praying for the dead is a holy and salutary practice.—13. That the saints hear our prayers, and intercede for us; that we may worship them, celebrate their feasts, and read their passions in the church.—14. That the worship of images is not idolatry.—15. That the will, prevented (*i. e.* pre-occupied) by grace, does good freely.—16. That men are not justified by faith alone, but by charity; and that good works are not only not sins, but even necessary

to salvation, and may be considered as meritorious."

Now to these, and other errors springing from them, the glorious doctrines of the Reformation stand directly opposed. And if Scripture is to be the standard of doctrine, worship, and discipline, the reader can easily guess on which side truth lies. If "Truth is the daughter of Time," we have abundant proof of "the mystery of iniquity" to satisfy every inquiring mind on this subject.

For, as Mons. Claude excellently remarks, "Either those things which our fathers rejected, and which we reject with them, are indeed errors and inventions of men, as we believe them to be, or they are not. If they are not, we will be the first to condemn the Reformation; and when they shall let us see that they are the truths and the right worship of the Christian religion, we shall be very ready to receive them. But if indeed we are persuaded that they are errors and corruptions, with what reason can any one demand by what right we reject them, since he might equally demand what right we have to be good men, and to take care of our own salvation. We ought always to examine those tenets that are controverted, for the justice or injustice of the Reformation entirely depends on their truth or falsehood. To be willing to believe in God according to the purity of his word, and to serve him sincerely are the things which cannot be condemned, in whomsoever they are found; but to harden oneself in errors, to practise a false worship, is to expose oneself to the danger of damnation."

In allusion to the determined, persecuting, and cruel practices of Clement, the Pope of Rome, supported by the Emperor of Germany and various princes of that empire, who were under their influence, Claude thus proceeds:—"But while they acted in this manner, the light of the Reformation yet spread abroad in divers places, through an admirable blessing of God, who has always made the ashes of his martyrs the seed of his church. For not only Saxony had received it, but also a great part of Germany, a great part of Switzerland, Sweden, Denmark, Prussia, and Livonia also. In the month of April, 1529, an assembly of the princes and other states of Germany was held at Spire, whither Clement did not fail to send a nuncio."

In this council it was decreed, that the extirpation of heresy and heretics should be continued; that the real presence of Christ at the sacrament and the mass should not be abrogated; and that the princes should not allow preachers in any place to explain the Gospel, otherwise than by the interpretations of the Fathers. Claude then goes on as follows:—"The other princes and states of the empire, beholding this manifest oppression, thought themselves bound to make an act of protestation to the contrary: 'That this new decree contradicted that which had passed in the preceding assembly, where every one was to be free in respect of his religion: that they did pretend to hinder the other princes and states from enjoying that liberty; but that, on the contrary, they prayed God to give them the knowledge of his truth: that they could not with a good conscience approve of the reason for which they might retain the evangelical doctrine, to wit, lest they should fall into new troubles; for that might be a wicked confession and a tacit denial of the word of God; that as to the mass, those who had abolished it, and who had re-established the lawful use of the Lord's Supper, were led by the institution of our Lord Jesus Christ; that as for the doctrine that opposed the real presence, they did not believe that they ought lightly to condemn those who held it without hearing them, for that would be against natural equity, especially in a matter of so great consequence. In fine, that they could not consent to that decree, offering, as they now did, the reason of their conduct to the emperor and all the world; that they did appeal to a free council; and that in waiting for it they would do nothing for which they should justly deserve any blame.' Such was the truly peaceable, magnanimous, and scriptural principles and conduct of the first Protestants. The princes, who made this ever-memorable protestation, are worthy of everlasting remembrance. They were, John, Elector of Saxony; Marquis of Brandenburg; two Dukes of Lunenburg; Landgrave of Hesse; Prince of Anhalt; to whom the cities of Strasburg, Nuremberg, Ulm, Constance, Reutlingen, Windseim, Memmingen, Lindau, Kempten, Helibrun, Issne, Wissemburg, Nortlingen, and St. Gull, joined themselves with a common consent. This act of protestation was made at

Spire the 19th of April, 1529; and from thence came the name of Protestants, which has since been given to all those who have embraced the Reformation."

The candid opinions and acknowledgments of Calvin on these Reformers, or rather of their immediate followers, may here be cited without any prejudice to the question between the two churches. "I confess there may be many found among those who at first embraced the Reformation, who instead of profiting by it, abused it, as the best things may be abused. But, I say, that a doctrine is not the less sound for not being carefully observed as it deserves. We can yet say for ourselves, and say to the glory of God, whom we serve, that he has poured forth a sufficiently abundant measure of his blessing on our fathers; and that if any compare their manners with those of the other party, who rejected the Reformation, they will find reason enough to confess, that God was in the midst of them. They may there behold a solid piety, plain and natural, without art and affectation, a true fear of offending God, with a free and open carriage, which never sought to hide itself by distinctions and illusions; but in good earnest to follow the dictates of conscience, so as not to be hindered from doing their duty, without saying either, what will become of us, or what will become of our brethren or sisters? Because they knew that those events were in the hand of God, and that poor, worldly interest ought never to prevail over the love of the truth." Thus, though imperfections were known and acknowledged, they had a fulfilment of the Redeemer's gracious promise to his early disciples,—“Ye shall know the truth, and the truth shall make you free.” “If,” says Claude, “some princes of Germany took up arms to defend themselves against the assaults of their enemies, they thought that the justice and law of nations authorised that defence; and that being sovereigns in their states, they were bound to protect their subjects, and to preserve that trust that God had put into their hands.”

In his admirable Defence of the Reformation, Mons. Claude very clearly states the causes that originated that great work, which has been increasing in its interest and importance, at least among evangelical Christians, from that

period to the present. “The articles that separate us, are points that, according to us, essentially disturb the faith by which we are united to Jesus Christ; points which essentially alter the worship that we owe to God, which essentially deprave the sources of our justification, and which corrupt both the external and internal means of our obtaining grace and glory. In a word, they are such points as we believe to be wholly incompatible with salvation, and which by consequence hinder us from being able to give the title or the quality of a true church of Jesus Christ to a party which is obstinate in the profession and practice of them, and which would force us to be so too. Among other controversies which were of lesser weight and force, our fathers had more sufficient, more urgent and indispensable reasons for their separation, among which that of justification by meritorious works, and by indulgences, transubstantiation, the adoration of the eucharist, the sacrifice of the mass, invocation of saints and angels, religious worshipping of images, human satisfaction, the lordship of the Pope and his clergy over men's consciences, held the chiefest place. If that which our fathers have laid down concerning the errors which the Church of Rome forces men to believe be not true, we do not any further pretend to defend their separation; but if it be true, God and man will bear them witness that it was justly done, and according to the dictates of an enlightened conscience.”*

Having thus briefly stated the origin and the grounds of Protestantism, in opposition to the papal creed, and papal domination, of that memorable period, I cannot better conclude this article,—intending fully to resume the subject in a future paper,—than by a quotation from the very masterly work of Dr. Fletcher: “The Reformation proceeded upon great and general principles, and was in its beginning, effected by a variety of concurrent circumstances. We never pretend to assert that all the actors, and motives, and circumstances, that were combined in producing the great secession from the Church of Rome, were altogether right; but we contend, that at any time, and at all times, such a secession was most imperiously demanded, and will ever be ca-

* Claude's Defence, vol. ii. p. 14—17.

pable of the most satisfactory vindication. If the Church of Rome, by its decisions set aside the supreme authority of revelation; if oral tradition is preferred to the written records of inspiration; if the Bishop of Rome claim the absolute supremacy of the church; if the institutions of Jesus Christ are corrupted; if we are called upon to renounce our reason and our senses; if an ecclesiastical domination 'lord it over the heritage of God,' and employ force and coercion in the support of their measures; if the purity and simplicity of the gospel be endangered by their unscriptural views of the sacrifice of the mass, the sale of indulgences, the doctrine of merit, and the fire of purgatory; if they demand

implicit and unqualified subjection on the pain of anathema, proscription, and death in this world, and damnation in the next; and if the history of their church present one continued series of oppressions, exactions, intolerance, and persecution, so that the symbols of prophecy are embodied and explained in its proceedings, then it becomes us to hear the warning voice, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'"* Rev. xviii. 4.

* Dr. Fletcher's Lectures on the Roman Catholic Religion. An admirable work, that ought to be read in every family, especially in those districts where Romanism is most likely to diffuse its baneful influence.

EVILS THAT NEED TO BE REMEDIED.

To the Editor of the Evangelical Magazine.

SIR,—As a constant reader, and an occasional correspondent, I read with mingled emotions of pain and pleasure, in your Magazine for May, the excellent article which it contains, on "Inconstancy of Affection towards Christian Pastors." After perusing it, I could not help thinking that there are many members of Christian churches who cannot read its clear and affecting statements without blushing and trembling, except their hearts are harder than adamant, and their consciences steeled against all reproof. Added to the correct and forcible statements of your correspondent concerning many a pastor who for a number of years has struggled through many oppressive difficulties, and who has reduced a ponderous debt by hard and self-denying labour; it has often appeared to me an act of injustice, for which a good account cannot be given at last, when a church has suffered a few factious and hard-hearted individuals to deprive a minister of a very considerable part of his annual income, not because they pretended to bring a single charge against him, affecting either his moral character or his ministerial qualifications; but just because when he has done all their hard and difficult work, they begin to think that they should like a change.

The mode frequently adopted to accomplish this matter, is through the in-

fluence of a small faction, determining not to rest till the minister is ousted; and then another comes, and receives the full quota of income which was solemnly promised to his predecessor, but which has been cruelly withheld from him. Is this justice? Look at it on all sides, factious deacon, and loquacious —; look at it in all lights; look at it in connexion with the promise recorded in the call; look at it just as it must be viewed at the day of final reckoning, and then say, whether the robber or the robbed will stand with the greatest composure and confidence in the presence of the great Judge of the world. When a minister leaves his sphere of labour, and place of abode, every one very properly expects him to discharge all his current accounts; and there is nothing that would grieve a holy servant of God more, than not to be able to do so; but is there one kind of law for a minister, and another for the people?—it is perfectly just in him "to owe no man any thing;" and it is equally just that his people should not withhold from him what is his indubitable right. A recorded or verbal pledge for a given sum on the part of a church to a minister ought to be considered as binding as any other contract; and a violation of it, when subsequent events prove that it was not incapacity, but unwillingness, is certainly an unenviable reflection, except

to those who think that justice is due to every one except the faithful minister of the Gospel.

Individuals who have acted, or who may be acting thus, may attempt to ward off the remonstrances of conscience while health lasts, though they stand indebted to their former minister a very considerable amount; on the bed of affliction, it is possible that they may be so left to themselves as neither properly to see nor deplore their guilt; but, "Be sure your sin will find you out." Yes, at the judgment-seat of Christ, it will assuredly find you out; and then what account will you give to Him who has said, "Do justly;" to Him who has said, "Owe no

man any thing;" to Him who will reckon with you for any acts of injustice, neglect, or unkindness, towards any of his servants, as done towards himself.

O brethren, consider this matter, while the throne of grace is accessible, while the door of hope is open, and while Jesus waits to be gracious; and the writer's sincere and earnest prayer on your behalf is, that the Lord may give you repentance now; that repentance which is productive of fruit—the fruit of restitution to the wronged; and that you may obtain mercy at the hands of the Lord, when he shall come to distribute the awards of judgment.

OMICRON.

SABBATH MORNING PRAYER-MEETING.

No one, I should suppose, has ever been present at the early Sabbath morning prayer-meeting without being struck with the hallowed solemnity which pervaded its deeply interesting exercises; the time, the place, the object—all combining to expel the world from the heart, and to excite and diffuse through the soul the most profound seriousness. Although the number of attendants at these choice seasons of devotion is usually small, yet the advantages secured, and the pleasures realised, are both rich and permanent. Oh that all knew! that all would taste and see!

As the early worshipper quits his house for the sanctuary, he naturally thinks of those who rarely or never attend on these occasions; and as his thoughts call up before his mind one fellow-Christian after another, he reflects to himself, "Why are these absent? Do the powers of sleep still hold their eyes? and if awake, is the indulgence of the chamber in their estimation to be preferred to the enjoyment of holding intercourse with Heaven? Passing by those who are pressed with domestic duties, and whose absence is justifiable, why are the young, the disengaged, the Sabbath-school teacher away? what can be said for the absence of these? Perhaps at this moment there may be a conflict in the minds of some, between the claims of indolence, and the loud demands of duty—an actual striving for the mastery; and oh, unhappy result,

they yield in favour of indolence. Can such reasonably look for a blessing from God through the ministry of the word during the day? Ought the teacher to expect success in his Sabbath-school engagements? to neglect this early opportunity—to refuse this valuable privilege, how can the holy services of this day be either delightful or profitable? May they awake, arise, and come."

On his way to his beloved retreat—the house of God, he finds the pathways almost unpeopled, and with the exception of his own footsteps, scarcely a sound is heard. He gazes at the dwellings on each side of the way, and beholds the windows closed, an evidence that the repose of the inmates is yet unbroken: he is led to contrast this morning with that of the preceding day. "Yesterday, even at this early hour, all was movement, bustle, and activity. How changed the scene now! What care, anxiety, and effort for the bread which perisheth! but the bread of life, the safety of the soul, the realities of the world to come; to these weighty objects my poor fellow-townsmen are asleep. May they be quickened, enlightened, and saved! But who are they at the corner, loitering around the door of that elegantly decorated building? Handsome, indeed, without, but within there exists the destructive agents of death. What a desolate appearance do these early visitors present! how deathlike their countenances! how emaciated their frames!

how wretched and unhappy their state! Why are they so devoted to this fiery idol? Why so early in attendance at its temple? Can their unnatural and craving thirst be quenched with no other liquid but that heated fluid which created it? O strange infatuation! although suffering within and without from its blighting, burning effects, yet so early on the Sabbath morning do they assemble to seek it again. Behold them, O ye agents of mercy; stretch forth the hand and lead them to the ark of temperance, and there teach them the lessons of sobriety and godliness."

At his arrival at the hallowed place of prayer, the door is opened, and he enters in. A feeling of delight instantly springs up in his mind, as he looks around upon a few warm-hearted brethren and sisters; he feels himself pervaded with a sacred stillness, and is conscious that he is treading upon holy ground; that the place he has entered is none other than the house of God. A hymn suited to the occasion is devoutly sung, and an appropriate portion of scripture is read; a recent convert is then called on to lead the devotions. This young man, a short time previously, was of the world, an ardent lover and follower of its pleasures; but the charm has been broken: he discovered his danger, and the medium of escape: he looked unto the Saviour, and obtained mercy; and now he shines forth as a new creature in Christ Jesus. He approaches the footstool of mercy with a heart filled with gratitude and praise, and there pleads with holy importunity for the speedy conversion of the ungodly around him. His fervency increases as he entreats for his former associates, his youthful companions in sin, who are still deluded: he knows their peril, he longs for their deliverance; he therefore gives free utterance unto his desires. "Rescue them, O God, from the power of the destroyer! lead them to Jesus for pardon; renew their minds by the Spirit divine, and en-

gage them into thy delightful service: O save them all!"

A brother, more advanced in the divine life, is next solicited to address the throne of grace. He bows the knee, and with hands uplifted, unburdens before his heavenly Father the desires of his soul. As he proceeds, his devotion kindles, and rises until it ascends to heaven in a holy flame. His beloved pastor is the chief object of his deep solicitude; for him he supplicates the divine presence and aid; and on his ministrations he wrestles for the heavenly blessing to descend. "Be with thy servant according to thy promise, O thou great Head of the Church. May thy love be the main-spring of all his efforts, and the prevailing theme of each address: endue him with power and wisdom from on high; and set his tongue at full liberty, to proclaim the Gospel in all its freeness and efficiency."

A third is invited to approach the Hearer of Prayer. He is a father in Christ; one who has borne the heat and burden of the day: he has experienced the buffetings of the enemy, and the vicissitudes of the Christian course: he feels the necessity of constant supplies from above, and believes that God, for Christ's sake, will pour out the blessings. Therefore, under these impressions, he pleads especially for the tried and afflicted. "O thou, who hast an eye to behold all thy children, and a heart to sympathise with them in all afflictions, suffer not thy saints to be tempted above their strength; console the mourners; guide the perplexed; encourage the timorous; sustain the weak; appropriate thy blessing to the necessities of each, and make thy truth a word in season to all, and thus make this Sabbath a good day to every soul."

The concluding blessing is then pronounced; the meeting separates; and each, on leaving the house of prayer, can testify that it was good to be there.

T. C.

TO YOUNG PERSONS, ON ASSISTING THEIR PASTORS.

MY DEAR YOUNG FRIENDS,—I am sure that you are sincerely attached to

your beloved pastor; and that you are anxious to do every thing in your power

to ease his circumstances, and to encourage his heart. You will, I doubt not, feel obliged to any one who will put you in the way of rendering him assistance. There are some churches in which the young people are studiously attentive to anticipate the wants, and to gratify the wishes of their minister. There is a delicacy, a propriety, a tenderness in all their movements which you will do well not only to *admire*, but to *imitate*. Now there are three questions which I will propose to you.

1. *Is your pastor's library well supplied?* You can easily ascertain this without making any impertinent inquiries. You will probably find that he has not in his possession some of the most valuable theological works. You know that it is exceedingly desirable that he should possess them. And why does he not? It is simply because he has not the means of purchasing. How easy it would be for you to collect amongst yourselves annually a sufficient sum to enable him to secure all that will be valuable in the acquisition of scriptural knowledge. The improvement of a minister's library is the improvement of the people's minds. The thoughts he collects in it, he communicates to them. Your kindness to him, will be kindness to yourselves.

2. *Has your minister had much affliction in his person or in his family?* The probability is, that he is not exempt from the calamities to which the rest of mankind are exposed. Afflictive times are expensive times. If you do not know this from your own experience, you may know it from the experience of your parents. The minister's heart is

often oppressed with the thought that he shall not be able to meet the demands which will be made upon him by his medical attendant. Can you not at such a season come forward to his help? With what delight will he study, and with what pleasure will he preach, if he can say, "I owe no man any thing but love." His character will be preserved—religion will be honoured—and the church will be blessed!

3. *Is your minister recommended, for the benefit of his health, to leave home?* The medical man tells him and his friends, that a change of air will be more likely to restore him than all the medicine in his surgery. He wishes to go, but he cannot. He has the will, but he has not the means. It is surprising with what apparent affection and interest people will sometimes say to their exhausted minister, "You had better have a little change; a change is always beneficial: we wish you would try." The good man sighs, but has too much modesty and diffidence to say, "I have not the means to clear the expenses of the journey." Now take such a case into your consideration, meet the difficulty, and send to your pastor, with a respectful note, the pledge of your affection, and the fruit of your liberality. This will not be saying, "Be ye clothed, and be ye fed," but it will be clothing and feeding. This will be the charity of the gospel. In conclusion, I would only say, "That you do, do quickly." With best wishes for your spiritual prosperity,

I remain,

Yours affectionately,

THE MINISTER'S FRIEND.

THE CASE OF IRELAND RESPECTING RELIGION.

For the Evangelical Magazine.

IRELAND, according to the Report of the Commissioners of Instruction in 1835, contains 6,427,712 Roman Catholics, 852,054 Episcopalians, 642,356 Presbyterians, and 21,808 other Dissenters. Total 7,943,940. Having been privy to the way in which these returns were obtained in some places, I have no doubt the number of Episcopalians or Protestants of the endowed Church, is overstated, and does not exceed, if it amounts to 600,000. There are 1,385 benefices,

and not less, if there are not more than 3,000 clergymen, or one for every 200 individuals of that portion of the community. There are also 600,000 acres of church lands, which, if they average only 1*l.* sterling per acre, gives 600,000*l.* per annum of permanent support for the clergy, independent of every other source of income. This enormous wealth is, however, in very few hands, and nobody will complain that the curates are overpaid.

But leaving this as it stands, the Christian philanthropist will naturally inquire, Is the gospel making progress in Ireland? And amongst whom are we chiefly seeking to promote it? From long and close observation, I am quite prepared to say, I believe the gospel has, within the last few years, been making greater progress in Ireland than it ever did previously, since its first introduction. A singular blessing from the Holy Spirit has been upon the Established Church, during the last twelve or twenty years. An entirely new order of ministers to a considerable degree, has risen up in it, and I can state from personal knowledge, that no ministers are more efficient, laborious, evangelical in their doctrine, or spiritual in their lives and conversation; often have I blessed God while I heard their warm-hearted extempore preaching and prayers, and seen the diligence with which they have attended to the poorest that would listen to them in their humble dwellings. The Presbyterians, also, have, in the same period, become greatly purged from the Arian leaven, which distinguished their ministers, and blighted religion in their congregations; nor do I doubt that the people in both communities have, in many instances, experienced the advantage of these delightful regenerations.

The Methodists are almost universally in professed membership with the Established Church, and for many years they were almost alone in seeking the evangelization of the nominal Protestants. If there are 21,000 Dissenters among the Independents, Baptists, Quakers, and separatists of various descriptions, I think they cannot be rated higher; but amongst the means which have been effectual to produce the happy improvement which has taken place amongst the members of the Episcopal Church, I am fully convinced that the introduction of ministers by the Irish Evangelical and Baptist Society has been honoured of God in no inconsiderable degree; and if their members could be increased ten or twenty fold, I should greatly rejoice, for I have no doubt, if they are men of a suitable character, God will make them a blessing.

Still it is melancholy to think how very little is done for and amongst the Roman Catholics in Ireland. They are under such a spiritual tyranny, both from their priests, and from one another; and

they are nurtured in such a hatred to the Protestant doctrine, that it is only upon a rare occasion that any individuals of that community will come within a house of worship, to hear a Protestant minister of any denomination preach or lecture. Churches or chapels in Ireland, as far as they are concerned, are of almost no value whatever; and street preaching is all but entirely out of the question. The state of society makes every body afraid to attempt or to patronise it. The whole mass of six millions and a half of Roman Catholics are, therefore, so far as preaching is concerned, altogether out of our reach, and nothing in this way is being done, or can be done for them, to any extent that is worthy to be named. The jealousy of Episcopalians, Presbyterians, and Methodists (which unhappily has very little prospect of diminution, from the conduct of too many Episcopalians and Dissenters towards one another in Great Britain,) makes it extremely difficult for Congregational or Baptist ministers to form churches, or gather a congregation of fifty or even a score persons at any one place as stated hearers; but whatever good is done by them in this way, is almost entirely with Protestants only; no one expects by preaching to reach the Romish population.

But, blessed be God, there are other methods by which, as experience has fully proved, even Roman Catholics may be brought to embrace the gospel. If they will not, and dare not go to a church or chapel, the gospel may be, and has been taken to them in a good number of instances effectually, by the divine blessing, through Scripture reading and exposition in their own dwellings, and by establishing schools to instruct themselves and their children in the knowledge of the Holy Scriptures. Though they cannot be gathered together in congregations to hear a minister discourse from a scrap of Scripture, they can thus be preached to, in pure apostolic style, from house to house, and they may thus, after a time, be gathered into congregations also. Too many Englishmen judge of Ireland simply by their own country, and they judge of Roman Catholics as if they resembled their own fellow-protestants; but the cases are very dissimilar. It is almost as difficult to prevail with a Roman Catholic to come to listen to a preacher, as it would be to prevail with a Jew to

do it. It is true, that the gospel is God's power for man's salvation, and it pleases God by the foolishness of preaching to save them that believe; but every method of making known the gospel whether by conversation or reading, or teaching to read it, or distributing tracts, is a species of preaching, and those who cannot be reached by erecting chapels, and placing a minister in a pulpit to address those who come together, must have the gospel brought to them by other methods; and if these are more humble, and more laborious, and less ostentatious, so that they are only effectual, we may be well satisfied, when our Master is so.

At all events, money that is collected to promote the spiritual benefit of Ro-

man Catholics, ought to be devoted to the best of our power in accordance with the object for which it is contributed; and, as the misery of Ireland through popery, is the main plea that is urged to induce our liberality, good faith, to the utmost of our ability, should be kept with the donors in the appropriation of all such funds as are given to our trust. There are, undoubtedly, in Ireland multitudes of Protestants, who are still without the gospel, and these should be sought after with diligence; but it is the Roman Catholics who have the greatest claim upon our regard, and our money is chiefly given in their behalf, therefore let us aim, in dependence upon the Holy Spirit, for their special welfare.

OBSERVER.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE SECOND ADVENT OF CHRIST, the BLESSED HOPE of the CHURCH. By W. URWICK, D.D. pp. 290.

J. Robertson, Dublin. Simpkin, Marshall, and Co., London.

Information on questions in science, philosophy, and religion, is now more widely diffused than at any period in the history of the past. Knowledge is not, as it was in times not very remote, confined to the cloisters of monasteries, or the halls of colleges, nor does it consist merely in readiness and dexterity in verbal quibbles and scholastic subtleties, but is spread among all sorts and conditions of the people, and embraces within its range all that is practical, useful, and profound. This wide dissemination of mental and moral light cannot, of course, fail to promote the best interests of men, as denizens of the present world and heirs of the future; but just as natural light reveals numberless monstrosities and offensive things, that otherwise would have remained shrouded from observation, so the generally diffused knowledge of the present times is provoking a resurrection of the follies and terrors of the past embellished and modified according to the extravagant fancies of the *sordidant* philosophers and spiritual mountebanks, who offer themselves as candidates for public notice. Infidelity, assuming the name of Socialism, is excited afresh to assail the truth of revelation, and to attempt the subversion of the whole framework of society. Romanism, in some of its most unscriptural forms, and putting

forth some of its most haughty assumptions, has found an asylum in one of our Universities, and is spreading, to an alarming extent, among both the clergy and laity of the episcopal church. Millenarianism, in almost every shape of absurdity and extravagance which the lawless fancy of well-meaning but misguided enthusiasts can devise, has found its way into almost every corner of the land, has brought discredit on the gospel, and has weakened the hands of not a few among the devoted servants of Christ. But whilst errors are thus revealing themselves amid the surrounding light, it is only that their enormity may be exposed, and that their very existence may soon become a matter of history. Socialism, and the Oxford Tracts have had their true character and tendency so prominently exhibited by some of the friends and recognised defenders of revelation, that it is to be hoped their influence is arrested, if their days are not numbered. Millenarianism, too, has been exposed in all the wild and fantastic forms it has assumed, so that its continued existence and apparent extension are to be accounted for only on the ground that its adherents shut their eyes against the light of knowledge, preferring the dreams of imagination to the dictates of sober and sanctified reason. Among the exposures of the millenarian scheme, which recommends the daily expectation of the second advent of Christ, as its chief and distinguishing element, we have not met with any superior, if equal to that of Dr. Urwick, in argument, eloquence, and bibli-

cal research. His volume consists of six lectures, delivered to his own congregation in the ordinary course of his ministrations, and has been published in the hope that it may aid in checking the headlong and false excitement which is abroad respecting the second advent, and may, at the same time, furnish some distinct and general views to such as are anxious to be informed on a subject which has been so perplexed and mystified. But, although Dr. U.'s principal object is to expose the unscriptural nature and injurious tendency of the millenarian notions respecting the second coming of our Lord, his volume embraces not a few important and interesting collateral points. In his first lecture he presents a general view of the circumstances which will render Christ's second advent an event auspicious to the church. These are, the manner of our Lord's coming; the resurrection of the dead, and the transformation of the living; the final judgment of all mankind; and the transformation of the earth, to be occupied by the Saviour and his church as their everlasting abode. The last circumstance is one, which has been contended for in almost every age of the church's history; it was a favoured theme with some of the earliest writers on the subject of Christ's second coming, and is dwelt upon with all the charms of that eloquence to which fancy ministers, by some of the most popular authors of the present day. But after all we have read on the subject, and, although Dr. U. perhaps recommends it, with as much eloquence and argument, as have ever been expended on its behalf, we confess ourselves unable to yield to it that cordial and unqualified assent which is demanded by every clearly established truth. We cannot now, however, enter on any discussion of the question that would be satisfactory either to ourselves or others.

The second lecture is an able and argumentative vindication of the opinion that the second advent will not take place until the very close of the gospel dispensation—until the period expires for which Christ as the Word incarnate is made the head of the universe—until the last in the whole series of Old Testament prophecies is to be fulfilled—until all opportunities of salvation granted to mankind will for ever close—until the time arrives for the resurrection of all the dead, the general judgment of mankind, the final glorification of the saints, the final punishment of the wicked, and the final renovation of the mundane system. This lecture, we cannot help thinking, if candidly and patiently read by those who contend for the daily expectation of the second advent, would at least serve to temper and modify their zeal, if it did not

fully enlighten and regulate their judgment. If, however, any thing approaching to a defect attaches to this admirable and eloquent defence of a great and fundamental truth, it is, we think, an overstraining of certain passages, in order to press them into the question. Dr. U. could have well spared this, and, thereby, would not have exposed himself to a charge of special pleading, which, perhaps, some of the party whose opinions he has so powerfully assailed may be ready to urge.

The third, fourth, and fifth lectures are occupied with a specification and defence of the various important events which Dr. U. conceives will take place previous to the second advent of Christ. In the third lecture, after an elaborate and lengthened introduction respecting the literal and figurative interpretation of prophecy, it is contended, with great force of argument and much beautiful elucidation of Scripture, that, prior to the second coming of our Lord, the heathen world will be evangelized—that the Babylon of the Apocalypse will be destroyed—that her overthrow will be preceded by a short but violent struggle against the truth—that the Mohammedan imposture will fall—that the powers that have been hostile to the gospel will be visited with awful and overwhelming judgments—that the Jews will be converted to the faith of the Messiah. The fourth lecture is a most effective and powerful defence of the view generally held by Christians of all denominations—that the millennium, or a long period of unexampled prosperity and eminent piety, will have been enjoyed by the church before the sound of the archangel's trumpet will announce the coming of Christ without sin unto salvation. The fifth lecture, whilst it specifies a general apostasy from the truth and worship of God, at the expiration of the millennium, as an event which will precede the second advent of our Lord, is chiefly occupied with a refutation of the opinion, that the Israelites are, during the millennium, to be restored to Palestine—are to have the Saviour reigning in his bodily presence among them—are to be exalted above all other nations—and are to become the means of evangelising the Gentiles. And so triumphant do we deem the refutation, that, did any doubt rest on our mind respecting the national restoration and political ascendancy of the Jewish people, the perusal of this lecture would, we are persuaded, have for ever removed it, and, therefore, we most earnestly recommend it to the immediate and careful attention of any of our readers, who may be the subjects of perplexity on the question.

The last lecture is principally an exposition of Dr. U.'s views in reference to

the final residence of the redeemed. On this subject he has unquestionably evinced great skill, argument, and patient investigation; but, nevertheless, although we are not prepared to maintain that he has advocated opinions, which are incompatible with the statements of inspiration, or the general designs of Providence, we are free to confess that the impression produced on our mind, did not amount to an acquiescence in his views, respecting the final abode of the Saviour and his perfected church. The beautiful and eloquently expressed sentiments respecting the final state of the redeemed, however, with which Dr. U. winds up his subject cannot fail to warm every heart, give wing to every imagination, and command the homage of every understanding. This volume throughout, indeed, is quite worthy of the high and well-earned reputation of its author, and forms a very valuable addition to the theological literature of the day. In argument, learning, biblical knowledge, and style, these lectures may fairly claim a place for Dr. U. among the most able and literate men of the times. If in any of these qualities he seems to have left himself room for improvement, it is in that of style. Dr. U.'s style is distinguished by that march, or *ore rotundo* mode of expression, which sometimes becomes so redundant as to seem destitute of classical chasteness and finish. This, however, is but a spot on the sun's disc. We cordially thank Dr. U. for his valuable and seasonable aid in stemming the tide of folly and extravagance, and earnestly recommend his volume to the immediate and prayerful attention of our readers.

NO FICTION; *a Narrative founded on recent and interesting Facts.* By ANDREW REED, D.D. Ninth Edition.

MARTHA: *a Memorial of an only and beloved Sister.* By ANDREW REED, D.D. Third Edition.

T. Ward and Co.,

Some of our readers may remember that soon after the first of these works became deservedly popular, the character of the author was most unjustly assailed; and that a controversy was keenly maintained on the lawfulness of employing fiction as the medium of moral and religious instruction; and we are not sure whether fictitious writings were not altogether denounced as opposed to the simplicity and integrity of truth. Never was there a more triumphant defence than that with which Dr. Reed for ever silenced the noise of calumny, proceeding alike from the insane and the wicked; and we think that

on the subject of the controversy, in its essential points and bearing, he has left nothing worthy the name of an argument unconfuted. It is not our intention, however to revive, what in all its painful circumstances, and for the sake of the parties inflicting the wrong, we are glad to leave in the oblivion which they have long found. But the appearance of "No Fiction" under a new form, affords us the opportunity of transferring to our pages the writer's own eloquent statement of its object, and his motives and views in undertaking it, as well as some of the more striking passages on the use and abuse of fiction.

By one of his most ungenerous reviewers, the author of "No Fiction" was accused of attempting to impose on the credulity of the world, by publishing what he wished to be considered a true and faithful narrative of events and circumstances exactly as they occurred; whereas, in a multitude of instances, it was proved to be contrary to fact, and therefore, in the strictest sense of the word, a fiction.

A reference to the running title of every page in the first edition, as well as to the preface retained in all subsequent editions, would have convinced any person of the injustice of such an imputation. 'No Fiction' was never intended to be received under any other character than a narrative founded on facts. Dr. Reed's own account is too interesting to be given in a condensed form. The facts, all the leading and substantial facts, having taken place, Dr. Reed states, as follows:—

"After the singular and impressive midnight scene which is given in 'No Fiction,' and which is rather under than overstated, I took occasion, without any personal allusions, to preach a sermon on the temptations and dangers of youth. I was much pressed to make a more extensive use of particulars so well calculated to arrest attention and fix salutary conviction on the mind. The only difficulty was how I should effect the object with sufficient concealment. At first I thought of stating what the occasion suggested, in a few letters to a monthly magazine. This I relinquished because it did not afford me a veil sufficiently thick for the purpose. Other modes presented themselves, and at length the one in which it appeared was chosen; not because I wished to write a religious tale, for I knew many had a prejudice to that class of writing; but because it appeared to me best adapted for the improvement of certain facts without subjecting any living names to observation."

* * * *

"In drawing the characters, the object was not to represent exactly living

individuals, but to be true to nature generally. In Lefevre it was meant to show how a young man of ardent temperature, and quick impulses, is exposed to temptation. In Douglas, it was meant to describe the line of conduct which a friend in his circumstances *should* pursue; and in Wallis it was meant to exhibit at once the fascinating and dangerous companion. And so far was this design made apparent in the work, that one of the earliest Reviews observes, 'that the characters describe not so much an individual as a class; and that there is a Lefevre, a Douglas, and a Wallis in almost every social circle.'"

Thus the author was committed to the use of fiction as the vehicle of truth. This roused against him and others labouring in the same vocation the censures of the more cautious and rigid of their own denomination. Some, too, of another communion, who regarded with envy the literary efforts and attainments of a class of men they had been accustomed to look down upon as unlettered and ignorant, joined in condemning "No Fiction," and its kindred publications.

The British Review signalised itself on the occasion; and it was to the Editor of that journal that Dr. Reed addressed his admirable defence of the principle of his own and similar works. We must content ourselves with extracts, though we would willingly introduce the entire argument; for the pamphlet is scarce, and has been long out of print. Dr. Reed, admitting the decided antipathy of a large body of excellent and pious persons to every thing that approximates to the character of a novel, contends that such advantageous ground ought not for a moment to be relinquished to the partizans of irreligion and licentiousness.

After strongly reprobating the general and fearful abuse of this species of composition, he observes, "The fault of a tale, in my view, is not that it is a tale, but that it is *immoral or irreligious*: let it be wisely devoted to the illustration of good habits, good opinions, and good principles, and I see in it no evil, but much benefit."

"The question is, whether works of fiction as such are or are not a laudable and happy medium of illuminating the public mind? By works of fiction, I understand all such works as profess to illustrate moral and natural truth by the aid of the imagination; and it is distinctly to be observed, that it is no part of the inquiry, whether they are in metre or out of it; whether they are historic, dramatic, descriptive, or allegorical; whether they discover talent or not; whether they have or have not *individually* a good or evil tendency. We have nothing to do with the *execution* of

any one work; but with the *simple principle* on which all works of this class necessarily depend.

"It is apparent, then, that before this question can be answered in the *negative*, we must be prepared to sacrifice the very best and most harmless of prose fictions. Among multitudes, including Æsop, the Village Dialogues, Rasselas, Telemachus, Robinson Crusoe, The Pilgrim's Progress, which has gained to itself applause from the philosophical and imaginative, the illiterate and the erudite, the young and the old, which has established itself in almost every dwelling, and is second only in circulation to the Bible and Book of Common Prayer; these must all be sacrificed before works of fiction, as such, can be condemned; for they are all fictions, they are all novels.

"On the same principle it will be, as we have intimated, indispensable that we should abandon at once and for ever all the walks of poetry. The fine arts too must be abandoned: music, painting, sculpture, what would these be without the imagination? They all rest indeed on the sounds, and figures, and scenes of nature; but they all depend essentially on the *imagination* for those combinations which impart to them their interest and sublimity. It is this power, that intuitively rejecting what is discordant, feeble, or deformed, and as quickly suggesting what is beautiful, grand, or affecting, presents us with a living type, of that ideal perfection which it has conceived; and without these, arts, and all their affinities, would be prostrated in the dust—would be a mere mechanical exercise in which there could be no place for the movements and inspirations of a mind dilated by its own divine inventions. Yet, so far as the imagination is concerned in them they are manifestly fictitious; and if fiction must not be *written*, it must not be *delineated*; and the finest works of Raphael, of Phidias, and of Handel must be proscribed; and those arts which contribute so largely, and, under due restraints, so innocently to our intellectual enjoyment and national civilisation, must be permitted to expire, or be reduced to a state worse than extinction.

"Again, I have most seriously to ask, if the question before us is to receive an unfavourable answer, how are we to dispose of those portions of the Holy Scriptures which must be affected by it? They contain fables, poetry, and parables; these, we have been inclined to think, add materially to the beauty and pathos of the Divine word; but this opinion must necessarily be influenced by the way in which we determine on the principle—that truths may be lawfully presented to the mind by means of fiction, for they are evidently fictitious.

“ Finally, I desire to ask, if the imagination may not be employed for these and similar purposes, why was the imagination given? This noble faculty is possessed by us all; it is of its very nature to be employed in fictitious and inventive combinations; and its creations are without end. All that the orator has expressed, or the artist delineated, or the author written of its conceptions, are as nothing compared with those countless formations which inhabit the deep recesses of thought, and which never see the light. But why should this power, the most active and ethereal we know, be bestowed, if not for good? And how can it be for good, if its most natural exercises are evil? But they must necessarily be evil, if fictitious combinations are to be condemned; for the very element in which it lives is fiction, as much as reason is the element of the understanding, and love of the affections. On the principle we are considering, it is no question, whether this power is liable to abuse, or whether its conceptions are bodied forth in description. If they are improper to be *expressed*, then they are improper to be imagined; and the *faculty for its own sake* must come under reprehension.

“ Many benevolent and pious persons, in their jealousy for the safety and welfare of youth, have formed wrong opinions on this subject under the impulse of fear. Anxious to save the unsuspecting from the snare of some fictitious writings, as well they might be, they have hastily exclaimed against *all* productions of the same class; and such persons would now be disposed eagerly to inquire,—If we once admit that works of fiction are lawful and good, what means have we of protecting the reading community from that large mass of licentious novels, which would affect the whole of it like contagion? I reply, let them be condemned, severely condemned; yet let them be condemned, not as fictions, but on their own separate offences. If they are extravagant or silly; if they encourage morbid feeling, or false sentiment; if they apologise for vice, while they compliment virtue; if they sophisticate the plain maxims of morality, or trifle with or impugn the sacred principles of religion; let the head of offending be shown, and let them suffer for the crimes of which they are guilty.

“ This, as it is the *just* mode of procedure, is also the *safe* one. Let a parent tell a child that he objects to all novels or tales, because they are fictions, and therefore bad; and he will at once hazard the success of his most anxious desires. He will at once ask too much, and be in danger of obtaining nothing.

“ As this is the safe mode of proceeding,

so it is of more extensive application. He who adopts it will not be driven to make weak and irrational distinctions where, if there are great accidental differences there can be no *essential* ones. He will not excuse a tale and censure a novel; he will not justify a poem and arraign a story, or withhold his imprimatur from a historical romance. Admitting the principle without limitation, that no work of imagination is to be condemned because it is imaginative; we shall at once bring all works of imagination, whether of the pencil, the chisel, or the pen, to a higher standard, and try each of them by its own peculiar claims and character. To do less than this is to betray the cause we would defend, by our fears and inconsistency; to attempt more would be to reject a poem, a statue, or a tale, because it is such, and to expose our want of wisdom and taste to those whom we would influence by our opinion.

“ It is of the last importance to a people that the character of their polite literature should be salutary and good. The mass of a nation will neither be moral nor religious till its literature becomes so; and its literature can never be salutary or pious while scorned and abandoned by the friends of religion and purity.

“ Let then the mistakes which have been held on this subject be renounced. They have had a most disastrous tendency, and they will work much more extensive mischief if persisted in. We have risen high in the scale of civilization; the polite arts have much more of popular notice and admiration than ever; the tastes and imagination of the people are extensively excited; they are eagerly demanding to be fed, and woe be to us if we give them a scorpion instead of bread! It must not be said at this time of day that these are unwholesome appetites, and that other faculties must be fostered. No; they must all be fed. Poetry cannot die; fiction cannot die; the imitative arts cannot die; unless invention and imagination should first expire.

“ Let then the friends of religion and of mankind grant what is due to this branch of knowledge. Let them not put literature and religion in most dangerous and unnatural opposition; let them feel the importance of having polite learning on their side, in their array against lax morals and bad principles. Let them move in a larger circle than they have hitherto described; let them not be too fastidious about means; let them employ every talent and commend every effort to render works addressed to the imagination as beneficial as they are influential. Let them not exact conformity in every particular, before they

will acknowledge an auxiliary in any. He that is not against good sense and right feeling is for them, whatever the field of his labour or the gifts of his mind.

"Yet, if somewhat like complaint is raised against the course pursued by the serious and the good, it must be received with considerable qualification. There have always been many of their number who have thought it neither wise nor safe to leave so important a power as the imagination in the hands of infidelity and vice; and by their pen, their pencil, or their sanction, they have done what they could to neutralize an evil which they were not able to prevent. No mean division of the more serious part of the community have taken a decided interest in the cause of refined literature; they have entered a protest against its monopoly by the frivolous and licentious; and they have demanded that its productions should be so amended as to become a medium of delight and improvement to the most innocent and unwary. Already we have seen the good effects of this conduct, partial as it has been. The public taste has been purified; the tone of opinion has been strengthened; and vice has been put out of countenance by the steady frown of virtue.

"Besides, among the advocates of right sentiment and good principles themselves, a band of persons have sprung up, who, imbued with the importance of the undertaking, have determined to employ works of imagination in favour of just morals and devotional affections. They have had not only to labour but to fight; and have been called, not only to contend with their enemies, but with their allies. However, their efforts have not been in vain; and ultimately they shall be duly appreciated. It is by such efforts, sustained by irrepressible hope, that they shall become the censors of the literary republic, and shall purify and invigorate the streams of literature till they shall carry refreshment, life, and healing to the most distant parts of the land. And when this shall be accomplished we shall have little to desire; the fine arts and deeper sciences shall follow in the illustrious train of piety and truth, 'every imagination,' as well as every thought shall be brought 'into captivity to Christ.'"

While the quotations we have thus introduced afford us the opportunity of giving the widest circulation to an argument which ought not to be suffered to pass into oblivion with an ephemeral pamphlet, written for a special purpose, involving more or less of personal considerations affecting the writer, we feel the necessity of guarding our youthful readers against attaching an undue importance to polite literature as distinguished from the more solid acquisi-

tions, which not only invigorate the understanding, but refine the taste and chasten the imagination. Literature is the embellishment of the mind; profounder studies are requisite to constitute its stability and grandeur. It is the ornament which beautifies the structure, and ought to be in perfect harmony with the temple, which is nothing, unless made fragrant by the purest incense, and glorified by the presence of its Divine inhabitant. The fictions which sanctify and exalt the imagination must be true to nature, and nature's God. While science may become the handmaid of religion, we see no reason why literature and the arts may not be converted into ministering spirits to both. Why may not the wreath as well as the more costly sacrifice be laid upon the altar?

In "No Fiction," Dr. Reed has presented an offering of unfading excellence. It fails not to instruct and charm; and much of its usefulness is to be ascribed to the attractive form through which he has conveyed the lessons of a sound and practical piety. It has been translated into the Dutch, German, and French languages; and its writer informs us that "at home and abroad there have been manifold instances (some of them striking and delightful) that it has not been read in vain. But," he adds, "it was not till he visited America that he was made fully aware of this encouraging fact. He was surprised to find that not fewer than a hundred thousand copies of the work had been circulated in that country; that it gave him a home among strangers; and that many whom he had not known in the flesh made haste to acknowledge that their first serious reflections and holy resolves were identified with its perusal."

For ourselves, we well remember the first appearance of "No Fiction." We knew not its author, but we then publicly recommended it through the whole circle of our influence; and now that it has arrived at a ninth edition, we are happy to repeat our recommendation, and we cannot do it better than in the language of Dr. Henshaw, of Baltimore:—"The incidents which it relates are of the most interesting and affecting character. Throughout this enchanting narrative the cause of evangelical religion is advocated with all those graces of composition which gratify the taste, and with all that touching and tender sensibility which is calculated to soften and improve the heart. It is manifestly the production of one well acquainted, not only with the doctrines, but with the power of the Gospel of Christ; and I think it is a work which no Christian can read without pleasure, and no man of the world without profit."

"MARTHA" stands in no need of the argumentative defence which the fictitious veil thrown over the principal facts in "No Fiction" seemed to require. It is strictly a narrative; and though written in a spirit and with an object which ought to have disarmed criticism, it did not escape the mean attacks of the party who had before signalled themselves as the assailants of its author. Thus was Dr. Reed furnished with an occasion for relating the History of this Memorial of an only and beloved sister. No statement can be more satisfactory. "I consider," says the author of 'Martha,' "it is quite possible to write as much and as profitably of a servant maid as of a statesman, provided there are equal opportunities of ascertaining the character, and equal character to describe. It is not the accidents of life that interest or benefit us in biography; it is human character in all that aids or checks its advance to maturity; and if all other things are equal, we shall be most interested by that example of human conduct which is most connected with the ordinary circumstances of human life. There never was a history composed of more simple materials. There is nothing marvellous; nothing improbable; nothing even peculiar. The path of life the deceased trod, and the circumstances which attended it, are substantially what they are to thousands. There is no plea for extraordinary talent; no notice of extraordinary incident; there is not even any attempt to gain for the work an ephemeral reputation by those arts which are too often employed in otherwise respectable biography. The book rests upon itself; and it is composed, and professes to be composed of life, as it is daily to be found amongst us, set forth with corresponding plainness of language.

"I have endeavoured to give not the history of dates or incidents merely, but the *history of mind*. I have taken the character in its infancy of being: I have sought to follow it through all the stages of its growth; and I have given to every circumstance an importance proportionate to the influence it excited in the heart and understanding. My perfect intimacy with the subject of the memoir supplied me with the best opportunities of realising my wishes.

"Indeed I am conscious of having sacrificed private feeling in the imperative duty of faithfully exhibiting the life I professed to record; and my calm conviction at this moment is, that in attempting to give the matured moral and religious character which was my final object, I have fallen far short of the holy and sublime elevation of the original."

We believe every word that we have

transcribed, and without knowing any thing of the original but what these memoirs disclose, we recommend the work as well calculated "to teach many a youthful mind how to live and how to die."

"Martha," too, has been translated into the Dutch and German languages, and has had an extensive circulation in the United States of America.

The ANIMAL CREATION; its Claims on our Humanity stated and enforced. By the Rev. J. STYLES, D.D. pp. 357.

Thomas Ward and Co.

Christianity is pre-eminently fitted to uproot the evils and redress the wrongs by which the world is afflicted. Literature, science, and legislative enactments, or, in other words, the great elements of civilisation, may do much to soften down barbarities, remove inconveniences, and give an external polish to society, but they do not contemplate, and frequently cannot reach, many of the enormities, which are engendered by the lust of gain, competition in trade, and a pampered epicurism. In countries where civilisation had in one sense reached its highest point, having given birth to magnificent and tasteful decorations in public, and to elegancies and elaborate refinement in private, there were evils tolerated and wrongs perpetrated, the very name of which excites the surprise and kindles the indignation of every one who is rightly acquainted with the great principles of the gospel. But when Christianity gains an ascendancy among any people—when its principles are recognised and acted out, it not only throws a mantle of purity and decorum around all that is presented to the public eye, but it aims at the extinction of every form of wickedness and oppression, which may lurk in the hidden places of society, or which custom may have divested of its more monstrous features—not deeming it beneath its lofty and beneficent designs to compassionate, and if possible altogether prevent the sufferings to which the irrational creation is subjected by the wantonness and cruelty of man. In this country, however, although Christianity has long been professedly acknowledged as a system demanding the exercise of equity and mercy on the part of its subjects, numberless cruelties and acts of oppression have been committed and still are committed against our fellow-men and the inferior creation, which well "might make the angels weep." But whilst this is deeply to be lamented, it cannot be imputed to any defectiveness or want of adaptation in the great scheme of Christianity to remedy the sufferings and put an end to the enormities under which

the whole creation still continues to groan and travail in pain. If in this land, where the gospel has been so long known and so faithfully published, amusement, gain, and Epicurean indulgence, are purchased at the expense of untold inflictions and anguish on the part of the inferior natures around us, it is because the great principles and precepts of that heavenly system are explained away and trampled under foot. If the spirit of Christianity, which is pre-eminently and essentially that of mercy, imbued our minds, and regulated our actions as a people, then, we should not only have abjured slavery as an accursed thing on which the stamp of Heaven's displeasure was fixed, but should have ceased to hunt down and destroy the beasts of the field, the birds of the air, and the fish of the sea, merely for purposes of amusement; and should long ere now have sought the protection, and rejoiced in the happiness of the inferior creation, instead of subjecting them to a continued process of exquisite torture, that our gains might be multiplied and our appetites pampered. But whilst the lower animals have been, and still are, subjected to the most cruel oppression in this country, the ear of humanity has not been deaf to their cry. Some of the most distinguished ornaments of rank, of literature, and religion have not deemed it beneath the dignity, nor inconsistent with the claims of their profession, to strive to mitigate their sufferings and redress the wrongs of creatures which cannot plead for themselves. The Society for the Prevention of Cruelty to Animals, which numbers among its members some of the most illustrious names in the land, has done much to diminish the amount of suffering endured by the lower creation, and will, it is to be hoped, not cease from its labours until something like the beautiful and peaceful picture of the prophetic page is realised, when mankind will not hurt nor destroy within the wide range of their dominion.

The sermons which have been preached, the publications which have been issued, and above all the admirable Prize Essay by Dr. Styles now before us, will, we trust, give birth to feelings in the minds of the British people which will not languish or expire until the cruel amusements of the field and the turf, and the anguish-bought gains and gratifications of the avaricious and the voluptuous, are universally condemned and abandoned.

It is a happy circumstance that such a society as that for the Prevention of Cruelty to Animals exists, which, by its extensive influence is enabled to enlist the eloquent and the gifted on behalf of its objects. Had, indeed, this society achieved nothing beyond the publication of the powerful essay

now before us, it would have done much for the present encouragement of the cause of humanity, and the ultimate emancipation of the inferior creation from the cruel bondage to which it has been so long subjected at the hands of man. Dr. Styles's eloquent, enlightened, and persuasive pleading on behalf of creatures, which cannot defend themselves, will, we are persuaded, not only convince every friend of humanity, that the society adopted a proper course in proposing a prize, but that it acted most justly in adjudging the prize to him. His essay, which is written in a style of which it is sufficient to say it is worthy of its author, consists of Three Parts, in which he contends that wherever inflictions of cruelty are to be found among inferior creatures, they are to be traced to the agency of man—urges the claims of humanity on the grounds of natural religion and the Holy Scriptures—and further enforces them, on the one hand, by a consideration of the debasing influence of cruelty on the individual character, and the evils it inflicts upon society; and on the other, by a consideration of the pleasurable feelings which are induced by the humane treatment of the lower animals. In the discussion and enforcement of these various branches of his subject, Dr. Styles has written with all that earnest and chastened eloquence of which he is so great a master; and has accumulated a multitude of most interesting and affecting facts respecting the sagacity by which inferior creatures are distinguished, and the ruthless oppression beneath which they are bowed down.

If, then, our readers, who are alive to the sufferings of the irrational creation, would have their sympathies deepened, and if those who are beginning to inquire on the subject, would be thoroughly convinced of its importance, we earnestly recommend to their attentive perusal the eloquent, argumentative, and comprehensive essay of Dr. Styles.

HISTORY of the SECESSION CHURCH. By the Rev. JOHN M'KERROW. 2 vols. 8vo.

William Oliphant and Son, Edinburgh.

We have much pleasure in calling the attention of our readers to a complete history of the Secession Church in Scotland, from its commencement to the present time. The design of the book is to illustrate the principles, and to narrate the proceedings of that large and influential section of the church of Christ. A work of this kind has long been a desideratum. The Secession has existed for upwards of a hundred years. It is mingled up more or

less with the ecclesiastical history of the country during the whole of that period, and by the testimony both of friends and foes, it has exerted a very powerful influence in checking corruption, and in promoting the interests of evangelical religion by its purity of doctrine and administration. Notwithstanding the publication of some excellent memoirs of the early fathers of the Secession, there was hitherto no professed history of the rise and progress of this numerous and respectable body. Mr. M'Kerrow has supplied this lack of service, by stepping forward as the historian of the Secession. Being already favourably known to the public as the author of part of the *Memoir of the Rev. Dr. Belfrage*, of Falkirk, high expectations were entertained in regard to the history, which, we take leave to say, the performance itself has more than realised. We think there can be but one mind as to the ability, research, and impartiality with which he has executed his task. He seems to have spared no labour in obtaining information. Having culled from every quarter, he has accumulated a vast amount of materials, which he has classified and arranged with great skill. He has thus stamped upon the enduring page of public history many important particulars which were to be found only in the fugitive pamphlets of a former day, and which must have otherwise speedily gone into oblivion.

We most cordially recommend the work to our readers. They will find in it ample information, as to the causes of the secession—the circumstances connected with the event—the unfortunate breach which some time after divided it into two parties—the separate proceedings of these two branches for upwards of seventy years—the measures which they severally pursued during that time in advancing the principles of the secession, and maintaining the purity of the Gospel—the auspicious and happy re-union, in 1820, of these two bodies, and their harmonious fellowship and co-operation in one church down to the present time.

With the course of the above historical detail, the author has interspersed notices of the other classes of Dissenters, and the grounds on which they separated from the National Church; biographical sketches of the more distinguished ministers of former and later times; and accounts of the exertions made by the Secession for the spread of the Gospel at home and abroad.

The book concludes with a chapter on the Voluntary Church controversy, in which the author nobly vindicates the Dissenters of Scotland from the reproaches thrown upon them, for the firm stand they have made against any further encroachment

upon their liberties. We are much mistaken if Mr. M'Kerrow has not earned for himself a solid and lasting fame. His performance is destined to be a standard book on church history. It will take its place with the writings of Cook and M'Crie, and will be appealed to as an authority while the Secession continues to exist.

The history is greatly increased in value by an appendix, containing statistics. These statistics refer to the progression of the Secession in its different stages; the number of its presbyteries and congregations; and also of its communicants and population; amount of capital sunk in it; of stipends to its ministers; donations to the poor; and contributions for religious objects generally. The handsome style in which the work is got up, does great credit to the press of William Oliphant and Son.

The following extract is from the appendix to the work, and shows the present state of the Secession Church:—

“The United Secession Church includes in her communion three hundred and sixty-one regularly organised congregations, exclusive of mission stations at home and abroad. These congregations are placed under the superintendence of twenty-two presbyteries, in subordination to the United Associate Synod.

“The religious society, which is thus so widely ramified has existed now for a period of nearly one hundred and six years. It may be gratifying to show the steady progress it has made during the past period of its existence, by marking the gradual increase of its ministers and congregations from one epoch of its history to another.

“When the Associate Presbytery was first constituted by the fathers of the Secession, on the 6th of December, 1733, the number of the brethren who took this important step amounted only to four. When the General Assembly pronounced sentence of deposition on the members of the Associate Presbytery, on the 15th of May, 1740, their number had increased to eight. Five years after this, when the Associate Presbytery constituted itself into a Synod, on the first Tuesday of March, 1745, the number of the brethren amounted to twenty-six. When the division occasioned by the burgess oath controversy took place, on the 9th of April, 1747, the number of ministers had increased to thirty-two. When the re-union was accomplished on the 5th of September, 1820, the number of ministers belonging to the two synods that were united on that occasion, amounted to two hundred and sixty-two. Since that event took place, a period of nearly nineteen years has elapsed, and the number of ordained ministers who are

members of the United Associate Synod, amounts at the present period to three hundred and fifty-seven, being an increase since the re-union of nearly one hundred ministers."

DOMESTIC DISCIPLINE: the Duties and Responsibilities of the Domestic Relations. By HENRY FORSTER BURDER, D.D. 32mo, pp. 154.

Ward and Co.

This little volume belongs to a class of works which can scarcely be unduly multiplied. The relative responsibilities of life are so imperfectly understood, and so defectively discharged, that brief well-written treatises on the subject are alike seasonable and necessary. We sincerely trust that Dr. Burder's work on the duties and responsibilities of the domestic relations will prove a blessing to many. Embracing, as it does, the obligations of husbands and wives, parents and children, masters and servants, it will be a suitable present to put into the hands of any of the classes to whom it refers. In the instructions, counsels, warnings, and encouragements, administered by the author, he has written with his accustomed perspicuity, fidelity, and affection; and has so based all his appeals upon the word of God, as to enlist the offices of conscience on his side. We particularly recommend this work to the heads of families: it is an admirable compendium of "Domestic Discipline."

POLYNESIA; or, Missionary Toils and Triumphs in the South Seas. A Poem. 8vo, pp. 116.

John Snow, Paternoster-row.

It is a great pleasure, in this age of tasteless rhyming, to be able to introduce a new poet to the attention of our readers. The author of "Polynesia" has thought fit to conceal his name; but we may venture to predict that it cannot long remain a secret. He has earned his title, in this exquisitely beautiful volume, to an undying reputation. The vivid picture which he has drawn of the triumphs of the cross in the Islands of the Southern Pacific, will henceforward entitle him to rank with the Christian poets of the age. Let the following "Stanzas to the Missionaries on board the Camden, April 11, 1838," suffice to prove the correctness of the estimate we have formed of the anonymous author of "Polynesia:"

"And now, one cordial wish—one parting word—

To you, who bear the standard of the Lord!—

You who, with faithful heart, and fearless hand,
Extend his sway to earth's remotest strand!
Who, braving sickness, famine, danger,
death—

Who—to His cause devoting life's last breath,—

Esteem your lives not *yours*, but only given

To spend, and to be spent, in serving Heaven!

Best friends of man! ambassadors of God!

'Tis yours to tread the steps your Master trod—

Yours to advance his kingdom, and proclaim,

In every tongue, his soul-redeeming name.

Cares may await you—dangers may pursue—

Grief melt the heart, and sickness cloud the view—

But God is with you! His strong arm shall be

A tower of strength in your adversity—

A present help your fainting hearts to cheer—

Your staff and comfort in the night of fear!

Go forth—ambassadors from God to man!

To darken'd isles proclaim redemption's plan!

Built up in faith—confiding in his love!

Wise as the serpent—harmless as the dove—

Rouse those who slumber—call the wanderers home—

Warn those who scoff—encourage all who come!

Go forth! with saving light in every hand—

Search every shore—illumine every land!

Proclaim aloud the gospel's gladdening voice,

Till in its sound the distant isles rejoice;

Prepare the way! that Belial's reign may cease,

And earth embrace the oracles of peace!

Go forth on heathen isle and trackless wave,

Like him who bears a ransom for the slave!

Cheer the condemned, and bid the captive sing,

The pardoning grace of your celestial KING!

The triumphs ye achieve—the hearts ye win—

The souls ye rescue from the grasp of sin,

Shall find their echo in those heavenly choirs,

That round the Eternal tune seraphic lyres!

For every trophy of redeeming love

Shall wake hosannahs in the courts above!

Go forth in boldness—gladness—joy and peace;

That grace may flourish—war and tumult cease!

Go forth, and cease not, till your God again
Shall tabernacle with the sons of men—
Till every peopled isle the seas enclose,
Embrace the truth, and blossom like the
rose!

Till o'er the earth the tide of faith shall
sweep,

Like waves that fill the channels of the
deep!

The Book of Truth, like Aaron's rod,
Shall teach the heathen that ye come from
God!

And now, farewell! be perfect, gentle, kind;
In all things faithful, patient, meek, re-
signed;

Be strong, unmoveable: with one accord
Abounding in the service of the Lord;
Assured that He, where'er ye sow the
grain,

Will send the 'early and the latter rain.'"

SERVICES at the CENTENARY CELEBRATION of WHITEFIELD'S APOSTOLIC LABOURS, held in the Tabernacle, Moorfields, May 21, 1839. With Introductory Observations on Open-air Preaching. Edited by JOHN CAMPBELL. Published for the benefit of the London Christian Instruction Society. 12mo, pp. 118.

John Snow.

We regard every attempt to perpetuate the memory and to revive the spirit of Whitefield, as a real blessing to the churches of Christ in Great Britain. On this account we hailed the centenary celebration of his devoted toils, in the month of May, and now rejoice in placing the results of it in a printed form before our readers. The volume will be deeply interesting to every one who has watched with the eye of a Christian philosopher the effect of that mighty moral movement to which Whitefield gave birth. It consists of a general Introduction; a Discourse, by the Rev. John Campbell, on the character and labours of Apollos, illustrated by those of Whitefield; an address on the genius and labours of Whitefield, by Dr. Cox; a sketch of the past and present state of religion in

England, by the Rev. John Blackburn; an appeal in defence of the propriety, duty, and necessity of open-air preaching, by the Rev. John Young, A.M.; and of appropriate speeches, by Sir Culling Eardley Smith, Bart., the Rev. John Ely, of Leeds, and the Rev. Dr. Bennett, of London. The interest awakened by the centenary was deep and thrilling, and the effect of the pointed addresses will, we trust, be permanent and beneficial.

WORKS RECENTLY PUBLISHED.

1. *The Fathers and Founders of the London Missionary Society*; including Authentic Memoirs of these distinguished Men, and Historical Notices of the several Protestant Missions. By JOHN MORISON, D.D. Part V. 3s. The First Volume may now be had complete. Fisher, Son, and Co.

2. *Travels in South-Eastern Asia*, embracing Hindostan, Malaya, Siam, and China; with Notices of numerous Missionary Stations, and a full Account of the Burman Empire. By the Rev. HOWARD MALCOM, of Boston, &c. 2 vols. Charles Tilt, Fleet-street.—See extract in our General Chronicle from this deeply interesting work.

3. *A Greek Lexicon to the New Testament*, on the basis of Dr. Robinson's; designed for junior Students in Divinity and the higher Classes in Schools. By CHARLES ROBSON, Τυπογραφός. 12mo, 7s. Whittaker and Co.

4. *The Millennium a Spiritual State, not a Personal Reign*. By JOHN JEFFERSON. 12mo, pp. 90. John Snow, Paternoster-row.

5. *Christian Fellowship*; or, the Church Member's Guide. By JOHN ANGEL JAMES. Ninth Edition, enlarged. 12mo, pp. 238. Hamilton and Co.

5. *The Missionary Repository for Youth, and Sunday Scholar's Book on Missions*. Edited by the Son of a Missionary. Nos. 1, 2, 3, 4, 5, 6, and 7, 12mo, 1d. John Snow. The editor of this useful miscellany, intended to foster the missionary spirit in the bosoms of the young, is Mr. Robert Milne, son of the late Dr. Milne, of Malacca. It is well adapted to the object which it proposes to accomplish.

PREPARING FOR PUBLICATION.

1. *Memoirs of the Rev. William Milne, D.D., of China*. With Biographical Annals of Asiatic Missions from Primitive to Protestant Times. By ROBERT PHILIP, Author of the "Life and Times of Bunyan and Whitefield."

N.B. The Materials of Dr. Milne's Life have been supplied by his family and friends.

Home Chronicle.

LONDON.

REMARKS

On an Advertisement in reference to the South Seas.

We cannot but regret the appearance of a paper stitched up with the cover of the

Magazine for last month, entitled "Affecting Intelligence from the South Seas," &c., because we consider it as calculated to produce an erroneous impression upon the public mind. Many of the facts which it contains respecting the introduction of ardent spirits to the South Sea Islands

are of old date, while the evils spoken of are considerably exaggerated. We speak without fear of contradiction, when we assert, that the testimony of all our missionaries in the South Seas would be, that no permanent check has been given to the work of God, by the wicked conduct of those who have sought to ensnare the native converts by inducing them to traffic in spirituous liquors. The author of the paper in question doubtless meant well; but the effect of his statements upon minds ignorant of the real state of the case, would be unjustly to degrade the Christian and moral standing of the Polynesian Christians.

HIGHBURY COLLEGE.

The Examinations of the students of Highbury College, took place on Friday, the 28th of June, and Tuesday, the 2nd of July, and occupied upwards of five hours each day. The latter being the day of the annual meeting, the Examination was publicly conducted in the presence of the friends of the institution, who were pleased to signify their high approbation of the progress which the students had made in the branches of theological learning to which their attention had been directed. The following is the testimony borne to their ability by the Rev. W. Lindsay Alexander, M.A., of Edinburgh, who did the college the honour to preside on occasion:—

“Having this day had the pleasure and honour of presiding at the Theological Examination of the students of Highbury College, I have the highest satisfaction in attesting the ability and proficiency which they displayed. The Hebrew Classes were examined in the History of Joseph, and in the eighth, ninth, and fifteenth chapters of Isaiah: the acquaintance they displayed with the meaning of the words, and with the grammatical structure of the language, was such as to evince the very thorough and penetrating manner in which they had been taught ‘the sacred tongue.’ In divinity they were examined at considerable length upon the evidences of Christianity, and upon the arguments in proof of the Existence, Unity, and Trinity of the Godhead; their answers showed that they had been occupied in the careful study of these subjects for themselves, and had made themselves familiar with the most important arguments and objections on both sides of the questions connected with them. The examination, upon the whole, was such as to elicit the warmest expressions of satisfaction with the attainments of the students, from those by whom it was witnessed, and to confirm the friends of the institution in their high estimate of the

learning, fidelity, and zeal of those by whom the tuition of the students has been conducted.

“W. LINDSAY ALEXANDER, M.A.”

July 2, 1839.

In the evening, the Annual Meeting of the friends and subscribers to the institution, was held in Islington Chapel, when an appropriate discourse on the subject of the gospel ministry was delivered by the Rev. James Stratten; and the annual report of the committee read and adopted.

LONDON SOCIETY FOR THE IMPROVEMENT AND ENCOURAGEMENT OF FEMALE SERVANTS.

The Rt. Hon. the Lord Mayor, President.

When it is considered how much the security of families depends on the faithful, moral, and religious conduct of servants, and how much domestic peace and comfort are promoted by exemption from the vexation and trouble of perpetual change, and, also, how much easier prevention is than cure; a society like this, which so immediately tends to encourage *stationary habits*, and a virtuous and praiseworthy conduct, commends itself to approbation and support.

In the course of the past year, besides the distribution of 84 bibles, and numerous moral and religious tracts, the society bestowed on 286 servants to subscribers, pecuniary rewards, from 10s. 6d. to 3l. 3s., amounting to 541l. 16s. Since the commencement of the society, in 1813, it has distributed 10,314l. 2s. 6d., in 5,708 pecuniary rewards; besides 2,013 bibles, and many thousand moral and religious tracts.

Subscribers are allowed as many servants on the books for rewards as they subscribe guineas, and also are supplied with servants free of expense. Plans of the Society may be had gratis, at the Registry, 110, Hatton-garden, on Monday, Wednesday, and Friday, from 10 to 4 o'clock.

MEMORIALS OF THE DEPARTED.

(Continued from page 342.)

“Edinburgh Castle, Oct. 2, 1794.

“MY DEAR SIR,—Though you may believe that my mind must have been but little disposed to acknowledge the receipt of your kind letter, and the enclosed, when they came to hand, yet a sense of gratitude impelled me to write you an answer without delay.

“‘Vanity of vanities: yea,’ saith the royal preacher, ‘all is vanity.’ Of this great truth we can only be made sensible by one of two causes. Either by grace,

(the saving influence of the Holy Ghost,) or by extraordinary crosses. But the consequent effects of that exceed in real profit to the subject, those of this world, as much as heaven does the earth, yea as the Creator does the creature. The one is but transitory, and is calculated to harden or to drive to despair; the other enlightens, humbles, strengthens, comforts, and is permanent. Hence the perseverance in holiness of some amidst relapses, and the final fall of others.

"As I purpose to write to you more fully afterwards, I hope you will excuse my breaking off so abruptly at present.

"I hope you will present my best wishes to such of my Christian acquaintance as you may have an opportunity of seeing or writing to. I trust Christians are in my esteem the excellent ones of the earth, and with whom has been my delight. With these I hold communion now at the throne of grace; and may the God of all grace grant that my fellowship may be with them in the ages to come.

"I humbly request an interest in your prayers. That all temporal good may attend you, is the desire of, my dear Sir,

"Your friend and most humble servant,
"ROBERT WATT."

Mr. Watt knowing that all letters to and from him were inspected by officers appointed, perhaps prevented him from writing so explicitly on the state of his soul, as he otherwise might have done.

Mr. Watt's attendant (appointed by the magistrates) called upon me the day before the execution of the sentence, informing me that the Lord Provost, Sheriff, and Colonel of the Castle had just been inspecting the vehicle which was to convey Mr. Watt to the place of execution on the morrow—that he had presented to them a petition from Mr. Watt, for permission that I should spend the last night with him in his prison. The Colonel had said, that if any of Watt's friends were to be with him all night, he would not be answerable for the security of his person. Wherefore the prayer of the petition was refused.

Had I been able to have rescued Watt from the Castle of Edinburgh, in spite of a thousand soldiers, and a draw-bridge up, it would have been a greater miracle than Jonathan and his armour-bearer capturing a Philistine fort near Michmash.

He wrote the following letter on the morning of the day on which he died. It was brought to me, by his attendant, about the time they were leading him to execution. A solemn hour!

"MY DEAR SIR,—I was favoured with your very instructive and sympathising letter. I expected to be able to write you at

some length, but attention to a narrative of facts to be published after my decease, deprives me of this opportunity. Accept of the following as a reply to your letter:—

"'You who were some time darkness, are now light in the Lord.' 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.' 'He will not break the bruised reed, nor quench the smoking flax.'

"May we meet in the abodes of everlasting life, light, and joy. Farewell.

"I am, dear Sir,

"Your unfortunate friend

"And most humble servant,

"ROB. WATT.

Edinburgh Castle, Oct. 13, 1794."

There is no appearance of trepidation in the letter; the writing is excellent; the lines are as straight as if written on ruled paper: it is well folded, wafered, and directed, all as if done by a merchant sitting quietly at his desk, instead of a person within five hours of suffering a violent death, and who knew that nothing could prevent it, short of the sudden sounding of the last trumpet, the trump of God, calling away men from all concerns but their own individual ones.

The minister to whom Watt committed his narrative of facts, mentioned above, got them published in a folio sheet of paper, and circulated among his friends. I forget their nature, but I recollect the Christians in Edinburgh were rather disappointed, expecting deeper humiliation for his guilt, and more warmth of expression, from being written on the threshold of eternity.

I sent a copy of his printed facts (or confession), and the three letters addressed to myself, to the late Rev. John Newton, of St. Mary Woolnoth, for his opinion of Mr. Watt. After detaining them a while, he sent me the following letter, or extract:—

"*London, January 17, 1795.*

"DEAR SIR,—I differ from some of your friends about Mr. Watt; nor do I think a whit worse of him (now I have read his confession) for his misconduct. I have no reason to doubt his veracity, nor can I see why the truth should be concealed. Does not his whole case say, 'Let him that thinketh he standeth take heed lest he fall?' Have any of us a stock of *inherent* grace sufficient to secure us from equal and greater miscarriages? Who can equal the fervour and spirituality of David's mind as expressed in Psalm xlii., lxiii., and lxxiv.?—yet how base and complicated were his crimes in the affair of Bathsheba. It was written for our instruction; and similar declensions, with their awful consequences, are permitted for our instruction and warning to this day.

The Lord preserve us in so resting in past experiences, as to go forth as supposing ourselves wise and good! I hope I shall never dare to think myself out of equal danger an hour longer than I feel the necessity of praying, 'Hold thou me up, and I shall be safe,' and not otherwise.

"It should excite lamentation, when a believer gives occasion for the way of truth to be evil spoken of; but if the heart be so deceitful and desperately wicked as the Scripture declares, I rather wonder it does not happen more frequently. When Jude says, 'To him who is able to keep you from falling,' we know that he means the Lord, and his expression intimates, that no power less than that which keeps the planets in their orbits, can preserve us from dreadful things for a single day. Through great mercy I have been thus kept as to my character before men; but I can remember many turns in my experience, when, if the Lord had not watched over me when I was sleeping, I might have proved very vile indeed. More than once he permitted mine enemy to rob me of my spear and cruise, my strength and my comfort, by which I know to whom I owe it that I am alive at this day."

Thus far, J. Newton.

I remember afterwards, in referring to the case of Mr. Watt, Mr. N. remarked, that he thought it probable that the way to heaven was more frequently by the gallows than a bed of state.

I have thought that his letters written to me were written in ciphers (or occult characters), and that texts of Scripture were the ciphers he used, that I might collect from them the history of his mental exercises. Take the first text in the last letter, "Once were ye darkness, but now are ye light in the Lord." Might he not mean, as if he had said, When I was first committed to prison, all my glaring guilt presented itself before me, and horror, anguish, and despair seized me, and I viewed the Lord as casting me out of his sight; but, on acknowledging mine iniquity, and fleeing for refuge to the great atonement, he restored to me the joy of his salvation.

Perhaps he might not feel inclined that his inward struggles and exercises of soul should be presented before such ignoramuses of such matters, as he knew must peruse his letters before they reached their destination, thinking it like casting pearls before swine. This is only my supposition.

Kingsland, June 10, 1839.

J. C.

PROVINCIAL.

CONGREGATIONAL SCHOOL, Lewisham.

The Midsummer Examination of the Pupils in this establishment was held on Monday, the 24th of June last, on which occasion the Rev. Professor Hoppus, of the University College, presided, assisted by the Rev. Professor Kidd. The whole of the morning was occupied in the classical departments, and the following report has been presented to the committee:—

"On Monday, June 24th, the pupils of the Congregational School, at Lewisham, were examined in Latin, Greek, and Elementary Mathematics. The first Latin class had prepared Latin Grammar; the second and third classes read passages in Latin Extracts; the fourth class had prepared the first of Cæsar's Commentaries; and the fifth class presented three books of the Æneid, with scanning, and parts of the first book of Sallust's Catalinarian War; the fourth and fifth classes had also studied Greek Grammar.

"A class of the pupils had prepared the first book of Euclid, and one of them read Algebra, to equations of the second degree; several of the boys in each class acquitted themselves to their own credit, and that of their teachers; and we were gratified to find, that their reading of Latin was in strict accordance with the rules of prosody.

(Signed)

"JOHN HOPPUS, Chairman.

"SAMUEL KIDD."

In the afternoon, the Rev. S. Ransom, of the Hackney Theological Institution, presided, when the boys were examined in English Grammar, Geography, and Natural Philosophy. Two of the pupils, Masters Scott and Flower, also read essays, as specimens of their attainment in English composition.

In the evening a numerous company assembled on the lawn, when the boys delivered their recitations, and those whose assiduity and good conduct during the year, had rendered them most deserving, received suitable prizes, after an address delivered to each by the Rev. R. T. Hunt. The engagements of the day were closed by prayer, that the institution may become an eminent blessing to the church and to the world. It is pleasing to add, that already the school has furnished several who are labouring in the ministry of the gospel, both at home and abroad, and that the spirit of piety appears to be spreading among the present pupils.

The school will re-open in August, with forty-one boys, (sons of Congregational ministers,) and the committee are contem-

plating a still greater increase in the number, if the growing liberality of the Christian public shall render this important measure practicable.

Subscriptions will be thankfully received by W. A. Hankey, Esq., Treasurer; or by the Rev. G. Rose, of Bermondsey, Secretary.

BLACKBURN COLLEGE.

The examining committee report, that in the theological department the students have been conducted, during the past year, through the following range, and that the classes were examined in the following highly important subjects:—Duration of Future Punishment; the Atonement; Justification; Perseverance of Saints; Repentance; Regeneration; Evidences of Christianity; Ecclesiastical History during the first three centuries; Mental Philosophy. They also read some excellent Essays on the Distinction and Connexion between Sensation and Perception; on the History of the Arian Controversy in the Fourth Century; Divine Sovereignty; on the Province of Faith in Justification; on the Experimental Evidence of Christianity. Portions were also read in unpointed Hebrew, from the first and Second Chapters of Genesis, and first Psalm. In most of these branches a careful examination was conducted; but though in addition to the greater part of Wednesday, an hour was given on Thursday morning, there were some portions of the course on which it was found impossible to enter. The committee have the gratification of reporting, that extensive as this range of study has been, they have found the students well grounded in the various topics, and well prepared to meet objections and difficulties. Whilst various measures of attainment were of course discovered, they do not recollect ever attending a similar examination with higher, seldom with equal satisfaction.

In the classical department the committee report, that they have carefully examined the several classes in the *Æneid* of Virgil, First Book of the *Odes* of Horace, and his *Ars Poetica*, Cicero's *Offices*, and the *Satires* of Juvenal; and in Greek, in the *Meredibilis* of Palæphatus, the *Odes* of Anacreon, the *Iliad* of Homer, the *Ajax* of Sophocles, (the whole of the *Scholia* upon which had been read by the students,) the *Medea* of Euripides, and the *Memorabilia* of Xenophon, in such passages of the respective books which they proffered, as the committee pleased to select; and they have the satisfaction to say, that the knowledge which the students had acquired both as to its minuteness, correctness, and extent, with reference to Etymology and

Construction, Syntax and Prosody, general dependence and special references of the respective languages, generally merited much praise on their parts, and reflected high honour on their esteemed tutor. One class also demonstrated several problems of Euclid, from his first four books, with great facility, and evidently with equal comprehension and judgment. Another class read various portions from the history of Joseph in the original Hebrew; and evinced competent acquaintance with the grammatical simplicity and punctual accuracy of this sacred tongue. The committee feel delighted and constrained to testify, that the whole of this department of Examination has afforded them peculiar pleasure on the present occasion, and fully justifies the hope and trust, that some of the students, should an opportunity ever be afforded for such exclusive attention, would most advantageously pursue their studies at one of our Universities.

In one word, they are strongly impressed with a sense of obligation under which their constituents are laid by the assiduity and skill of the tutors; and with the affectionate confidence to which the present race of students are entitled.

(Signed)

JOHN ELY,
Chairman of the Theological Department.

JOHN CLUNIE, LL.D.
Chairman of the Classical Department.

ASSOCIATION.

The Annual Meeting of the Somerset Association was held at Magdalen-street Chapel, Glastonbury, on Wednesday, the 29th of May, being the Forty-first Anniversary of this Society. The Rev. William Fernie, of Zion Chapel, Frome, preached an impressive discourse on Tuesday evening from Isaiah ix. 6. On Wednesday morning, at eleven o'clock, public worship commenced. The Rev. John Bishop, of Chard, preached from Zechariah iv. 7; and the Rev. Edward Paltridge, of South Petherton, and the Rev. Robert Colman (Wesleyan,) took part in the devotional services.

In the afternoon, the business of the association was conducted, when William Spencer, Esq., was called to the chair. The report was read by the Rev. John Davies, of Taunton, and addresses were delivered by the Rev. Messrs. Smith, of Milbourne Port; Fernie, of Frome; Wilson, of Shepton Mallett; Davies, of Taunton; Jukes, of Yeovil; Paltridge, of South Petherton; Bishop, of Chard; and Robert James, who, aided by the Rev. B. Kent,

late of Coward's College, ministers in holy things, in this interesting sphere.

In the evening, public worship was again resumed, when the Rev. John Jukes, of Yeovil, preached from Acts x. 44, and following verses. The Rev. Mr. Taylor, of Norton, and the Rev. W. Coombes, of Stowey, conducted the devotional parts of the service.

There were upwards of twenty ministers present, and the services were unusually well attended. The happiest feeling pervaded the meeting, and it is hoped, the brethren returned to their spheres of labour to prosecute with greater energy than ever, the important work to which they are devoted.

RECOGNITION.

The public recognition of the Rev. James Mirams, formerly Missionary in Berbice, as pastor of the Independent church and congregation at Esher-street Chapel, Kennington, took place on Wednesday, the 7th of November, 1838. The Rev. William Jarrett, late of Sydney, New South Wales, commenced the morning service by reading and prayer; the Rev. O. T. Dobbin, B.A., of Arundel, delivered a lucid and elaborate discourse in exposition and defence of Congregational principles. The usual questions to the church and pastor were proposed by the Rev. T. Jackson, of Stockwell; the Rev. Dr. Henderson, of Highbury College, (Mr. Mirams's Tutor,) offered the recognition prayer; the Rev. G. Clayton gave a faithful and affectionate charge to the minister; and the Rev. E. Davis, (Baptist,) of Lambeth, concluded. In the evening, the Rev. H. Richards, of Marlborough Chapel, introduced the service; the Rev. Thomas Binney preached to the church and congregation, explaining and enforcing their obligations as "fellow-helpers to the truth;" and the Rev. C. J. Hyatt, of Shadwell, concluded. The services of the day were of a highly interesting character, and it is hoped their influence will be permanently and extensively beneficial.

CHISWICK, MIDDLESEX.

A few years since the committee of the London Itinerant Society were led to make inquiries into the spiritual necessities of the inhabitants of this Parish, (which contains about five thousand souls,) which they found to be very great, and aided by a few friends, they hired some buildings, which they converted into a chapel with Sunday-schools, for which the annual rent of 13*l.* is paid. In this chapel (which will accommodate about two hundred persons) the word of salva-

tion has been regularly proclaimed by many kind and faithful ministers of Christ, with some measure of success—several persons have been brought to a knowledge of the truth—a church has been formed, as well as a Sabbath-school collected; yet after a lapse of some years, the measure of success was by no means equal to the desires and prayers of those who felt an interest in the place, and at times their fears were great as to the result; but at length it has pleased the kind Author of all good to cause a brighter day to dawn upon the village. In August, 1838, the Rev. Edward Miller, (who had been obliged from ill health to relinquish his duties elsewhere,) visited the place, and urged by the affectionate invitations of the church and congregation, he supplied the pulpit for three months, with such acceptance and success, as led to an entreaty that he would continue with the people; to which he consented, and was recognized as their pastor in December last. The congregation continued so to increase, that it was with difficulty the hearers could be accommodated in the winter, (when the largest company always assemble), although every part of the building has been filled with pews or benches, many of which are free for the use of the labouring classes; and it is utterly impossible to enlarge or improve the premises, from their dilapidated and unsafe condition, in addition to which the lease has but a short time to run. Under these circumstances, and having the prospect of an increased congregation, the minister and friends feel it to be their duty to appeal to those who love the Redeemer, and are concerned for the prosperity of Zion, to aid them in making provision for the erection of a suitable building in which to conduct the worship of God, and accommodate the many who are desirous of serving him in the house of prayer. They have no thought of commencing a new chapel until they find themselves in possession of such a sum as would justify the attempt, and to accomplish this purpose they mean to use every effort among themselves, while they hope to be greatly assisted in so good a work by those to whom God has given the power of helping forward his cause in the world; and as the means of grace are lamentably deficient in this village, when compared with the dense population, it is hoped that this appeal will not be made in vain.

Subscriptions will be thankfully received by the Rev. E. Miller, Chiswick; Mr. Hindley, Turnham-green-terrace, or 32, Berners-street, London; Mr. G. Deane, King William-street, London-bridge; Mr. Robert Millar, Hammersmith and the names of persons who may be willing to

assist the fund, when the building is actually commenced, will be gratefully received.

The subscriptions promised amount to a large part of 150*l*.

NEW CHAPEL, MARLOW.

On Tuesday, the 9th of July, the first stone of a new chapel, called Salem Chapel, capable of containing about five hundred persons, was laid in this town, by the Rev. John Burnet, of Camberwell. Notwithstanding the unfavourable state of the weather, there was a large attendance. The Rev. Thomas Styles, who has been many years pastor of the Independent chapel at Marlow, commenced the interesting solemnity, by giving out that appropriate composition of Dr. Watts,—

"Behold the sure foundation stone
Which God in Zion lays," &c.

This having been sung, suitable portions of Scripture were then read, and a solemn and impressive prayer presented. The Rev. Mr. Burnet now proceeded to lay the stone, and the address which he delivered will not soon be forgotten by the multitude assembled.

It was first intended to connect two addresses with the ceremony, but afterwards deemed more desirable to retire to a spacious tent prepared for the occasion. Here the same spirit was revived which had been kindled at the ground. Alternate addresses and singing, gladdening and inspiring a large company of friends, all of whom appeared richly to participate the hallowed luxury of doing good.

MIDDLESBOROUGH.

On Thursday, March 7th, the new Independent Chapel, at Middlesborough, Yorkshire, was dedicated to the worship of God. The Rev. John Ely, of Leeds, preached morning and evening, and the Rev. John Cass Potter, of Whitby, in the afternoon. The Revs. B. Longley, W. Hague, W. Hinners, — Christie, and G. Swann, took part in the solemn services.

Notwithstanding the very unusual severity of the weather, the congregations were large; numbers of rejoicing friends flocked from a distance, to join in the worship of the first Congregational sanctuary in this populous and rapidly rising town; and the impression on the minds of all present, was, that God had here opened "a great door and effectual," for the preaching of the gospel.

NOTICES.

The Rev. D. Davies, late of Rotherham College, has accepted a unanimous invitation to succeed the Rev. J. Savage, as pastor of the Congregational church, at Ilkeston, Derbyshire, and entered upon his labours on the 23rd of June.

The Rev. William Colville, of Rotherham College, has accepted a unanimous invitation to succeed the late Rev. James Wall, as pastor of the Congregational church, Middleton, Derbyshire, and enters on his labours the first Sabbath in August.

ORDINATION AND ASSOCIATION, *Dorsetshire.*

On Wednesday, the 28th of August, the Rev. George Jones will (p.v.) be ordained at Lyme Regis, over the Congregational church in that town. The Rev. Dr. J. P. Smith, of Homerton, has engaged to take a leading part on that occasion.

The ministers and churches of the county are hereby reminded, that the Autumnal Association will be held at the same time and place.

ORDINATIONS.

On Thursday, April 5, 1839, the Rev. G. J. Tubbs, late of Highbury College, London, was ordained to the pastoral office over the Independent church, in Warminster, Wilts. The Rev. C. M. Birrell, of Liverpool, delivered the introductory discourse; the Rev. Richard Elliott, of Devizes, proposed the usual questions; the Rev. William Gear, of Bradford, offered the ordination prayer, with imposition of hands; the Rev. Dr. Henderson, Theological Professor of Highbury College, addressed the minister, on the duties and responsibilities of his office. In the evening, the Rev. John Barfit, of Salisbury, preached to the people. The Rev. Messrs. Harris, of Westbury, Jupp, of Melksham, Mann, of Trowbridge, and Trevor, of Wilton, conducted the devotional exercises of the day. The congregations were very numerous, and the services exceedingly interesting and deeply impressive.

Mr. Tubbs received a unanimous invitation from the church and congregation in the spring of last year, and entered on his pastoral duties on the 24th of June, since which period the congregation has greatly increased.

General Chronicle.

MISSIONARY ORDINATIONS.

On the 25th of April, 1839, the Rev. James Legge, A.M., of King's College, Aberdeen, and of Highbury College, London, was ordained as a Missionary to Malacca, at Dr. Morison's Chapel, Brompton. The Rev. W. Legge, A.M., of Reading, commenced the service by reading portions of Scripture and solemn prayer; the Rev. George Legge, A.M., of Leicester, delivered a most impressive introductory discourse, from the words of the Saviour, "I, if I be lifted up, will draw all men unto me;" the Rev. Robert Philip proposed the usual questions, to which the young missionary replied in a manner deeply affecting to the auditory; the ordination prayer was offered up, with imposition of hands, by the Rev. Professor Kidd; the charge was given by the Rev. Dr. Morison, from the words of Paul, "Unto me, who am less than the least of all saints is this grace given, that I should preach among the gentiles the unsearchable riches of Christ;" the congregation was addressed by the Rev. Dr. Wardlaw, from Heb. x. 24, "Let us consider one another, to provoke to love and to good works;" the hymns were read by the Rev. Messrs. E. A. Dunn, R. H. Shepherd, R. Milne, J. Cumming, and Dr. Vaughan.

The interest excited by the service was so intense, that hundreds, it is supposed, retired without being able to gain admission into the place of worship. The relation of Mr. Legge to the family of Dr. Morison, and the presence of his brother, doubtless contributed to enhance the solemnity of the occasion.

On Friday, the 19th of July, the Rev. William Milne, A.M., eldest son of the late Dr. Milne, founder and president of the Anglo-Chinese College, at Malacca, was ordained as a missionary to Canton, at the chapel of the Rev. Dr. Reed. The opening prayer was offered up by the Rev. John Arundel, Home Secretary to the London Missionary Society; the introductory discourse, which pointed out the adaptation of the gospel to the whole human race, and urged the duty of all who embrace it to diffuse it among the nations, was delivered by the Rev. Dr. Fletcher; the questions, which were answered by Mr. Milne in a deeply interesting manner, were proposed by the Rev. Robert Philip; the ordination prayer, which was accom-

panied with imposition of hands, was presented by the Rev. Dr. J. P. Smith, Mr. Milne's tutor; the charge, which was founded on the apostolic commission, was given by Dr. Reed, with whose church Mr. Milne has been connected for some years; the concluding prayer was offered up by the Rev. Dr. J. Morison; and the hymns were read by Messrs. J. Fletcher, A. Reed, R. Milne, and others.

The place of worship was greatly crowded, and the solemnity of the service was much increased by the fact, that Mr. Milne and his associates, Mr. Legge and Dr. Hobson were on the eve of embarkation to their destined spheres of labour.

INDIA.

PRESENT STATE OF BRITISH CONNEXION WITH JUGGERNAUT'S TEMPLE.

The following *over-land* communication from the Rev. C. Lacey, at the temple of Juggernaut in Orissa, contains some very important information respecting the repeal of the Pilgrim Tax, and the discontinuance of much of the connexion which has long subsisted between the British Government and the Temple.

"Poree, April 28th, 1839.

"MY DEAR BROTHER,—We received your joint letter a few days ago, but I have before mentioned to you, that I am no friend to joint letters, and shall not look for more of them henceforth. I am at Poree for the sake of accompanying my dear boy, and before the day on which he arrived had closed, his pulse had come down from 110 to 84; he is, thank God, much better, and I hope will do well. The Temple still rears its lofty turrets to the skies, as if to defy the Godhead, and mock the prayers and expectations of his servants; its long shadow still covers the land, producing moral pollution, fitting millions for woe, and spreading on every hand disease and destitution, pestilence and death. But I have to tell you that one effectual step towards its doom is taken! is taken! I hear the shout of exultation sound from place to place, and from land to land! I see angels hovering over the doomed embattlements, and while tears roll from their eyes at the dark, the destructive, historic retrospect of the place, rendered tenfold more dark and destructive by the guilty associa-

tions of Christians; I see them talk over, with eyes glistening satisfaction, that the tower has begun to fall, anticipating the time when Immanuel's sceptre shall wave over this fair and populous land.

"But waving what I see and feel, let me tell you that orders have been received by the Commissioner, A. M. Mills, Esq., from the supreme Government, that the Pilgrim Tax is to be immediately and entirely abolished! When, therefore you get this, which will be about two months hence, you may think that the Pilgrims are passing in free, to the Ruth festival, and that I am preaching and distributing tracts without having it said, 'If Juggernaut be not true, why do your Government take a tax of his Pilgrims and support him in all this glory?' But I must explain particulars,—

"1. The tax is not to be collected either by our Government, or by the Rajah, or any body else, it is totally abolished.

"2. All interference with the Temple or Establishment by the Government is to cease.

"3. All patronage in the ordering of cars, draggers of them, servants, gifts of cloth, &c., is to be withheld.

"4. A good police is to be kept up to preserve peace and prevent extortion.

"5. Fifty thousand rupees (5,000*l.*) are to be given annually by the Hon. Company towards the establishment of Juggernaut, from the regular revenue of the province, in furtherance of an engagement to that effect when the province and temple came into their hands.

"These are the particulars, so far as they are known here, to those who are most acquainted with the subject.

"The last clause, you will say, mars the whole, a double shame; still the repeal will do good, and this stain must be wiped off. It has begun to move, to move to die; and certainly the Government never can support idolatry by grants of this description. I suspect they have adopted it to retire with grace, and that it will be withdrawn soon. I have much more to say, but have not time nor room.

"The Orissa Christians have obtained their families, but not their property! I am locating them at Khundita, on the banks of the Kursea river. Will send you a letter from Gunga soon.

"Yours affectionately,

"C. LACEY."

The receipt of this intelligence from India will be grateful to myriads. It is to

be regretted that the British Government did not at once and for ever discontinue all connexion with the infamous temple of Juggernaut; it has done well, but it might and should have done better.—"What agreement hath the temple of God with idols?"—The province of Orissa was subjected to the British Government in 1803, and "Possession," says Hamilton, "was taken of the town and temple of Poree by the British, Sept. 18th—the sacred will of the idol having been first ascertained through the medium of the officiating priest!" What a farce! A British army at the gate of Juggernaut's city would soon settle the question of entrance. No British superintendence of the temple existed till January 1806, and hence there is no plea for giving 5,000*l.* per annum to support this popular idol. The income of the temple lands at Koord, now taken by the Government, is stated at 26,818 rupees per annum, and the grant by it to the temple in 1816, was 56,000 rupees. Christianity does not require our Government to rob heathen temples of their endowed property. It says in reference to a thousand evils,—"Touch not, taste not, handle not." Let the professedly Christian Government of India return the proceeds of Juggernaut's endowed lands, and retire from all connexion with idolatry and its polluting and deadly rites and pilgrimages. "Let them alone." It is pleasing to hear from the Chairman of the Hon. Court of Directors, that "the tax is done away at Allahabad, and that measures are in progress to abolish it at Gyah and Juggernaut." British connexion with idolatry, is an evil of great extent and atrocity in India; let not the friends of our common Christianity rest till it be entirely removed. The state of native converts to Christianity in India, being deprived of their property, loudly calls for redress from the enlightened rulers of British India. Let this subject be pressed upon their attention,—liberty of conscience should be enjoyed throughout the British empire.

J. PEGGS.

*Bourn, Lincolnshire,
July 16th, 1839.*

A GENERAL VIEW OF THE RESULTS OF MISSIONARY EFFORT.

An Extract from the Rev. Howard Malcolm's "Travels in South-Eastern Asia," &c.

Let us now look at the amount which has been accomplished.

1. Numerous and formidable impediments have been removed.

Ignorance of the field, and of the nature of the work, have given way to knowledge and experience. An entrance and location among various strange nations, have been effected. The difficulties of many languages are overcome. Several missionaries have attained, not merely a trader's fluency in the native tongues, but that minute and critical knowledge which is necessary to become authors, and to preach with advantage. Prejudices against Christianity have been overcome, in many places. In some, the spirit of indifference has given way to a spirit of inquiry; and confidence in the missionary, and respect for the purity of his principles, have been created. Most missionaries who now go out, find brethren to welcome them, houses for their reception, and other facilities, which do away no small amount of suffering, mistake, and delay. Had all our money effected only these preliminaries, it would not have been ill spent.

2. A great body of missionaries and native preachers are in actual service.

The reports of some societies do not distinguish between missionaries and assistants, printers, &c., so that it is not possible to state the precise number of each. It will not be far from the truth to say that there are one thousand ordained missionaries, fifty printers, three hundred schoolmasters and assistants, and some hundred native preachers.

Of the ordained missionaries there are in Africa one hundred and twenty eight; other regions adjacent to the Mediterranean, fifty-three; Farther India, one hundred and sixty-eight; Ceylon, twenty-eight; Indian Archipelago, Australia, &c., eighty-one; West Indies, two hundred and three; North American Indians, one hundred and eighteen. To send out one thousand missionaries, and three hundred and fifty printers, schoolmasters, &c., with their wives, at an average of 60*l.* for passage, and 40*l.* for outfit, has cost 260,000*l.*, to say nothing of the expense of their education and the cost of the native assistants, the labour of committees, correspondence, &c. in discovering, examining, preparing, and sending forth, this body of labourers, can only be appreciated by those who have been engaged in such services. A large proportion of these persons has been in the field long enough to develop their character, and prove their suitableness. Here is, then, another item sufficient of itself to reward all our exertions.

3. The Word of God, in whole or in part, has been translated by modern missionaries into nearly a hundred languages.

We ought to look steadily at this fact, till its difficulties, magnitude, and importance, are in some sort perceived. These translations in many cases, have been made from the original tongues, with vast pains in collating versions, and after extensive reading in the sacred writings of the natives, to gather suitable words, true idioms, and general propriety.

Some of these versions have been printed in successive editions, each revised with a labour equal to that of the first translation.

In several cases, different and independent translations have been made into the same language; thus furnishing multiplied materials for ultimately forming a satisfactory and established version.

These versions embrace the languages of more than half the human family; and some of them are among the most difficult in the world.

4. A considerable number of languages have been reduced to writing.

Strange sounds have been caught, orthography settled, parts of speech separated, and modes of construction determined. In doing this, it has been necessary to go into wearisome and perplexing examinations of native utterance; to collect, without helps, all the words of whole languages; and to study deeply the whole system of universal grammar, or structures of language in general.

For some of these languages characters have been invented, in whole or in part. In most of them a considerable number of the people have been already taught to read, and an introduction is thus made to the increase of books, elevation of intellect, and extension of Christianity.

5. Missionaries have given to the heathen nearly all the useful literature they now enjoy.

With a few exceptions, they have been the introducers of the art of printing into all the pagan nations where it now exists. Even in Hindustan, there had never been a book printed, in any of her numerous languages, (except a Bengalee grammar, and one or two other works by the late Dr. Wilkins,) till the Baptist missionaries gave them the boon.

It is not necessary to give specifications, to elucidate or amplify this argument. Every literary man, and every reader of missionary intelligence, will at once think of various countries, where the facts exist, on which it is founded; and will perceive that this fruit of missions, though not directly evangelical, is highly important.*

* Our own biblical literature owes much to the researches of missionaries, not only for important illustrations from manners, customs, natural history, &c., but for criticism. See, on the last point,

6. Tracts, and practical works, have been produced in considerable variety.

In the Bengalee alone, there are seventy-five tracts, beside Doddridge's *Rise and Progress*, Baxter's *Call*, *Pilgrim's Progress*, Janeway's *Token*, *Evidences of Christianity*, *Commentaries on Mark and Romans*, *Young Henry*, and some others. The Calcutta Tract Society has printed more than 6525 pages of tracts; equal to twenty-two volumes of 300 pages each. At Madras have been printed, in the Tamul language, seventy-one tracts, beside broad-sheets; at Jaffna eighty tracts, and at Travancore fifty, making in all over 200 publications in Tamul. About fifty tracts have been printed in the Malay; in the Chinese about a hundred, comprising 5863 pages, or twice the amount of pages in Morrison's Bible. In Burman, there are twenty-eight tracts, making about 900 octavo pages; besides portions of Scripture in tract form. It would be tedious to make further specifications.

Among these publications are hymn-books, in several languages. Every one may conceive the difficulty of writing poetry in a foreign tongue, even if the metre and mode of versification resemble our own; and the reverse of which is true of Oriental languages. At most missions, the variety of hymns is now sufficient for public and private worship, and some advance has been made in teaching converts to sing. I could not explain, without too many words, the labour and difficulty of this work in both its departments.

All these works are to be enjoyed by future converts, to their more speedy and effectual growth in grace; and by future missionaries, in extending the knowledge and the arguments by which Christianity is to prevail.

The amount printed forms but a fraction of what has been made. Part of the rejected or postponed matter may yet be serviceable; but a large number of manuscripts, made by beginners, though useful in their place as studies, will never be printed. The amount of life and labour expended in producing the reading matter now extant, is not easily conceived. It is a labour from which fruit can only now begin to be realised. The same noiseless, and for the time, ineffective labours, must be performed in all new missions, and continued to a great extent in the old ones; but so far as idiomatic, intelligible, and adapted works have been prepared, it is work done for ever.

7. In nearly every mission there have

a paper in the *Quarterly Observer* for Jan. 1836, on "The obligations of philology to modern missionary efforts."

been prepared a grammar, vocabulary, and dictionary.

Rude and imperfect as some of these necessarily are, because, in their first stages of preparation, they furnish most desirable aid to beginners, saving not only months of labour, and much health and strength to new missionaries, but forming the rudiments which future students will improve to completeness; not a few of these, helps have already advanced, under successive missionaries, to a good degree of perfection, and are among the noblest literary works of the day.

8. An amount literally incalculable of Bibles and tracts has been put into circulation.

Making the fullest deduction for such of these as may have been destroyed, millions doubtless remain, to prove, as we may trust, seed sown in good ground.

I am not among those who seem to think that if Christian publications are scattered abroad, good must follow. But the records of Bible and tract efforts most amply show that God smiles on this species of benevolence. Every annual report of these societies gives fresh facts, so that volumes might be filled with these alone. I give the following illustration, not because more striking than others which constantly occur, but because recent and unpublished. A young man came to the Baptist brethren in Cuttack, stating that in his own country, about six years before, he had received from some stranger, who wore a hat, a religious tract; which, almost without looking at, he placed in the bottom of his chest. Lately, a gentleman had come through the place, making a survey of the country. The hat this person wore, reminded the youth that once a person with a hat gave him a tract. He brought it forth from his chest, and for the first time read it over. It proved the means of his awakening; and he persisted in his inquiries. Having unreservedly become a disciple of Christ, he had now made a long journey to join himself to his people. He was baptized, and returned, and is now a useful labourer in the missionary service.

9. Great mechanical facilities have been created.

Besides the presses employed on foreign languages, by the Bible and Tract societies of Europe and America, there are now in full operation in heathen lands, more than forty printing-offices, belonging to missionary societies. Some of these have from five to ten presses, generally of the best construction. The fontes of types are numerous, and in many different characters. Each of these fontes has cost many hundred pounds, because, in addition

to the usual expenses, there have been incurred, in each case, the cutting of punches, sinking of matrices, and apparatus for casting. The alphabets, too, consist not of twenty-six letters, like ours, but often of a thousand or more, including symbols and compounds. In addition to all these facilities, we may enumerate school-houses, chapels, dwellings, libraries, apparatus, tools, globes, orreries, &c., at the different stations, and procured at an outlay of a great many thousand pounds. All of the printing-offices have binderies, supplied with tools sufficient to do the work of the respective establishments.

Many natives, at the cost of much labour and time, have been trained to all the branches of mechanics connected with these offices. In bringing matters to their present position, the missionaries have not only been obliged to devise, teach, and oversee, but in many cases, to perform every part of the manual labour. These services and expenses are not again to be performed in the same places. The costly scaffolding is up for large portions of the growing edifice; and future labour and money, on those sections, may go directly to the increase of the building.

Besides the property invested in these facilities, and forming a large available capital, we are to consider the saving which will be made hereafter, by the improvements which have been effected. This point may be made plain by a single specification. In 1805, the cost of printing a manuscript Chinese version of the New Testament, then existing in the British Museum, it was ascertained, would be two guineas per copy.* In 1832, Mr. Hughes, of Malacca, wrote to the British and Foreign Bible Society,† that the cost of a hundred copies of the whole Bible, from the blocks, would be twenty-two guineas—a difference of about three thousand per cent.! Whenever punches and matrices have been made, the casting of type may hereafter be done at a comparatively cheap rate.

10. Schools of various grades are established, and a multitude of youth have received a Christian education.

To appreciate, in any proper degree, the magnitude of this result, it is necessary to consider the difficulties which have been overcome. In almost every case, the first offers of gratuitous instruction are spurned. When, at length, a few pupils are obtained, priestly influence has often driven them away. When even this is overcome, the children

are frequently too wayward and idle to continue at school. Our victory, therefore, over the prejudices and jealousy of parents, the influence of priests, and the frivolity of the children, is a great achievement. Now, in many places, applicants are far more numerous than can be received, and nothing but want of funds precludes an almost unlimited extension of the system. Even Brahmins send their sons without hesitation.

I need not expatiate on all the probable effect of these schools, many of whose pupils are adults, and many more, who, though youth when at school, are adults now. They have diminished priestly influence by raising up an intelligent body of persons, who, though ever so humble, can and do argue triumphantly with the men who had before held the sway of great veneration. They have diffused a right knowledge of Christians and Christianity, overthrown erroneous systems of philosophy and nature, arrested floods of vice, prepared intelligent hearers of the gospel, proved the superiority of the missionary, and, in many cases, have been the means of genuine conversion.

Some of these are boarding-schools, where the pupils are wholly withdrawn from heathen influence. Some of them are for the children of native Christians, who receive at home impressions favourable to the permanency of those they receive at school. Some of them teach the higher branches, such as form a collegiate course with us. Some are taught in languages never before committed to writing; so that the pupils are the first of their tribes who have ever learned to read. Some of them are for females, in countries where the sex has ever been left in almost total ignorance.

The whole number of pupils who have received education, or are now in the schools, cannot be ascertained. From the statistics furnished on this head by some societies, and the imperfect returns of others, I set down the pupils now in missionary schools, throughout the world, at nearly three hundred thousand.

11. The blessings of Christian morality have been widely diffused.

Some whole nations have adopted Christianity. In Greenland,* in Labrador, and in more than thirty islands of the Southern seas, paganism has ceased to be the national faith! These have become, in the customary sense, Christian countries. Instead of poverty, wars, and plunderings, are found plenty, peace, and security. Instead of murdered infants, neglected child-

* Owen's First Ten Years of the British and Foreign Bible Society.

† Report of the British and Foreign Bible Society, 1833.

* In Greenland there remained, in 1834, only one hundred and fifty heathen.

ren; degraded wives, and burning widows, are seen domestic peace and social endearments. Instead of idleness, are the comforts of intelligent industry. Intellectual cultivation has supplanted brutal insensibility. Rulers and kings, laying aside ferocity and selfishness, are seen governing their people by Bible laws; and anxious for the general good. Wherever even nominal Christianity takes root, through Protestant efforts, it produces more energy of character, milder manners, and purer morals, than has ever been shown under any form of Pagan or Mahometan influence. I confidently refer for proof to the Philippine Islands, to Aboyna, Bengal, and Ceylon.

There are, also, in the midst of heathen lands, Christian villages and districts, shining as lights in dark places; such, for instance, as at Serampore, Luckantiapore, Tanjore, Tenevelly, Ceylon, Mata, and scores beside.

"Dialects unheard
At Babel, or at Jewish Pentecost,
Now first articulate divinest sounds,
And swell the universal anthem."

There are also single stations, where nominal Christians are reckoned by thousands. It is true, the degree to which the fruits of Christianity are produced, is not the same as in Christendom, where its influences are corroborated in a thousand ways, and matured upon successive generations. The conduct of these nominal ones is often a discouragement, and sometimes a disgrace. But the benefits preponderate. Children grow up among beneficial influences, and enlightened to know good from evil. Instead of a false, filthy, and damning mythology, commingling with their first and most lasting impressions, they are instructed and restrained by pure and blessed truth. The Sabbath is observed, and the same people assembling from week to week, afford an opportunity of impressing line upon line, precept upon precept; converts are not embarrassed for daily bread, nor scorned, abused, and abandoned by relations. Many formidable hindrances to conversion are thus removed. I need not expand this proposition. The reader will see, that among such a people, the missionary labours with many advantages similar to those of a pastor in our own land.

12. In some places, the entire fabric of idolatry is shaken.

The knowledge of the one true God, and of salvation through his Son, has, in several regions become general. Hundreds of the best-informed persons openly ridicule and denounce the prevailing superstition; and thousands have their confidence in it weak-

ened, if not destroyed. Conviction of the truth is established in the minds of multitudes who dare not openly confess it. Not a few of the converts have been from among the distinguished members of society, and even from the priesthood. Some of these have been so celebrated for sanctity, and so extensively known, as to have excited by their conversion, a thrill of inquiry and alarm in all their vicinity. Education has emancipated thousands from the terrors of paganism, who yet do not accept Christianity, nor consort with the missionaries. Indeed, no man can be conversant with the heathen world, without perceiving that several large portions of the kingdom of darkness are on the eve of a religious and moral revolution.

This topic of encouragement is no doubt extravagantly enlarged upon by some. It has been assumed of countries where it is not true; and where it is true, the degree has been overrated. Still, it is one of the achievements of missions which the most scrupulous must admit. That it is found any where, and to any extent, is great encouragement; it is not only a blessing on past efforts, and the promise of a still greater, but a most animating facility and preparation for future exertion.

13. The effect of missions on the European population abroad.

Before this enterprise, there was, among those who resided in foreign lands, whether in public or private life, an almost universal enmity to religion. Carey said that when he arrived in Calcutta, he could hear of only three pious persons in India; excepting the four or five missionaries! Now, a considerable number, even among the highest ranks in many parts of the East, openly serve God. Hundreds of soldiers, and many officers, have been converted under missionary labours. Places of worship are built and the Sabbath observed, where Christians had long resided without giving any visible sign of their faith. Missions now have the countenance of a large number of gentlemen who make no profession of religion. Apologies for paganism, and opposition to Christianity, are nearly silenced. In various places, handsome contributions towards the schools, &c., are obtained from the officers and gentry on the spot.

On no theme do pious "old Indians" dwell with more fervour than this change in the religious character of Europeans, since their arrival in the country. I might rehearse numerous facts given me by such, but space does not permit. It is sufficient to say that much obstruction is thus removed at certain points, and an encou-

raging amount of co-operation secured, which is annually increasing: Considering how large a part of the missionary field is under the dominion of Europeans, this single result of our past efforts is evidently of great consequence.

14. Lastly, and chiefly, souls have been converted to God.

Here is the great point. On this there can be no variety of sentiment, as to the value of the fruit, nor dispute as to the reality of its existence.

"Behold the midnight glory; worlds on worlds.
Amazing pomp! Redouble this amaze.
Ten thousand add. Add twice ten thousand more.
Then weigh the soul! One soul outweighs them all,
And calls the astonishing magnificence
Of unintelligent creation, poor."—YOUNG.

Converted heathen are already numbered by *tens of thousands*. I might fill many pages with proof of the sincerity of their conversion, from the sacrifices they make, and the lives they live. I examined diligently into this matter every where, and have copious details in my possession. But, adhering to the studied brevity of the other parts of this work, two or three specimens only will be given. Few Christians are aware of the extent to which such facts may be adduced. The various histories of missions are full of them.

In the last report of the London Missionary Society, it is stated that Narapot Singh, a native preacher, had by his attachment to Christianity sacrificed for a period of twenty-four years, an estate of eight thousand rupees per annum, making in the whole 20,000*l*. And this is "all his living." For the entire period he has endured continual poverty and toil. Many of the Burman and Karen disciples have literally "suffered the loss of all things;" and it is believed that some have died in consequence of their sufferings. At the village of Mawbee, near Rangoon, a large number of Karens became Christians, through the preaching of a native assistant, and endured persecutions, which only fell short of taking life, for many months; having never seen a white missionary. I saw various individuals in Bengal and the Carnatic, who were then suffering banishment from all their relations, and many of the hardships of poverty, in consequence of serving God. In Madagascar Christianity was for a while countenanced by Radama, the king, and the missionaries had many seals to their ministry. At his death, the queen, who had always opposed her husband in this thing, no sooner found herself in possession of supreme authority than she began to exercise it for the destruction of Christians.

The missionaries were expelled. One after another the prominent disciples have been put to death. One of these, Rassalama, was sentenced to death, and, for several successive days, was cruelly flogged before the fatal day arrived. But her faith never staggered, and she met death with a martyr's intrepidity. Her companions were sold into perpetual slavery, and their property confiscated; but not one recanted. Rafaravavy, another distinguished woman, was for a long time kept in irons, and then sold as a slave.

After this, the remaining Christians began to assemble in the night, at the house of Rafaralahy, where they read the Scripture, conversed together on spiritual things, and united in prayer and praise. They were soon betrayed to the government, and Rafaralahy, after being kept in irons two or three days, was taken to the place of execution. On his way he spoke to the executioners of Jesus Christ, and how happy he felt at the thought of seeing, in a few minutes, him who loved him and died for him. At the place of execution a few moments being granted him at his request, he offered up a fervent prayer for his persecuted brethren, and commended his soul to Jesus. He then, with perfect composure, laid himself down, and was immediately put to death. He was twenty-five years of age, and of a respectable family. After this the persecution was pressed with rigour. The government determined, if possible, to secure all the companions of Rafaralahy. Several of them were seized, and afterwards made their escape. Many incidents, showing the distress to which the Christians were reduced, are related. A large number concealed themselves in the houses of friends, or in the forests, numbers are sold to slavery, and some are in irons. The queen proposed to put every Christian to death; but some of her officers advised her against this, saying, "It is the nature of the religion of the whites; the more you kill, the more the people will receive it."

Such are the facts, which might be multiplied to an indefinite extent. They leave no room to question the reality of the reported conversions. Defections, indeed, often occur, to pain the hearts of the missionaries; but though many have fallen through strong drink, love of gain, and other temptations, I never heard of one who was driven from Christianity by violence.

It is impossible to know the number of regenerated heathen, as the returns are not furnished from some missions. Two thousand have been baptized by missionaries connected with Serampore, of whom

600 are now alive, and in good standing. In the West Indies, connected with the Baptist and Methodist Missions, there are 69,000 communicants. The number connected with the London Missionary Society, is 5,439; with the Church Missionary Society, 1,514; with the English Wesleyan Missionary Society, 48,795, exclusive of members in British America; with the English Baptist Missionary Society, 18,720; with the American Board of C. F. M., 2,600;* with the American Baptist Board, 1,900; with the Moravian Missions, 47,000. Some missions, for instance the Moravian, do not require actual conversion to God as the term of church-membership; so that we cannot calculate exactly from their returns in this argument.

From the best data we can obtain, we may safely estimate the present number of converts, after deducting such as may be supposed to have been received on an outward profession merely, at more than a hundred thousand.

In many cases, these are formed into churches, with pastors and deacons. The native preachers and catechists amount to more than a thousand. Many of these have received a good education in mission schools. Some (and the class is increasing) have become authors, and produced books, tracts, and hymns, of great value. Let the reader pause and consider the facts contained in these last four sentences; for though they are barely named, they are of great importance.

In some places, these churches have become so established that if missionaries should retire, the cause would probably go on. The Rev. Mr. Baker, of Madagascar, declared, in an address at Cape Town, several years ago, that there were "not less than five hundred natives who had maintained a constant profession of religion amidst persecution and danger." We have just seen how, with equal constancy, they could die for the truth.

Some of these churches have already begun to contribute, even in pecuniary ways, to the furtherance of the great work. It is thus at the Sandwich Islands, in Burmah, and many other stations. Even the poor Africans at Griqua town, contributed in 1836, to the funds of the Society, about

twenty-seven pounds; and at Bethelsdorp, in the same year, nearly ninety pounds sterling.

In addition to these thousands of converts, now shining as lights in dark places, we must not forget the thousands who have died in the faith. In the case of Serampore, out of two thousand baptized, only six hundred survive. We ought, therefore, probably to add another hundred thousand for converts deceased.

It would be easy and delightful to rehearse the distinct narratives of many who have crowned a life of evident piety by a becoming death. To speak of hundreds or thousands of converted heathen, sounds cold, when we think of the hundreds of millions yet left to perish. But in tracing the history and religious experience of an individual, our impressions become distinct; and to number even units seems an ample reward for all we have done or given. Such as would taste this feast will find it largely spread out before them in the Moravian and Baptist periodical accounts, the histories of missions, and the reports of societies. Separate volumes are also published, containing the memoirs of many of these. He who knows the worth of his own soul, could not rise from the life of Krishnu, Petumber, Abdool Mesech, Asaad Shidiak, Africaneer, Peng, Catharine Brown, Karaimokee, &c., and retain enmity to the system of means which, under God, saved them from eternal death.

These glorious fruits are now safe in the garner of God. Schwartz, Brainerd, David, Schmidt, Carey, and a great company of missionaries, have their converts with them before the throne. No apostacy, no temptations, no weakness, can overtake them now. There they are, where we would go. Some are there, to whose salvation we ourselves have ministered. Soon we shall embrace them, not only in the blessedness of a joint salvation, but in the delicious consciousness of having been the instruments of their deliverance.

If, after such thoughts, we could come down again to mathematical calculation, we might consider that the total number of conversions, divided by the number of missionaries who fully acquired the vernacular tongues, would give from three hundred to four hundred converts to each! Can the ministry at home reckon thus? Truly the measure of missionary success needs only to be closely scanned to become a theme of wonder, rather than of discouragement.

* An extraordinary number of persons in the Sandwich Islands have recently become religious. The particular accounts have not yet reached this country; but it is supposed the number is not far from 5,000!

THE
MISSIONARY MAGAZINE
AND
CHRONICLE;

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankey, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.



NEW SCHOOL-HOUSE AT RAROTONGA.

THE view here presented is copied from a drawing transmitted from Rarotonga by the Rev. Charles Pitman. There are two principal stations in the island, Gnatangia and Avarua, occupied by Mr. Pitman and Mr. Buzacott respectively. The sketch at the head of this article comprises an accurate representation of the Mission buildings at Gnatangia, with part of the scenery by which they are surrounded. The building on the left is the former school-house, in the centre the dwelling-house of the Missionary, and the other, which forms the most conspicuous object, is the new school-house, which was finished in August last, and of which a more detailed account is now to be given. Mr. Pitman thus writes respecting it:—

"This new building which, as well as the stone chapel at Titikaveka, has been erected without the slightest expense to the Society, stands in front of our little harbour, and measures 72 feet by 32 inside. The walls 16 feet high, and 2 feet thick, are built with a species of porcelain coral, so hard as to ring with a metallic sound when struck. The lime is formed of burnt coral mixed with river sand. There are 16 windows and 4 doors, each of them arched with hewn blocks of soft coral, and the whole building is plastered and stuccoed on the outside in imitation of cut stone. The roof is composed of thatch laid upon a framework of sawn timber, and the beams are formed of toa or iron-wood."

After stating that the sketch was taken by a friend residing in the island, who had previously rendered acceptable service by first making a plan of the school-house and afterwards superintending its erection, Mr. Pitman remarks:—"I do not expect this building will be sufficient to hold all our children, who, when assembled, considerably exceed one thousand in number; and all of them, I am happy to say, are making good progress in the common branches of education. May the Lord be graciously pleased to bless our endeavours to benefit the young and rising generation within the walls of this building, and may they prove a generation who shall love and fear God, and ultimately be instrumental in extending Messiah's kingdom!"

The accounts lately received from the brethren, of the extent to which the favour and blessing of God continue to descend upon their labours among the natives of Rarotonga, are eminently calculated to animate and encourage the friends of Missions, in their prayers and efforts for the wider diffusion among the heathen of the message of redeeming mercy. Portions of the recent correspondence of Messrs. Pitman and Buzacott, confirmatory of the statement now made, are annexed:—

From the Rev. C. Pitman to the Foreign Secretary, Gnatangiia, Aug. 11, 1838.

We are, my dear Sir, greatly encouraged in our work, and have abundant cause for thankfulness to the God of mercy for a continuation of his favours. He is graciously pleased to smile upon our feeble efforts, and from the success already vouchsafed, we have reason to hope that he has "much people in this place." "The fear of the Lord has fallen" upon many, "and the name of the Lord Jesus is magnified." If this be "the work of the Lord, it will stand; if of man, it will come to nought."

The spirit of inquiry is become general, and applications for admission into the church by baptism, and to unite with us in Christian fellowship, are numerous. I have had the pleasure to baptise 75 adults, and 100 children, during the past year, and to give the "right hand of fellowship" to 47, most

of whom speak of their convictions of sin as having been produced under a preached Gospel. Amongst these are some who were noted for their obstinate adherence to their evil ways, and also some of my first scholars. The number now united in church fellowship is 127.

An unusual number have died, but it is no small pleasure to inform you, that, of by far the greatest number, we have hopes as it respects their salvation. Of this we cannot speak assuredly, but the evidence given of their views of sin,—of their humble reliance upon Christ—and on him alone, to the utter exclusion of any performance of their own—the removal of their fears—their fervent prayers—and the exhortations they gave to their surviving relatives—lead us to indulge a humble hope that they have been washed in "that fountain which cleanseth from all sin."

Of an equally gratifying description is the intelligence transmitted by Mr. Pitman's beloved brother and fellow-labourer, Mr. Buzacott, who at a later date writes as follows:—

From Rev. A. Buzacott to the Foreign Secretary, Avarua, Dec. 8, 1838.

In this island you will rejoice to hear that the work of God continues to flourish greatly. Our churches increase rapidly, and our candidates are equally numerous. The affecting inquiry, "What shall I do to

be saved?" is frequently presented to us, and the anxious solicitude and consistent lives of many encourage us to hope that they are sincere. Great attention is manifested in hearing, and great eagerness in attending the means of grace, both on Sabbath and on week days. I do not know

when the religious excitement has been greater than it is at present. Many are daily coming to us professing to be under the deepest concern for their souls. Many from among the young, and even some children, appear to be deeply impressed with divine things. Many, also, from the ranks of the refractory party, which is now, I am happy to say, but small, have lately joined the classes of steady people, and attend diligently to instruction. Oh, help us to praise the Lord for his goodness, that he has made us the happy instruments of so much good; that he in his all-wise and inscrutable conduct has thus seen fit to "cause the weak things of the world to confound the things that are mighty." "Even so, Father, for so it seemeth good in thy sight."

Disease continues to thin our ranks. Upwards of 150 at Avarua, and nearly an equal number at Arorangi, have died this year; concerning the greater number of whom we are happy to say there was hope in their death, and several have died rejoicing. Marau and Teatai, two of our earliest members, were among the happy number; death to them had no sting, but appeared as a welcome friend to conduct them to the presence of Him whom their souls loved. Their lives were exemplary, their exertions to do good to their fellow-creatures great, and their labours of love were owned and blessed. Marau was about to be set apart as a deacon, and had indulged hopes of one day carrying the Gospel to some heathen land, but disease cut short his career. For several months he bore his affliction with the most exemplary patience, and during the latter part of it he was very desirous to depart and be with Christ, though humbly submissive to the will of God, whose time he patiently waited till his happy spirit obtained its joyful release.

Teatai usefully employed his time in instructing a number of young men to read, until the painful disease which had consumed his hands and feet, deprived him also of his sight, the loss of which as it prevented him from reading was more severely felt. But notwithstanding these privations, he was by no means useless or laid aside; he continued to preside over his class of young men, and being blessed with a retentive memory, he could recollect nearly the whole of the sermons he heard, and at their meeting, after the services, he would examine them as to what they remembered and understood of the discourses. He was frequently called upon to read and pray in public, when he would stand up and repeat chapters sometimes out of the Old Testa-

ment, and sometimes out of the New, with the greatest accuracy, holding the book in the stumps of his arms, as he used to say he was ashamed to stand up and read without a book.

His class of young men have most of them turned out well. Three of them are members of the church, two more are candidates, and most of them are usefully employed in the school as teachers; two of them have proposed themselves as teachers to the heathen, eight are undergoing a course of preparatory instruction, and one of them some years since died joyfully in the Lord.

Teatai was so universally respected, that, though he was a poor man, the principal chiefs of the station frequently visited him, and during his long affliction would not allow him to suffer for the want of any little comfort, such as food or clothing. After he was confined altogether to his house, numbers who were in distress of mind used to visit him, and his advice to such was usually suitable and judicious. He bore his afflictions with exemplary patience, till at last worn out with disease, and in a full assurance of a blessed immortality through the merits of his blessed Redeemer, on whom he humbly depended, he departed this life to be for ever with the Lord. Several things I have since heard have fully confirmed us in our good opinion of him; two of which I shall mention.

Okotai, one of his class of young men, came to me to open his mind, and appeared under great concern for the salvation of his soul, saying that his mind was first impressed by what Teatai had said to him just before he died. Having called him to his bedside, he charged him in the most solemn manner to meet him in heaven; and adding, that though he had knowledge in one sense, yet that of *saving* knowledge he was afraid he was destitute, and unless he knew and felt himself a sinner, and humbly depended on Christ for salvation, he would never reach heaven. The young man is now a candidate for church fellowship, and I hope is truly converted to God.

The other circumstance I shall mention, is, that when one day visiting the sick, I was conversing with a relation of Teatai's, and inquired of him if he felt any concern for the salvation of his soul, he said he did, and had done so since the time that Teatai sent for him and all his other relations, when he was dying, and exhorted them in the most faithful manner to prepare to follow him.

O help us to praise the Lord for his goodness, and for these manifestations of his grace towards these poor people.

SOUTH OF INDIA.—MISSION AT VIZAGAPATAM.

THE subjoined extracts of a letter from Mr. Porter, dated in November last, form the conclusion of the pleasing intelligence respecting this Mission, the first part of which was published in the *Missionary Magazine* for May. We regret that the insertion of these extracts has been so long withheld, but the occurrence of two public meetings in succession, and the immediate claims upon our space thereby occasioned, rendered the delay unavoidable. In furnishing a retrospective view of his labours and proceedings since arriving at his station, in 1835, Mr. Porter thus proceeds :—

Formation of an Infant School.

In the first place I must mention the establishment of a native infant school. Subscriptions for the support of a school on this system had been entered into before our arrival at the station, and a considerable sum had been subscribed. As no one else could assume the management of it, we thought it our duty to take it up rather than let it fall to the ground. We succeeded after much trouble in obtaining a schoolmaster from Madras, who was instructed in the system at Calcutta. As there was no suitable school-room to be obtained, we commenced the school in the lower part of our own house in the Fort. After six months we succeeded in purchasing a school-room, in which the school is now kept. The number of scholars at one time was upwards of 70, but in consequence of the removal of our native orphan children with us to the Mission gardens, the number decreased; yet I am happy to say that instead of one, we have now two schools established on this system. The native orphan children have very much improved under it, and I doubt not that it will prove a great blessing to them.

Native English School.

The next thing I must mention is the establishment of a native English school. Some time after our arrival here several native boys came to our house, entreating us to give them instruction in the English language. I attended to them two hours in the day; but as I found I could not spare the time, being much engaged in the study of the Telooگو, I determined upon establishing a good school on the same principles as the Assembly's school at Madras, under the care of the Rev. J. Anderson. A meeting was therefore held in March 1836, at which the Collector, the Missionaries, and many of the respectable natives, were present, when it was resolved that a school be established under the superintendence of one of the Missionaries, for the instruction of the natives in the English language and literature; and that subscriptions and donations be entered into immediately, in order to build a good

school-room, and to support a well-educated schoolmaster. Soon afterwards a suitable person was obtained from Madras, and the school was opened in September 1836 under our own roof, until the new school-room should be completed.

At the commencement only a few boys attended, but the number has considerably increased, and there are now upwards of sixty native boys receiving the benefits of an English education. They are instructed in English history, scripture lessons, geography, grammar, arithmetic, and the elements of astronomy, and are examined twice every week. They appear much interested in the system of education pursued, and some of the boys have made considerable progress, particularly in geography and arithmetic. There are a few so desirous to improve that they have given up, of their own accord, attending the native feasts in order to derive the full advantages of this institution. I am happy to say that the boys make no objection to the reading of the Holy Scriptures, and at the request of some of the elder boys of the first class the school is now opened and concluded with prayer.

The new school-room is finished, and was opened on the 3rd of August, 1837, when a public examination of the school was held. Major General Welsh and other European and native gentlemen attended, and expressed themselves much satisfied with the progress the boys had made. This school is supported by local funds from the native European gentlemen, but chiefly by the Zemindars, and is entirely independent of the Society for support. The Rajah of Vizianagram, now residing at Benares, granted a liberal donation of 350 rupees to the school, and a subscription of 35 rupees per month. This school has occupied a large share of my time and attention, and I doubt not that much good will result from it. In the attainment of the native language I have found the attention I have given to the school a great assistance to me in the acquisition of the Telooگو, as the boys are made to translate the English into Telooگو, in order to know whether they thoroughly understand what they read.

Native Female Orphan School.

Besides these schools, Mrs. P. established in December 1835, a native orphan school. As we found the prejudices of the natives in reference to female education very great, the only plan we could adopt for the spiritual benefit of the females was to establish a native female orphan school, in which the children might be entirely under our management. Our great aim was to get them altogether under the influence of Christian example and instruction. I am happy to say we have succeeded beyond our expectations. We have now upwards of 40 children, chiefly females, who are receiving the benefits of this Institution. We have found much encouragement in this department of labour, and doubt not but that many poor heathen children will by this means be brought to a saving knowledge of our Lord Jesus Christ. This school is chiefly under the care of my dear partner, and she has bestowed much pains on it.

All these schools are entirely independent of the Society for support, and are chiefly carried on by local contributions and by the kind aid which our dear friends in England have at various times afforded to us, and for which we return them our warmest thanks. The schools supported by the Society are chiefly under the care of brother Gordon; a few are under my superintendence. I am sure you will be gratified to know that upwards of 3,000 rupees, local subscriptions, have been subscribed towards the various objects of the Mission during the past year. Major-General Welsh, now a resident at this place, is a very liberal contributor to the various schools connected with the Mission.

Preaching.

Besides the superintendence of these schools, I am generally engaged in preaching the Gospel to the natives, either in the town or the village, five or six times during the week. I often long for the bracing climate of England to be enabled to do more, but I desire to feel very thankful for that measure of health which the Lord has granted me.

New Places of Worship opened.

Since February last we have opened two small village chapels, in which Divine service is held once a week. One is situated at Mulkupoor, a village three miles south of the town; the other at Madrepollam, a village about four miles north. The chapel at the last-mentioned village is a very neat building, affording accommodation to about 300 persons. It was opened about three weeks since, on which occasion most of our orphan children attended, some members of

the church, and a good number of natives. The place was well filled, and it was indeed delightful to hear the praises of Immanuel sung by those who were once heathens in a heathen village. The people heard the Word with great attention. Brother Gordon introduced the service, and I preached in Telooogo from the 11th chapter of Matthew—"Come unto me, all ye that are weary and heavy laden, and I will give you rest." Many women were in attendance, a circumstance very rare in the towns, as the husbands will not allow their wives to go. The chapel is situated near a small idol temple where the inhabitants formerly held their feast. Many of the people appear convinced of the folly of idolatry, and are anxious to learn about the true way of salvation.

I have just returned from Ankapilly, a large town twenty miles south of this station, where we have lately opened a school. A new school-room has been built, and last Sabbath it was opened for Divine service, held twice on the Sabbath, and once on Monday evening. The attendance of the natives was encouraging, especially on Monday evening, when the room was quite filled, and many stood outside to hear the Word. The inhabitants have expressed a wish for a Missionary to reside amongst them.

With the help of my Moonshee I have translated "Henry and his Bearer," and the "Ayah and her Lady;" these little works are now published, and in circulation among the natives, and I am happy to say the people appear well pleased with them.

Anticipated increase of Labourers.

I am rejoiced to tell you that we have now two young men who are likely to fill the place of assistant Missionaries—Mr. Johnson and Mr. Thompson; the former is a member of the church at Madras, under the care of our respected brother, the Rev. J. Smith; the latter is a member of the church in this place. Mr. T. is well acquainted with Telooogo, and is now able to speak with fluency in the language on the great truths of salvation. They are both truly pious young men, and we trust that the Lord may render them valuable labourers in his vineyard. After they have received more theological instruction, we propose to locate them at one of our large out-stations, where the people are greatly in need of a stated Missionary. The schoolmaster at Ankapilly is supported by the natives, and we have supplied him with Christian books, which the children read and commit to memory. We hope soon to establish another school at a large village twelve miles distant, supported in the same manner.

Since I wrote last we have baptised three adults, two men and one woman, besides several of our orphan children. May the Lord keep them stedfast unto the end, and make them ornaments of his holy church. Though we have not many real conversions to mention, yet we have sufficient encouragement to lead us to go forward in the glorious work in which we have embarked. Still we have many trials to endure, many difficulties to grapple with, many prejudices to counteract, and many subtle adversaries to overcome. In such a work we do indeed need strong faith, great patience, and the exercise of fervent prayer. We earnestly entreat your prayers and the prayers of all the friends of the Society, that our faith and patience may not fail, but that we may be enabled to persevere unto the end, that at length we may receive the crown of life which the Lord, the righteous Judge, will give to all them who

love his appearing. I can assure you we much need your affectionate sympathies, your cordial support, and your fervent prayers. We do not wish to relinquish our glorious work, but we call upon the Directors and the friends of Missions generally to lift up the hands which are ready to hang down, and strengthen the feeble knees, and thus help us forward in the work of the Lord. Nothing but Almighty grace can enable us to stand fast—nothing but a dying Saviour's love can urge us forward in such an undertaking as that committed to us. O may his love fill our hearts, and his grace make us stedfast unto the end. We long to see more conversions, and earnestly desire to behold the day when thousands of Hindoos shall flock to the standard of the cross as doves to their windows.

O Lord, hasten it in thy time, establish thy kingdom, and let the earth be filled with thy glory.

ITINERANT LABOURS OF THE BANGALORE MISSION.

FROM the report of the brethren at Bangalore for the past year, we insert below a deeply interesting narrative of their itinerant labours during that period, among the numerous towns and villages surrounding this important station:—

Encouraging interview with a company of Brahmins.

Besides preaching in Bangalore and its immediate vicinity, we have endeavoured to scatter the good seed of the word of God in the towns and villages of the surrounding districts. For this purpose several Missionary tours have been performed during the year. In the month of October last we took a journey on the Bellary road, visiting Yellavunkum, Davundahully, Sheelaguttah, Chikka-Bellapoorah, Dodda-Bellapoorah, and several smaller places. In general we had very large audiences who listened with attention and apparent interest to our message. At Davundahully, whilst engaged in explaining some portions of Scripture to a number of people assembled in the bungalow, a message came from the subadar requesting our attendance in the Fort. We went accordingly, and were very politely received by him, and conducted to the cutcherry, where a very large company was assembled consisting chiefly of Brahmins, who requested to be informed what we were teaching the people. An outline of the Gospel was given, to which they listened with great attention, and afterwards proposed many queries, which led to a discussion of some length but conducted throughout in a calm and temperate manner; a circumstance very unusual and truly surprising where so many brahmins were concerned. But they appeared like men desirous of making themselves acquainted

with the truths which we were teaching. After a considerable time spent in discussion we presented the subadar with a copy of the four Gospels, and took our departure much gratified, and truly thankful, at having enjoyed such an opportunity of making known the truth to such an assembly. At Chikka-Bellapoorah also a party of ten brahmins came spontaneously to make inquiry respecting the doctrines which we taught. They sat down and listened attentively whilst these were explained, received some copies of the Gospels and tracts, and left us apparently in some degree impressed with what was said.

Earnest attention of the people to the subject of Christianity.

In the month of December, Mr. Campbell took a tour in which he visited eleven large towns, viz., Baigoor, Anicul, Ossoor, Soolagherry, Khistnagherry, Royacottah, Kellamungalam, Dencanacottah, Tully, Madegoundahully, and Antipully, and several smaller places, most of which are in the Salem district. The people generally heard with attention. In two places there were very lengthened discussions, and upon the whole an excitement was produced amongst the people in reference to the Gospel, which we trust will not subside till it issue in the conversion of some souls to God. In this tour, Mr. Campbell was accompanied by Mrs. Campbell. Mrs. C. had several reasons for going, viz., to get

some knowledge of the country and people, to improve herself in the language, and, if possible, to induce the females to hear the Gospel. The first two objects were attained much to her satisfaction. As to the last, though many females came to gratify their curiosity, their stay was too short, and their minds too debased to warrant the hope that they received any good. To all the people the presence of a European female was a great wonder, and still more so to hear her speak to them in their own language. Immense multitudes were thus every where drawn together to see, who also had the way of salvation made known to them.

Religious excitement among the people.

In the month of February a tour was taken by Mr. Rice to Mysore. He visited and preached at Kingherry, Biddadee, Closepett, Chinnapatam, Muddore, and Mundium, the principal towns on the road, also at the city of Mysore and in several villages. At most of these places great crowds came together to hear. At Closepett especially a great excitement was produced. The congregations were unusually large, their attention very encouraging, and their demand for tracts exceedingly urgent. Here also a discussion of considerable length was held with a learned shastre in the verandah of a native shop in the presence of a great concourse of people. The by-standers listened to the discussion with fixed attention, and it is hoped with some profit: for although the shastre was a man full of self-conceit, and evidently desirous rather to make a show of his supposed learning than to investigate truth, yet an opportunity was afforded in the hearing of a considerable number of exposing the falsehood of Hindooism, and showing the superiority of Christianity. At Muddoor, Mr. R. was visited by the subadar and several of the principal natives, to whom he had thus an opportunity of making known the Gospel of Christ; and furnishing them with copies of some parts of the New Testament.

About the same time, Mr. Turnbull being desirous of trying the effect of a change of air for the benefit of his health, went by a circuitous route to the Neilgherry-Hills; preaching as far as his strength permitted in most of the places through which he passed, and distributing a considerable number of tracts and several copies of the Gospels.

Visit to a heathen Festival.

Another tour has also been lately taken by Mr. Campbell as far as Madras. While passing through the Canarese country he preached in Canarese, and when in the Tamil country in Tamil, as far as his acquaintance with that language would allow. It was his first intention only to have gone to Chittoor, in order that he might improve himself in the Tamil language by being a short time in the Tamil country. He was induced, however, to accompany Mr. Bilderbeck of Chittoor to the annual festival at Conjeveram. Being so near Madras he could not but avail himself of the opportunity of visiting the brethren there, seeing the state of the Mission, and the many valuable schools which have been established in that place. He was gratified, and he hopes, benefited by his visit. The sight of so many of the abominations of idolatry at Conjeveram was calculated to call forth the deepest commiseration for the wretched and lost condition of the heathen. On the other hand, the many luminous exhibitions of the truth and the powerful appeals made to the consciences of the people by our respected brother, Mr. Bilderbeck, will not soon be forgotten by him.

In the above tours upwards of 1,800 tracts and 56 copies of various parts of the sacred Scriptures have been distributed. May he who alone can give the increase condescend to bless the dissemination of his truth, that in the day of final account it may be found that we have not laboured in vain!

SCHOOLS AND NATIVE TEACHERS AT KAT RIVER.

AN extended report of the state and progress of education, in connexion with this favoured Mission, was published in the *Missionary Magazine* for April last. From that report, friends more especially interested in the welfare of the Hottentot tribes will have rejoiced to hear of the great advancement which has of late been made, in the work of religious and general instruction among the rising generation in this part of Africa. Besides the principal station, Puitlipon, where the Messrs. Read reside, and at which a day-school* and an infant-school have been established, there are thirteen out-stations, each containing one day-school, with the addition at two of them of an infant-school, and each school is under the im-

* This, it would appear, is conducted on the principle of a Normal-school, and as such it has already begun to do good service in the cause of education.

mediate care and instruction of a native teacher; and the general superintendence of Mr. Read and his son. The schools at Philipton, respectively, receive the constant attention of Mr. Read, jun., and one of his sisters, who diligently exert themselves to promote the moral and intellectual improvement of their pupils. As regards the several schools and native teachers supported by special contributions from benevolent individuals in this country, the subjoined notices, contained in recent communications from Mr. Read, furnish information which we are persuaded will prove acceptable to those friends in particular, and our readers generally. The first school referred to by Mr. Read is one established at an outpost called Wilsonton, under the title of

Fletcher's School.

This school, he observes, in part supported by our valued friend, Mrs. Fletcher, of Bath, is in a most flourishing state, and has a fine young Hottentot at its head. The week before last we held our yearly examination of the schools, when this school excelled. The children read English extremely well, have committed much Scripture to memory, made pleasing progress in arithmetic, grammar, geography, and writing, and have commenced astronomy.

School at Upshen.

This is a name which was given to a place in the settlement several years ago, in token of respect to a lady of that name intimately acquainted and connected with the family of our highly-respected friend, Mr. Fowell Buxton. She has given 10*l.*, part of which has been applied to the school at this place, which is conducted by a grandson of the late famous Captain Boezak, of Theopolis.

Hillyard School.

This school is established at Readsdales, one of the most delightful spots in South Africa, about five miles from Philipton; it is a long vale, richly cultivated. On the one side is the high Winterbergen, covered with verdure to the very top; the mounds between the ravines present a splendid appearance, and the ravines are filled with the finest timber. On the other side of the valley the hills are not so high, but beautiful. Until this school was established, only a few months ago, the children had to come daily to Philipton, which they did cheerfully. It is supported in part by Miss Hillyard, of Bedford, and her young friends.

Native teachers and evangelists.

Our native teachers—or, rather, preachers—form a prominent part of our present prosperity and future expectations. The first to whom I would advert is—

Dirk Hather.

He joined us while yet a boy, soon after Dr. Vanderkemp and I settled at Bethelsdorp, about the year 1804. His mother was one of the first persons Dr. Vanderkemp baptised; his father was subsequently

baptised, and both are eminent Christians. Dirk was a playfellow and intimate companion of the chief Tzatzoe; in their young days they were awakened at the same time to a sense of their state before God; began their Christian career together; and there has been a great uniformity of character between them ever since. Dirk accompanied our dear friend, Mr. Campbell, as leader in his first travels in Africa. He accompanied me also in 1816 to commence the Mission at Lattakoo, and was to me as a right hand. He often endeavoured to do good by preaching, and his services in this way were very acceptable. I left him with Mr. Moffat, to whom he was very useful, and by whom he was much respected.

Dirk afterwards went to Philippolis where he remained some time, and soon after the Kat River settlement was formed he joined us. His amiable disposition, good judgment, and experience, gained him great respect among the people generally and the members of the church. Thus, when I left the colony for England, I committed the concerns of the church, as far as I could, to his hands. He removed from his location to this place, where he remained till we returned; and the happy state of things during our absence is in part to be attributed to his prudence and diligence.

When a native teacher was required for the new settlements on the Fish River, Dirk being recommended as a suitable person, went and laboured there till his services seemed to be more required at a place near Blinkwater, where he is now engaged among the Caffres, whose language he understands. He has been labouring there for some months, and has a school under his care. He was unanimously chosen as one of the elders lately appointed. Dirk is to be supported (at least in part) by Miss Hewit, of Manchester.

Boosman Stuurman,

Is an old disciple. He was awakened under the ministry of the late Dr. Vanderkemp, and became a most decided Christian. Soon after he was baptised by our brother Barker, he went to Theopolis, and he has always been a most lively, zealous Christian, possesses much solid experience, and

is constantly engaged in stirring up the members of the church, and warning the unconverted. Before the war, his labours greatly assisted us, and he was indefatigable during our absence, travelling about from location to location without any reward or remuneration. He speaks the Caffre language pretty well, and has occasionally visited Macomo and his people, and conversed with and addressed the Fingoes in the settlement.

A few months ago, the Caffre chief, William Gobe, residing with his people on the banks of the Blinkwater river, came earnestly requesting some one to be sent to them. We sent Boosman, and there he has been ever since, not without hope of success. He is one of the elders of our church. Stuurman is to be supported by the friends at Halshaw-moor.

Andries Joger,

Was called by grace to the knowledge of Christ some years ago, at Theopolis; and having given signs of talent for communicating knowledge, Dr. Philip placed him at an English school at Salem, to receive a course of instruction. At Pacaltsdorp he acted as schoolmaster for some time, and has always been of unexceptionable character. He came to Kat River just at the time Dirk Hather was leaving the Fish River Station for Blinkwater, and we engaged him to labour there. He has been at the Fish River some months; several persons have been awakened under his preaching, and these are soon to be baptised; he has a good school. Andries Joger is appointed as one of the persons to be supported by the friends of Orchard-street Chapel, Stockport.

Singella,

Is a Fingo who was converted under the ministry of Mr. Kayser, in Caffraria. Mr. Kayser saw that he was a man full of zeal and likely to be useful among his own nation, though not among the Caffres; and, therefore, recommended his removal to this settlement, where he has now been for nearly two years, an indefatigable exhorter in season and out of season; travelling on foot from kraal to kraal every week; and generally on Sabbath-days; addressing the Fingoes at this place. All this he has done without any remuneration, excepting a few rixdollars which I gave him, together with some old clothes I had brought with me from friends in England. He has been very useful. Some have been baptised, and some are candidates for that ordinance who have

received much spiritual advantage through his labours. His own wife, who was first opposed to him, is now in a most delightful state of mind, and is to be baptised next month. Singella is to be supported by the friends at Mansfield.

Jantje Noeka,

Is a member of a numerous family, of the name of Noeka, most of whom now reside at Blinkwater; there are three brothers and four sisters, who, we trust, are all pious persons; some of them we believe to be eminently pious. One of the brothers has for years acted as Caffre interpreter at the Chumie Station. Jantje was the first convert under the preaching of the late Mr. Williams, at Kat River, in 1817. The striking circumstances of his conversion will be remembered as having been told at many places in England and Scotland by Tzatzoe. Jantje was for many years interpreter to our Wesleyan brethren at Wesleyville. Since the war he has joined this settlement. I engaged him and his nephew, Jan Burns, to labour as native teachers among the people of Macomo and Botman. He, with his nephew, made several interesting excursions among these people, and reported the earnestness with which many of the females particularly listened to their message. Botman had requested to have Jantje stationed with him till an English Missionary should arrive, and this would have taken place if Mr. Birt had not arrived so soon.

Ourson Mogerman.

This man we have engaged to aid us in the capacity of interpreter, as we need this kind of assistance daily and sometimes hourly in our intercourse with Fingoes, Gonas, Caffres, and Tambookies. We hold three regular services in the week for Caffres and people of other tribes, through an interpreter. Sometimes on the Sunday we are obliged to assemble beneath the shade of the spreading trees on the side of the river. This was the case last Sunday, when about 150 Fingoes were addressed by two gentlemen of the Society of Friends, George Walker and James Backhouse, through interpreters. Ourson had been brought up at Chumie, reads fluently, and understands Caffre and Dutch well. He accompanied the American Missionaries to Dingaan, the Zoolu chief, near Natal, as interpreter. At that time, we did not consider him a decided character, but we trust he has since been changed, and we think it likely he will prove a useful man.

CANJE DISTRICT, BERBICE.

THE health of our brother, Mr. Haywood, has, under the Divine blessing, been materially served by his visit to Barbadoes, where he remained for about two months, and returned to his station in December last. He was thankful to find that during this interval, the people of his charge had, for the most part, been graciously enabled to stand fast in the faith and purity of the Gospel, and his heart was thereby strengthened to pursue with augmented energy and diligence the fulfilment of his sacred and important duties. Under date of January last, Mr. Haywood thus writes from Blyendaal, in reference to the state of religion generally among the people in this part of Berbice:—

Notwithstanding all my afflictions, my having to attend to the town station during the early part of the year, and my going to Barbadoes in the latter part, the dear people at Orange and Bethel chapels have given me great satisfaction and encouragement. In former years I have had occasion to mention particular estates as having been favoured with the bestowments of Divine influence; but this year every estate around us has shared in the tokens of God's approving love. The teachers have been most assiduous in the discharge of their duties; the deacons have filled their appointed office creditably to themselves, and faithfully towards God; the members, with few exceptions, have been walking in the truth and adorning their profession, and many of the congregation being now members for communion are saying, in the language of Ruth, "Whither thou goest I will go, and where thou lodgest I will lodge—thy people shall be my people, and thy God my God."

Conversion of an Obeah Woman.

The following fact, stated by Mr. Haywood, brings before us an instructive and affecting view of the long-suffering of God, and the power of his renewing grace. Our brother writes:—There is a woman living on Plantation Anna Clementia, formerly called Waakumma Sarah, the name by which she was generally known whilst following her wicked profession; but she was also called by the name of Venus, on account of her beauty. This woman was for many years the terror of the neighbourhood, and her fame became so great that she was sought out not only by many people from Demerara, but also, as I have been informed, from the islands of the Sea. The greater part of the people for five miles round about her residence dared not mention her name, feeling assured she would hear and punish them for so doing. The least criminal of her abominations she continued for some time after I came to reside here, but secretly, for fear the minister should detect and expose her. As her influence was extensive, so her employment was lucrative. Whenever the season

of merriment arrived, she had so many jewels to lend to the young people that all were provided with a profusion of ornaments, consisting of finger-rings of almost every description, ear-rings, strings of gold and coral beads for the wrists, ancles, and loins, pins and brooches in abundance, and a large quantity of dresses fit for an Eastern queen.

She had the care of the young children on the estate to which she belonged, and was sent to bring them to school daily for instruction. By the help of our female servant she soon acquired the alphabet, and afterwards learned to read so well as to obtain from me a gift Testament. She received this in silence with great emotion; and as she kissed it and pressed it to her bosom, it forcibly struck me that she knew something of its value. I retired to my study, and prayed that this word of life might become the means of her soul's salvation. At the thought of what she had been, and might yet become, I was led into a train of reflections which need not now be mentioned. Suffice it to say, she was numbered with the objects of my tender solicitude.

From this time she became very attentive and thoughtful. Soon after, she was married, and having continued for a long time a regular and devout hearer of the word of life, requested Christian baptism. Her account of herself was so satisfactory, and her views of baptism so scriptural, that the solemn rite was performed, and on the 18th of June last she sat down with us to commemorate the dying love of her Lord and Saviour. "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!" As she had been such an extraordinary woman, and her character so well known, I deemed it right to question her before the whole congregation. She arose, and in her answers renounced her superstitions and lying vanities, and confessed that Jesus was Christ, to the glory of God the Father. Is any thing too hard for God?

Instance of Christian liberality.

After stating that during the year 1838,

seventy individuals had been admitted to communion, and two hundred and six baptised, Mr. Haywood proceeds:—On returning from Barbadoes I represented to the people at Orange chapel, the expense to which I had been obliged to put the Society, and suggested that they should make a good collection towards defraying the charge. This was readily consented to, and the collection was larger by far than any that was ever made at any chapel in Berbice, viz., 1000 guilders, or 74*l.* sterling.

Mission-schools.

After the first of August, the number of children instructed at Orange chapel increased to about 90, some of them large boys. Mrs. Haywood now superintends the whole, and instructs the girls in needle-work, &c. The Adult Evening School, held at Orange chapel, for Plantations Flyendaal and Anna Clementia, is in a flourishing condition, and the schools on the estates too distant to allow of the scholars coming to this station are doing very well.

DEATH OF MR. BARNDEN, AT THE NAVIGATORS ISLANDS.

LETTERS lately received from Huahine have brought the deeply afflictive tidings of the death of the Rev. George Barnden, at Upolu, Navigators Islands, in January last. His labours for the spread of the Gospel among the heathen have been of extremely brief duration, having commenced so recently as the year 1836; but we rejoice to be enabled to state, on the testimony of Mr. Barff, that they were not terminated before satisfactory evidence was given by our departed brother, of an earnest desire to spend and be spent in the service of his Divine Master. No direct intelligence on the subject has yet reached us, but the poignant grief which, under the most mitigating circumstances, the death of one so highly beloved and esteemed as a brother and fellow-labourer in the Lord, would necessarily produce among the brethren, has doubtless received a most painful accession from the peculiarly distressing manner in which it was permitted to take place. In common with the Directors, the friends of the Society generally will regard the death of this young but devoted Missionary, with its attendant circumstances, as no ordinary trial, and offer united prayer that the affliction may be richly sanctified to the brethren and natives in this part of the world.

Special meeting for prayer.

Last New Year's-day being the first the people would witness in a state of freedom, it was thought well to have a special prayer meeting in the morning. The chapel was full by ten o'clock, and many prayers ascended to heaven that the year then commenced might be remarkable for peace and prosperity in the universal church of the Redeemer. Our dear brother Kenyon gave us a most appropriate and excellent address, and much of the presence of God was felt amongst us. We have begun the year with God, and we anticipate the prevalence of the principles of the Gospel all around us before it closes. Our souls shall rejoice in God, and we will glory in the rock of our salvation.

I am glad and thankful for that restoration to health which I have experienced. I am much benefited by my trip to Barbadoes, and trust and pray that my health and life may be precious in his sight whose I am, and whom I delight to serve. My dear wife is also in good health, and assiduously pursuing the duties devolved upon her.

Mr. Charter, who has since proceeded to his station in the Society Islands, was sojourning at Apia, the residence of Mr. Mills, in Upolu, when the deplored event occurred, and in a letter transmitted by him under date of March last, the particulars are thus stated:—

"On Monday, the 31st of January, Mr. Barnden, Mr. Hardie, and Mr. Gill, went to bathe at the usual bathing-place, a short distance from the house of Mr. Mills. Mr. Hardie and our lamented brother arrived at the water-side before Mr. Gill, and Mr. Barnden being ready first plunged in, but in less than two minutes was out of his depth. When Mr. G. arrived, perceiving there was danger, he hastened back for some natives, who speedily went and dived to get Mr. Barnden out of the water. This they soon effected. The body was immediately conveyed to Mr. Mills's new house, and all possible means to restore life were employed. For five hours we continued rubbing the body and inflating the lungs, but all in vain. On Wednesday morning we discharged the painful duty of committing the remains of our dear brother to the silent tomb."

DEATH OF MR. RUSSELL IN JAMAICA.

THE Directors deeply regret to state that a letter has been received from the Rev. W. Alloway, communicating the mournful in-

telligence of the death of Mr. Henry Russell, at Claremont, near Dry Harbour, on the 11th of April last. Mr. Russell commenced

his important labours in the educational department of the Jamaica Mission early in 1836, and pursued them with honour to himself and advantage to those placed under his instruction, to the period at which the

brief illness that terminated with his death, rendered him incapable of further exertion. He has left a widow and two children to mourn their irreparable loss.

INCREASING LIBERALITY OF THE FRIENDS OF THE SOCIETY.

THE Directors rejoice to be enabled to state that they feel greatly encouraged, in their endeavours to augment the funds of the Society, by the cordial expressions of approbation with which the resolution unanimously adopted at the last General Annual Meeting has been received, and the liberal manner in which it has been responded to, among their constituents in various parts of the country. That resolution, it will be remembered, pledged the Society to employ with prompt and untiring zeal, all suitable means to raise its permanent income to One Hundred Thousand pounds; and, considering the spirit hitherto manifested and the cheering examples which have been set, the Directors indulge a strong hope that, through the blessing of Him whose is the silver and the gold, this pledge will be speedily redeemed. From the gratifying communications with which they have been favoured on the subject now under notice, the following are extracts. Writing to the Home Secretary, in June last, Mr. Knill states:—

I beg to inform the Directors for their encouragement, that our anniversary services in Suffolk have just ended, and it was stated by the Treasurer of the Auxiliary, that the whole county on an average had more than doubled the contributions of the last year, having raised about 1,400*l*. This is very

cheering, is it not? and I think we may fully expect that many other counties will do the same. I paid a visit to Cambridge for a few days, and from what I saw there, I expect Cambridgeshire will be nearly equal to Suffolk.

In another communication from Hull, dated about the same period, a respected correspondent thus writes respecting the Hull and East Riding Auxiliary Missionary Society:—

We have just closed a series of delightful services; they were pervaded, I think by much of the very best sentiment and feel-

ing, and the collections in Hull amount to about 540*l*., making, with somewhat more than 60*l*. from Beverley, upwards of 600*l*.

The amounts contributed at former anniversary services in this district have been from 200*l*. to 300*l*. on an average.

The Secretary of the West Riding Auxiliary, Yorkshire, in a communication to the Home Secretary, writes:—

You will be pleased to learn that our anniversary at Leeds, yielded above 1,050*l*. besides 100*l*. from Wakefield, and 35*l*. from

Huddersfield, and 5*l*. from Barnsley, all *extra*. The receipts for the year have been above 3,000*l*.

The amounts collected at the anniversary meetings of this Auxiliary have ranged from 200*l*. to 300*l*. annually.

From various individuals, the Directors have received sacred pledges to double the amount of their personal subscriptions.

ANNIVERSARY OF THE EAST LANCASHIRE AUXILIARY.

THE following communication has been received from an esteemed friend in the country:—"On Sunday, June 16th, sermons were preached in the different Independent chapels in Manchester and Salford, and the cause of Missions was ably pleaded by the Rev. Dr. Heugh, of Glasgow; Rev. W. L. Alexander, A.M., of Edinburgh; Rev. J. Thorpe, of Sheffield; Rev. S. Luke, of Chester; and two of the Society's Missionaries

from India, the Rev. W. Campbell and Rev. Micaiah Hill; as well as by several of our own ministers. The collections amounted to 1,237*l*.

On Monday morning, a special prayer-meeting was held in Grosvenor-street Chapel, when the Divine presence and blessing were earnestly implored, and the interests of Zion, both at home and abroad, affectionately commended to the care of Him

who must reign till all his enemies be made his footstool.

In the evening, the Public Meeting of the Society was held in Mosley-street Chapel, J. H. Heron, Esq., the treasurer, in the chair. Very interesting addresses were delivered by most of the ministers before-named, and by other ministers and friends who favoured the meeting with their presence and powerfully appealed to all, especially those whom a gracious Providence had honoured with wealth, to come forward on behalf of the perishing heathen. The meeting was also greatly encouraged and interested by the communications of the Rev. Robert Moffat, lately returned from Lattakoo, South Africa, after a separation of 23 years from the church which had the happiness to send him forth as one of their messengers to the heathen. The joy experienced by those present was further augmented, when Mr. Moffat presented an interesting native girl whom he had providentially saved in her infancy from death, after she had been cruelly buried alive by her own mother!

On Tuesday evening, the Rev. Dr. Vaughan, of London, preached the annual sermon, in Grosvenor-street Chapel, when he most eloquently advocated the Missionary cause; and on Wednesday morning, a Public Breakfast was held in the New Corn Exchange; the appeals put forth at the public meeting were there renewed, and a most delightful feeling pervaded the whole assembly. Several affecting references were made to the lamented decease of the Rev. Dr. M'All, who, on occasions like these, had so often enlivened and stimulated our zeal in this noble work. Notwithstanding the very depressed state of trade here at present and the great sufferings of many, it is encouraging to find that the whole proceeds of the anniversary reached the sum of 2,433*l.*, an offering most cheerfully consecrated to the God of all our mercies, and the glory of his kingdom among the children of men. When the juvenile contributions shall have been received, it is hoped that, excepting a legacy of 125*l.* included in the last year's return, the present year will nearly equal the preceding one.

ORDINATION OF MR. HARBUTT.

ON Wednesday, July 10, Mr. W. Harbutt was ordained in St. Andrew's Chapel, North Shields, as a Missionary to the Navigators Islands, in the South Pacific. Rev. W. Scott, theological tutor in Airdale academy, delivered an introductory discourse, setting forth the warrant for Christian Missions to the heathen, the great need of the labours of evangelists among them, and the certainty of success in the enterprise. Rev. R. Caldwell, of Howdon Pans, proposed several questions to Mr. Harbutt, which were suit-

ably answered. Rev. A. Jack offered the ordination prayer. Rev. W. H. Stowell then addressed Mr. Harbutt in a powerful and eloquent charge to be faithful in doing "the work of an evangelist," wherein the duties devolving upon him, the difficulties, trials, and temptations, with which he might expect to meet, were affectionately stated, and the support and consolations on which he might depend were also fully set before him. The services were concluded with prayer.

RETURN OF MISSIONARIES TO ENGLAND.

MR. PAINE.

ON the 18th of May, Mr. B. H. Paine, who had been engaged for several years in connexion with the Mission press, at Bellary, Southern India, arrived in London by the *Wellington*, accompanied by his family, and a son of the Rev. Joseph Taylor, of Belgaum, in the Bombay Presidency.

REV. R. B. TAYLOR.

The Rev. Robert Barry Taylor, from Leguan Island, Essequibo, has arrived in this country. Having landed at Greenock on the 23rd of May, he reached London on the 3rd of the following month.

REV. M. HILL.

On the 22nd of May, the Rev. Micaiah Hill arrived in London, from his station at Berhampore, Bengal Presidency, after an absence of eighteen years from his native country.

REV. R. MOFFAT.

On the 12th of June, the Rev. Robert Moffat, Mrs. Moffat, and family, arrived in London from South Africa. Mr. Moffat has been 23 years absent from his native land.

ARRIVAL OF MR. MILNE, AT JAMAICA.

ON the 20th of April, Mr. William Milne, appointed as schoolmaster, in connexion with the Jamaica Mission, arrived at the port of Kingston. From thence he pro-

ceeded to Four Paths where it is probable he will remain, and reached that station on the 21th of the same month.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1838.—Sydney, Rev. J. Williams, Oct. 11, 23, 24, 25, (three letters,) Rev. J. Williams and Brethren, Oct. 25. Rev. W. Day, Oct. 24. Rev. T. Joseph, Nov. 30. Rarotonga, Rev. C. Pittman, Aug. 11, Sept. 24. Rev. Messrs. Pitman and Buzacott, Sept. 28, Oct. 9. Rev. A. Buzacott, Dec. 8. Marquesas, Rev. G. Stallworthy, June 26.

ULTRA GANGES, 1838.—Malacca, Rev. Messrs. Evans and Dyer, Dec. 1. Pinang, Rev. T. Beighton, Dec. 27. Batavia, Rev. W. H. Medhurst, Dec. 6.

EAST INDIES, 1838-39.—Calcutta, Rev. G. Gogerly and Brethren, Feb. 4. Rev. C. Piffard, Dec. 19, Jan. 10, Feb. 2, Feb. 9, Mar. 5. Rev. W. Morton, Dec. 28. Rev. T. Lessel, Sept. 29. Calcutta Mission, Jan. 29. Surat, Rev. Messrs. A. and W. Fyvie, March 20. Madras, Rev. J. Smith, Jan. 11, (from Octacamund.) Cuddapah, Rev. W. Howell, Dec. 20, (two letters.) Walajahpettah, Rev. J. Bilderbeck, Nov. 15. Belgaum, Rev. J. Taylor, Feb. 19, (from Madras.) Rev. W. Beynon, March 19. Bellary, Rev. J. Reid, Jan. 11. Rev. W. Thompson, March 5. Bangalore, Rev. J. Hands, Jan. 10, Jan. 24, Feb. 16, Mar. 16. Rev. J. Sewell, Jan. 7. Combaconum, Rev. J. E. Nimmo, Nov. 25. Coimbatore, Rev. W. B. Addis, Jan. 10, (from Octacamund.) Nagercoil, Rev. J. Russell,

Dec. 7. Neyoor, Rev. J. Abbs, March 9. Quilon, Rev. J. C. Thompson, Feb. 19. Rev. Messrs. Thompson and Mead, March 13.

RUSSIAN EMPIRE, 1839.—Ona, Rev. W. Swan, March 7.

MEDITERRANEAN, 1839.—Corfu, Rev. I. Lowndes, April 24, May 10.

SOUTH AFRICA, 1839.—Cape Town, Rev. Dr. Philip, Feb. 20 (two letters) Feb. 23 (2 letters.) Mar. 15 (two letters.) Mrs. Philip, Mar. 16. Mrs. Pittman with Messrs. Howe, Pratt, and Barff, Jan. 22, Feb. 2. Tulbagh, Rev. A. Vos, Feb. 11. Kat River, Rev. J. Read, Sen., Feb. 8, Feb. 10. Griqua Town, Rev. Messrs. Wright and Hughes, Jan. 8. Philippolis, Rev. G. Schreiner, Jan. 19. Lattakoo, Rev. R. Moffat, Feb. 20, (from Cape Town.)

AFRICAN ISLANDS, 1838-39. Mauritius, Rev. D. Jones, Nov. 20, Nov. 24, Jan. 2, Jan. 23.

WEST INDIES, 1839.—Demerara, Rev. C. Ratray, March 18. Rev. Messrs. Watt and Ratray, March 7. Berbice, Rev. H. S. Seaborn, March 7. Mr. J. Morris, Jan. 26. Rev. G. Forward, Jan. 16, Jan. 26. Rev. S. Haywood, Jan. 25, (three letters.) Jan. 29, Mar. 11, (two letters.) Jamaica, Rev. J. Vine, March 5. Rev. W. Slatyer, April 2. Rev. W. G. Barrett, March 11. Rev. R. Jones, March 13. Rev. J. Wooldridge, March 19.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz:—To the ladies at Newark, per Rev. H. L. Adams, for 21 boys' dresses, &c., for Tzatzoe; to friends at Slanford, for 13 boys' dresses, for Tzatzoe; to the Misses Devenish, Salisbury, for 20 children's frocks, for Kat River; to friends at Rotherham, per Rev. W. H. Stowell, for a case of useful articles, value 35*l*., for Rev. R. Jones, Chapleton; to friends at Mansfield, per Rev. R. Weaver, for a case of useful articles, value 35*l*., for Rev. R. Jones, Chapleton; to Mr. Palliser and friends, Harrogate, for a box of valuable articles, for Rev. R. Jones, Chapleton; to the Jamaica Row Auxiliary Missionary Society, Bermondsey, for a parcel of books and clothing, for the Caffre children under the care of Rev. James Read; to the Newbury Ladies' Missionary Association, for a box of canvas, lamb's wool, &c., for the Christian Institution, Calcutta, under the care of Mrs. Campbell; to T. S. for a parcel of Bibles and hymn-books; to Miss Ilicks, for a parcel of useful articles, for Mrs. Simpson, Eimeo; to Mrs. Lane, for a parcel of fancy articles, for Mrs. Beighton, Pinang; to the Misses Jeffé, for a box of fancy articles; to the Great George-street Ladies' Working Society, Liverpool, for a case of wearing apparel, and sundry useful articles, for Rev. James Read, Kat River; to a few friends in Liverpool, for a case of wearing apparel, and sundry useful articles, for the use of the schools at Kat River; to some young friends of Nottingham, per Mrs. Gilbert, for a box of useful and fancy articles, for the Rev. D. Jones's School, Mauritius; to Miss Turner, Oulton Hall, for a case of useful articles, for Rev. W. Howe, Navigators Island; to L. L., for a parcel of drapery, for Lattakoo; to Mrs. S. Knight and friends, Ryde, for a box of useful and fancy articles, for the Rev. T. Beighton, Pinang; to the Carlow Ladies' Missionary Society, for a parcel of shirts, for Dr. Philip; to Ladies at Clapton, per Mrs. Sharp, for a box of wearing apparel, &c., for Mrs. Mather's School, Mirzapore; to ladies at Wigtown, N. B., for a bale of dresses, &c., for Rev. James Read; to the church and congregation of Rev. J. S. Wager, Stony Stratford, for a case of lamps, glasses, &c.; to J. E. Saunders,

Jun. Esq., for a model of an Indian hut, from Demerara; to the Ladies of the Rev. John Ely's congregation, Salem Chapel, Leeds, for a large case of wearing apparel, and other useful articles for Kat River; to the Ladies' Working Society, Newcastle, and the personal friends of the Rev. A. Robson, for two cases of useful articles, value 45*l*., for the use of the Mission at Port Elizabeth; to Miss Thompson, Welton, for a rich table-cover of silk patchwork, the entire work of a lady, to be forwarded to India, for sale; to the ladies of the Countess of Huntingdon and Castle-street chapels, Swansea, for a case of useful articles, for the East Indies, value 105*l*.; to a friend to Missions, for a silk patchwork hookah mat, to be sent to Calcutta for sale; to the young people of the Rev. S. Thodey's congregation, Cambridge, for a case of useful and fancy articles, for Rev. D. Jones, Mauritius, value 25*l*.; to Mrs. William Fletcher, Bath, for a large case of valuable books, for the seminary at Neyoor; to the ladies of the congregation of the Rev. Dr. Russell, Dundee, for a case of wearing apparel, &c., for Rev. A. Simpson, South Seas; to "M. S." for a parcel of wearing apparel, for the South Seas; to the ladies of the Rev. R. Gibbs's congregation, Skipton in Craven, for a box of useful articles, for Mr. Harbutt, Navigators Islands; also to a gentleman in the same congregation, for a small present for the chief Malietoa; to Miss Leslie, for a parcel of useful articles, for Mrs. Henderson's school, Demerara; to the family of the late J. L. Davvall, Esq., for a set of the Evangelical Magazine, half-bound; to J. S., for a parcel of clothing, for Rarotonga; to a friend, per R. Cunliffe, Esq., for 4 pieces of calico, for Rarotonga; to Mrs. Chaplin, and Mrs. Perkins, for a parcel of clothing, for Rarotonga; to Anonymous, for a large bundle of clothing, for Rarotonga; to Mrs. Elliott, and Miss Baker, for a parcel of calico, for the orphans at Rarotonga; to a well-wisher; to S. P.; to a friend to Missions; to J. Wilson, Esq.; to a Well-wisher, Goswell-road; to W. Brownlow, Esq.; to Mrs. Jacobson; and to Mr. Thomas Morgan, Holloway, for volumes and numbers of the Evangelical, and other Magazines, Newspapers, Pamphlets, &c. &c.

MISSIONARY CONTRIBUTIONS,

From the 1st March to 6th April, 1839, inclusive—(continued.)

	£	s.	d.		£	s.	d.		£	s.	d.
A Yorkshireman, per Rev. J. Arundel	40	0	0	Edinburgh Aux. Soc.—				Children of Messrs. Baxter's Sabbath-school	1	10	0
Sheffield and Attercliffe Aux. Society—				Ann. Subscriptions	21	19	6	Do. Camperdown-hall Sunday-school	1	6	6
Nether Chapel	51	4	4	Inverkeithing Seces. Ch.	3	0	0	36 $\frac{1}{2}$ 16s. 6d.			
Howard-street Chapel	47	15	10	Mrs. Thew, per R. Gray, Esq.	5	0	0	Gatehouse-on-Fleet Aux.	7	1	4
Lee Croft Chapel	38	14	4	Auchenbowie and Plean Bible and Mis. Soc.	1	5	0	Glasgow Aux. Soc.—			
For N. Tea. W. B. Landells	10	0	0	Biggar, Seces. Ch. for N. Tea. Biggar	10	0	0	Auchterarder Relief Congregation	2	0	0
Attercliffe	17	5	5	Montrose Penny Soc.	5	0	0	Banton, Col. st Prayer Meeting	0	10	0
For Fem. Education	8	8	0	For Chinese translations	5	0	0	Black Quarry, Young Men's Asso.	0	16	0
Queen-street Chapel	85	3	6	Cavers Soc. for diffusion of Divine Knowledge, for West Indies	2	0	0	Campbelltown Cong. Ch.	7	3	9
Garden-street Chapel	11	11	10	Albany-street Sabbath-schools, for an Indian Orphan	2	0	0	Relief Church	10	0	0
Mount Zion Chapel	28	10	10	Collected by—				Hamilton Cong. Ch.	10	0	0
Oughtibridge	6	11	4	Miss C. Farquharson	4	13	0	Joppa Sabbath-school	1	1	10
Wincobank	5	0	0	Miss Gibson	2	13	6	Paisley (Canal-street) Relief Church	5	0	0
For Schools at Combacomun	4	12	0	Miss H. Haldane	1	15	0	Penpont Relief Church	5	0	0
Commun. Services	38	15	11	Miss Muir	3	10	8	Rutherglen Sab. sch.	0	7	0
Public Meetings	61	9	2	Per Miss Alexander, for Miss. Magazines	1	0	1	Strathaven Relief Ch.	10	0	0
For Building two Chapels in India	20	0	0	Misses Muir, for Girl at Benares, Helen Muir	3	6	0	Wishaw Town do.	5	0	0
For Mrs. Mault's Sch.	18	0	0	Argyle-square Chapel, balance of last acc.	0	18	8	Subscriptions	16	1	6
Missionary-box	1	10	4	Collected by—				Ladies' Association	26	5	10
Breakfast and tea parties	5	9	0	Miss Alexander	15	11	0	George-street do	42	2	0
Less exps. 24 $\frac{1}{2}$ 14s. 4d. *435	7			Mr. A. Finlayson	2	0	11	For N. Tea. H. Martyn	10	0	0
*233 $\frac{1}{2}$ 14s. 10d. of this sum previously acknowledged.				Miss Easton	2	6	0	Less exps. 1 $\frac{1}{2}$ 1s. 1d.	150	6	10
WALES.				Miss Stewart	1	0	11	Orkney Aux. Soc.	3	3	10
North Calv. Methodists—				Miss Hall	2	16	4	For N. Tea. R. Paterson	15	0	0
Carnarvonshire	156	12	10	Messrs I. and T. Davies	3	1	9	18 $\frac{1}{2}$ 3s. 10d.			
Denbighshire	86	18	5	Miss Carnahan	0	13	7	Blairgowrie Indept. Ch.	5	6	6
Flintshire	64	3	11	Mr. J. Lothian	3	9	7	Ruthven and Almond Bank Mis. Soc.	9	0	0
Merionethshire	150	0	0	Mrs. Robertson	0	19	11	Stranraer, for South Sea Missions—			
North Aux. Society—				Mr. R. Nisbet	4	19	6	Reformed Presbyterian Congregation	5	0	0
Anglesea	61	7	6	Miss Livingstone	2	6	11	Relief Church	5	0	0
Carnarvonshire	8	3	5	Miss Miller	0	15	8	IRELAND.			
Denbighshire	69	7	2	Miss Lindsay	0	14	6	Hibernian Aux. Soc.	500	0	0
Flintshire	85	13	4	Miss Dickenson	0	13	3	Cookstown, D. A. for N. Tea. 1st Quarter	2	10	0
Merionethshire	24	0	6	Miss Gray	2	7	0	Belfast, Collected by Miss M. Montgomery	5	0	0
Montgomeryshire	18	7	1	Mr. A. Shearer	0	15	0	JERSEY.			
Less exps. 8 $\frac{1}{2}$ 4s. 10d.	259	14	2	Mr. T. White	1	0	0	Auxiliary Soc. per Rev. F. Perrot	15	9	9
Dolgelly	6	0	0	Sums under 10s.	0	16	8	GUERNSEY.			
Cefnrofen	0	9	0	For Mis. Magazines	1	0	11	Auxiliary Soc. per Mr. A. Edwards	86	7	10
Brithdir	1	15	6	Interest from Bank	0	10	5	HAMBURGH.			
Rhydydd	3	6	0	Surplus of Soiree	4	14	3	English Reformed Church, Rev. J. Rheeder—			
11 $\frac{1}{2}$ 11s. 3d.				Interest on general acc.	1	3	8	Collections at Missionary Prayer Meetings	14	11	0
Montgomeryshire Asso.	79	6	6	Less exps. 4 $\frac{1}{2}$ 11s. 2d.	122	2	0	ST. HELENA.			
Glasbwl and Soar	3	13	6	Edinburgh Fem. Asso.	8	0	0	Auxiliary Society per J. M'Daniel, Esq. and Capt. O'Connor	8	0	3
Breconshire Aux. Soc.	50	17	3	For Children at Benares, Chris. Anderson, Jane Russell, Claud Buchanan, and Agnes Anderson	12	0	0	From 8th April to 30th June, 1839, inclusive.			
Glamorganshire Aux. Soc.	52	17	4	For Fem. Negroes in West Indies	3	0	0	Messrs. R. and L. Gray	2	0	0
Newton, Lady Barham's Chapel	10	0	6	Messrs. Sommerville and Son, for Nat. Tea. Solomon	20	0	0	H. Roberts, Esq.	10	10	0
A Lady in Pembrokeshire, per Rev. T. Luke	50	0	0	Leith, J. Watson, Esq.	2	0	0	Jesse Curling, Esq.	10	10	0
SCOTLAND.				Inverkeithing, for N. T. Inverkeithing	10	10	0	V. O. W.	3	0	0
Aberdeen Fem. Society	58	10	1	Dundee, Ward Chapel Mis. Association	10	0	0	A Friend, by Rev. J. Moreland	1	5	0
Extra donations in consequence of the appeal	12	1	6	Per Mr. G. Rough, Jun.	20	0	0	Collected by three Sisters	4	4	0
Rhynie Congrega. Ch.	3	0	0	For Nat. Tea. D. Russell, and W. Baxter	20	0	0	Joshua Wilson, Esq.	10	0	0
73 $\frac{1}{2}$ 11s. 1d.				Legacy of late Mrs. Rowell	10	0	0	Do. for South Sea Ship	5	0	0
Millseat	47	0	0	E. Baxter, Esq.	2	0	0	A Friend	5	5	0
Legacy of Mr. J. Pantou, late of Farnie Stripe	5	0	0	Mr. P. Watson	1	0	0	E. S.	0	10	0
The deceased servant of Mr. Willx	1	0	0	Mr. G. Rough, Jun.	1	0	0				
Craigdam, for Nat. Tea. James Craigdam	12	0	0								
Banff, Cong. Church	22	0	0								
Dumfries Aux.	25	0	0								
Mrs. Samson, for Nat. Boy at Benares, John Samson	3	0	0								
23 $\frac{1}{2}$											
Glenae, per Major Dalzell	6	15	6								

£ s. d.		£ s. d.		£ s. d.	
D. F.	1 0 0	A Moiety	8 2 3	Per W. Tice, Esq.—	
Miss —, Torrington-sq.	5 0 0	<i>Berkshire.</i>		Christchurch	25 4 0
I. S.	0 2 0	Per Rev. W. Legg—		Ripley	22 3 9
G. S.	0 10 0	Reading, balance	42 10 8	Throop	6 2 6
A Subscriber's donation		Abington	45 0 0	53l. 10s. 3d.	
in aid of the deficiency,		Maidenhead.....	119 15 3	Winchester, Mr. W. B.	
Bank note, No. 48241.....	5 0 0	Twyford	1 9 0	Norton	10 0 0
W. Shippery, Esq.	10 10 0	Less exps. 2l. 15s. 9d.	205 19 2	Titchfield	7 0 0
B. Claypon, Esq.	12 0 0	Reading, Legacy of late		<i>Hertfordshire.</i>	
W. Brownlow, Esq.	10 10 0	Rev. J. Watkins.....	100 0 0	Cheshunt, Mrs. Ross.....	0 1 3
Mr. Hernage	2 0 0	<i>Buckinghamshire.</i>		A Friend	0 10 0
A Member of the Taber-		A few humble individuals		St. Albans	14 0 0
nacle	5 0 0	towards the deficiency	5 10 0	<i>Isle of Man.</i>	
A Lady, per Rev. R. Knill,		Woburn, per Rev. S. Wes-		Belmont, G. W. Dumbell,	
for a Communion Ser-		ton	3 11 6	Esq.	10 0 0
vice in India.....	3 0 0	Angell, Mrs.....	10 0 0	<i>Isle of Wight.</i>	
First Fruits	1 0 0	Pegg, Mr. and Mrs. ...	10 0 0	West Cowes	20 15 8
A Friend	100 0 0	Swallow, Miss.....	1 0 0	Ryde	69 11 0
Anonymous, per Mr. Nis-		Newport Pagnell, G. Os-		For N. Tea. T. Guyer..	10 0 0
bet	0 4 6	born, Esq. towards send-		Brading.....	1 14 0
Capt. H. B. Young, R.N.	0 10 0	ing out another Mis-		81l. 5s.	
Hon. General Bligh	10 0 0	sionary to Vizagapa-		<i>Kent.</i>	
S. Davenport, Esq.....	10 10 0	tam	100 0 0	Sandwich	4 0 0
S. Mills, Esq.	10 10 0	South Aux. Soc. per Mr.		Maidstone, Legacy of the	
Mr. Goodall, per Rev. Dr.		Butler, High Wycombe—		late Mr. J. Taylor, less	
Morison.....	0 10 0	Subscriptions	4 3 0	duty	180 0 0
C. H. W.	10 0 0	Town Hall	8 0 0	Dartford, Lowfield-street	
J. B. a friend to Missions,		Crendon-lane	10 0 7	Sunday-school.....	0 12 6
per G. B. Hart, Esq. se-		Ebenezer Chapel.....	5 3 4	Keston	10 0 0
cond donation.....	100 0 0	West Wycombe	1 6 8	Canterbury, A Friend per	
A Friend, per Mrs. Geo.		Beaconsfield.....	18 16 3	Rev. H. Creswell	5 0 0
Clayton, for Mrs. Cox's		Less exps. 1l. 18s. 6d....	45 11 4	Ramsgate	46 17 7
Native Fem. School at		High Wycombe, Mrs. W.		Mr. Ray's Academy,	
Trevandrum	5 0 0	H. Williams' Mis. Box	2 4 6	for Little Moses	0 10 0
Mrs. H. Crompton, for		<i>Cambridgeshire.</i>		Margate, F. W. Cobb,	
Rarotonga	60 0 0	North East Aux. Soc. per		Esq., for N. Tea. Fran-	
For Ebenezer School in		Mr. P. Smith	15 11 0	cis	10 0 0
India	10 0 0	Mrs. Compton, Isleham,		<i>Lancashire.</i>	
For N. Tea. R. B. Knill,		for So. Sea Missions ...	3 5 0	East Aux. Society, per J.	
and P. B. Doddridge		Fordham, for Wid. and		H. Heron, Esq., on	
90l.	20 0 0	Or. Fund	0 12 0	account	1800 0 0
Miss Braithwaite, for N.		19l. 8s.		Platt, near Manchester—	
Tea. R. Knill	10 0 0	Burwell, Legacy of late		T. C. Worsley, Esq.....	50 0 0
Mrs. Lockyer, for N. Tea.		Mrs. E. Nicklin	47 5 0	Per E. Dawson, Esq.—	
J. Lockyer	10 0 0	Stapleford, Rev. W. Brett	1 0 0	Lancaster	23 13 8
A Friend, by Mrs. Flan-		Anonymous, per ditto	3 0 0	Kirkby Lonsdale	2 13 0
ders, for So. Sea Miss.	1 1 0	<i>Cheshire.</i>		Forton	2 12 0
J. B. for the So. Sea Ship	3 0 0	9l.		Garstang	20 0 0
Clapton, Ladies' Aux. Soc.	70 17 5	Little Moor	9 3 3	48l. 18s. 8d.	
Craven Chapel, per Mrs.		Auxiliary Society	104 19 4	Lancaster, Legacy of late	
W. Reid, for Nat. Tea.		<i>Derbyshire.</i>		Miss J. Bradley, less	
J. Craven	15 0 0	Dartmouth, for the Mis-		duty and expenses	176 11 9
Kensington Aux. Soc.	93 1 8	sion House at Madras	21 18 6	<i>Leicestershire.</i>	
New Court, on account....	3 2 0	Axminster	6 5 0	Auxiliary Society, per	
Robert-st. Grosvenor-sq.	54 17 6	Barnstaple, Mrs. Hill, dec.	1 16 0	T. Nunneley, Esq.—	
Oxendon-st. Aux. Soc.....	14 0 0	Point in View, a Friend		Ashby de la Zouch.....	15 0 0
Paddington Chapel.....	150 0 0	of the Congregation, per		Bardon	2 5 0
Gate-street Aux. Soc.	12 13 8	Rev. J. Mercer	10 0 0	Bosworth	2 18 6
Islington Chapel Sunday-		<i>Dorsetshire.</i>		Castle Donington	1 2 0
school	3 0 0	Bridport	60 0 0	Hallaton	4 8 0
Union Chapel, D. Curling,		<i>Gloucestershire.</i>		Hinckley, Rev. W. Salt	10 5 0
Esq.	10 0 0	Cheltenham, T. Kings-		Rev. W. Sheffield ...	2 10 0
Lower-street, E. Gould-		bury, Esq.	20 0 0	Hugglescote	2 4 4
smith, Esq.	10 0 0	Wotton-under-Edge, Ma-		Kibworth	3 0 0
For N. Tea. John Yock-		lor T. Biddle, H.C.S....	10 0 0	Leicester, Bond-street....	138 7 0
ney	10 0 0	<i>Hampshire.</i>		Gallowtree Gate	57 0 0
Weigh House Aux. Soc.	106 0 0	Portsea, a Friend	10 0 0	Miss Cook's Young	
Highbury College Stu-		King-street Chapel.....	93 8 7	Ladies	7 0 0
dents' Association	11 18 1	Hurstbourne, near And-		Annual Meeting.....	28 8 8
A Ladies' School near St.		over	1 10 7	Loughborough, for Wi-	
John's Wood	1 11 6	Andover, Mr. R. Tasker,		dows' and Orphan's	
Captain's Walk Sun.-sch.	0 10 0	N. Tea. Providence ...	10 0 0	Fund	0 16 0
Sarah Gorbell's M. Box....	0 8 0	Per Rev. W. S. Ford—		Lutterworth.....	33 10 0
Mrs. Tristram's do.	1 0 0	Alresford	0 10 0	Melton	30 16 6
F. B. Chelsea do.	1 0 0	Ovington, produce of a		For Schools in Africa	18 7 6
<i>Bedfordshire.</i>		plot of ground	5 10 0	Narborough	19 1 6
Bedford, Old Meeting ...	30 0 0	6l.		Newton Burgoland ...	3 0 0
For Hillyard's School,				Shilton	9 13 8
Kat River.....	10 0 0			Theddingworth	5 18 0
Howard Chapel	20 9 0			Wigston	8 4 0
For N. Tea. J. Howard	10 0 0			Whetstone	3 0 6
70l. 9s.				Ullesthorpe	11 1 1
Turvey	4 3 0			Less exps. 19l. 17s. 3d.	398 0 0
Harrold	9 10 0				
Luton, Union Chapel—					
A Moiety	28 5 5				
Amphill and Maulden—					



THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR SEPTEMBER, 1839.

MEMOIR
OF
THE LATE REV. SAMUEL HILLYARD,
OF BEDFORD.

It is a grateful task to record the labours and to dwell on the memory of those servants of God who have fulfilled a long, useful, and honourable course of service, and have entered into their rest. The effect produced on the mind in such instances arises as much from the absence of what is painful as from the contemplation of what is pleasing and instructive. Here is no mystery in providence to confound us, as when valuable life is prematurely brought to a close; no failure of integrity to pain us as in the grievous falls of some good men; no want of success to perplex us, as when the results of labour bear no proportion to its character and amount. All in providence is clear, and all in grace is pleasing, when we record the lives of those who, like the ancient patriarchs, served their generation according to the will of God, and then slept with their fathers.

The life of the late Rev. Samuel Hillyard is a pleasing example of these remarks; in his personal piety, in his ministerial usefulness, and in his dying testimony, he is numbered with those

whose memory is blessed. At the early age of six years, the child Samuel gave pleasing indications of the influence of grace on his heart, and it became evident to his parents that the Lord was with him. His mother has testified of him that at that period he would often come to her, when the other children were at play, and say, "Mother, tell me of Jesus; I love to hear of him." So early did that love to the Saviour, which afterwards became so fervent and characteristic, take possession of his heart.

In explanation of this remarkable phenomenon, we ought to observe that his parents were eminently pious; and his father, the revered minister of a church at Olney, dedicated his child while yet an infant with many prayers and supplications to God; earnestly entreating that his first-born son, if consistent with the Divine will, might be devoted to the Lord; and because he was the child of many prayers, his name was called Samuel: were the same faith and devotion in more general exercise, early piety would not be singular.

It seldom happens when the mind is cradled and nursed in true religion, that piety fails to render the character peculiarly amiable and lovely. Preserved from that bitter experience of sin, and that keen remorse which cannot be felt without serious injury to the natural temper, they that fear the Lord from their youth possess all the advantages which nature has conferred upon them, and these, improved and adorned by the heavenly influences of divine grace. So it was with our beloved friend, the sweetness of his temper, which had never been injured by an early course of sin, the amiableness of character, which had never been contaminated by the corruptions of vice, gave him a place in the warm affections of all that knew him, and rendered his religion peculiarly cheerful and attractive. He was eminently endued with the spirit of adoption: from a child he had called God Father by the Spirit, and there can be but little doubt that his personal piety allured multitudes to Christ, who saw in his life a lovely exemplification of the doctrine which distilled like dew from his lips.

It required no very brilliant talents to render an individual so well morally and religiously trained, a useful and able minister of the New Testament. All that was necessary was the assiduous cultivation by reading and meditation of those abilities which God had given him. Nor was this by any means neglected. In early life he was placed under the care of the Rev. Moses Gregson, of Rothwell, who was in the habit of receiving young men to prepare them for the Academy. And before the age of sixteen, he entered as a student at the Newport Pagnel Institution, then under the presidency of the Rev. Wm. Bull, assisted by the Rev. Samuel Greatheed. He made a good use of the advantages which he enjoyed. His attainments were by no means inconsiderable, and, what was of especial advantage to him, he imbibed a taste for reading, to which he habituated himself in the most laborious periods of his ministry, and which gave to his pulpit efforts the charm of freshness and variety.

At the close of 1790 he was introduced as an academic supply to the church assembling at the Old Meeting, Bedford, and after preaching among them for eighteen months, still pursuing his pre-

paratory studies during the week, he was ordained their pastor, on the 12th of June, 1792, being then in his 22nd year.

There were some who objected to him on the occasion of his being invited to take the pastoral charge principally on the ground of his youth. His allusion to this circumstance, in the letter which conveyed to the church his willingness to accept their call, is quite characteristic. "So far am I, dear brethren," he writes, "from considering your objections groundless, that for every single fault you may point out, I can, if necessary, engage to show you two which I have mourned and prayed over in secret. To be made the instrument of promoting the glory of the dear Redeemer, and the welfare of immortal souls, is the height of my desire and the summit of my wishes: my own insufficiency for so glorious a work has proved a constant trial to you, brethren, who have been so long acquainted with my weakness. It will be unnecessary to observe what painful occasion I have had for adopting the language of Jeremiah, when he said, 'Ah, Lord God! I cannot speak, for I am a child.' Notwithstanding this, Jehovah, in whose strength I have set forth, and the Saviour, of whose righteousness alone I have determined to make mention, has not failed in his promise of affording such supports and consolation, through the Spirit of his grace, as to teach me 'when I am weak then am I strong, so that I would continue to glory in my infirmity, that the power of Christ may rest upon me.'"

The pious, humble, and solemn sentiments with which he entered upon his work were prophetic of his subsequent unwearied zeal and eminent usefulness. His strain of preaching was practical and highly evangelical. His simple exhibition of truth, and earnest appeals to the conscience, delivered in the most affectionate manner, produced powerful and lasting impressions on his hearers; and these having been followed up by frequent domestic visits, the church rapidly increased, so that as many as sixty have been added to it in one year.

The limits of this memoir will not permit us to enlarge upon the varied labours of this eminent servant of God, and he occupied too prominent a place in public attention to render it necessary to

do so. Whether at Hoxton, where he supplied a month in the autumn for thirty-seven years, or in the midst of his own large and attached congregation at home, or in his frequent labours in the adjacent villages, he always appeared fully fraught with the blessings of the gospel of Christ, and numbers in each of these districts have glorified God in him. Few ministers have been more successful in turning men from darkness to light, and from the power of Satan unto God. He was highly honoured of God with many seals to his ministry, and many souls for his hire, who shall be his joy and crown of rejoicing in the day of the Lord.

His last sermon was founded on the first verse of the 86th Psalm,—“Bow down thine ear, O Lord: hear me, for I am poor and needy.” With this prayer he might be said to have entered upon his ministry; in the spirit of this he prosecuted it, and he could not more appropriately have finished it. The last public service at which he officiated, was the administration of the Lord’s Supper. Like his Divine Master, he seemed to say, “With desire I have desired to eat this before I suffer.”

In addressing the church on that occasion, feeling that the time of his departure was at hand, he alluded in most impressive terms to his approaching dissolution, and to his anxiety on their behalf after his departure from them, the people were much affected. The impression was general that they should soon see his face no more, and his affectionate manner of taking leave of them drew forth many tears. On the following Tuesday he visited some of the sick of his flock, and on the evening of that day took to what proved to be the chamber of death.

The peculiar nature of his disease prevented much conversation during his last illness. Occasionally, however, he was able to express those views and feelings in the immediate prospect of eternity which his doctrine, manner of life, faith, long-suffering, charity, and patience might be expected to awaken. He reviewed his life, and spoke gratefully of the goodness of God to him in every period of it. He assured his relatives that his mind was at peace, and stated that he thought he could lie passive in the hands of the Lord, and know no will but his, willing to live, and ready

to die; “Yes,” he repeated, “I hope, quite ready.”

At one time he evinced some degree of uneasiness, and was asked if it arose from pain; he replied, “I was thinking of lost souls—lost souls.”

Mrs. Hillyard inquired, “You have no fear for your own safety?” his answer was, “Oh no! but for that of many unto whom I have ministered!”

At intervals, when he supposed he was alone, he was frequently overheard pouring out his soul in prayer, principally for his church and congregation, or repeating verses from favourite hymns, expressive of the devotional feelings of his heart.

On the Sabbath evening, a fortnight before his departure, he seemed fast sinking, and said to Mrs. Hillyard, “I hope my children will all be pious and kind to you, and thus smooth my dying pillow;” and in a few minutes afterwards he repeated these lines,—

“Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.”

He then remained for some time perfectly still, while his family stood silently watching around his bed, expecting every breath to be his last, when he opened his eyes, and sweetly smiling on them, said, “I am revived a little; I am better now.” After which he conversed with them, and expressed his earnest desire that they would all love the Saviour, and employ every power they possessed in his service, that they might cherish the hope of meeting again, and being happy together in the presence of Christ for ever.

Two days after, he would frequently allude to some journey which he had to perform. Being asked if it was to heaven he was going, he replied, with great emphasis, “Yes, sure;” and repeated three times that gracious declaration of our Lord, “In my Father’s house are many mansions, if it were not so I would have told you: I go to prepare a place for you.”

To his youngest daughter, who stood by weeping, he said, “I do not like to see you look so dejected. Are you crying because I am going home? You must love and serve Jesus Christ, and then we shall soon meet again. I hope I have endeavoured to direct you all to

him. Christ and his cross is all our theme."

In this peaceful state of mind he continued, looking for the mercy of our Lord Jesus Christ, till Monday morning, the 4th of March, when he obtained that which he sought after, and was quietly dismissed to his rest, in the

69th year of his age, the 49th of his ministerial labours at Bedford, and the 47th of his pastoral relation to the same church. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

THE CALL OF ABRAHAM.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. xii. 1—3.

THE history of Abraham appears to be presented to us to illustrate the power and influence of faith, and the honour God puts upon true believers. He is introduced without any notice of his previous history, and his conduct and example are exhibited for our imitation. Faith was the principle upon which he acted, and that principle bore him onward and rendered him triumphant over every opposition. "By faith," says the apostle, "Abram, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

Abram was the son of Terah of Ur, a city of Babylon or Chaldea, and the centre of idolatry. Fire was there worshipped as a deity, or rather as one of the representations of the sun. The word Ur, signifies fire or light. That Terah was an idolater is evident from Joshua xxiv. 2, "Your fathers, on the other side of the flood, in old time, even Terah, the father of Abram and Nahor, and they served other gods." It may be reasonably conjectured that Abram was equally so; but the God of glory appeared to him when he was in Mesopotamia,* Acts vii. 2. The manner of this appearance is not stated, whether by a dream or a vision, or by some visible manifestation. It is evident, however, that Abraham knew it to be divine. He was found of Him whom he had not sought. God regarded him in his low estate, and this doubtless often impressed

his mind, inspired him with humility, and excited his gratitude. As he journeyed from Ur to Haran, how frequently did he say, if not in the letter, at least in the spirit of the words, "Who am I, and what is my father's house, that thou hast brought me hitherto?" Christian, how much have you felt when you have united in singing these lines at the table of the Lord?—

"Why was I made to hear thy voice,
And enter while there's room?
While thousands make a wretched choice,
And rather starve than come."

The command of God was as definite as it was extensive: "Get thee out of thy country, and from thy kindred, and from thy father's house." All was to be relinquished, nothing retained; although precious as a right eye, or useful as a right hand. Equally decisive and imperative is the declaration of Christ, "He that will come after me, must deny himself, and take up his cross daily, and follow me." How many are there to whom this is a hard saying! There are gay relatives and acquaintances, whose society they cannot renounce; there are diversions they cannot relinquish; the theatre, the card-table, the ball-room, the love of the world, are obstacles in their way to the kingdom. This they resign, because those have their pre-eminent affections. Hence there are so few on the Lord's side, who, daring to be singular, count all things but loss, for the excellency of the knowledge of Christ. Abraham was a man whom Divine grace had made resolute to obey the call of God. He could say,—

* Mesopotamia is situate between the Tigris and the Euphrates, and is now that part of Turkey called Diarbee.

"Thy call I follow to the land unknown ;
I trust in Thee, and know in whom I trust :
Or life or death is equal, neither weighs ;
All weight in this—O let me live to thee !"

In such a man there is much to admire and imitate : placing his life, his health, his fortune, his character, his soul, his all into the hands of God, he exclaims, "Lead me in thy truth, and teach me ; for thou art the God of my salvation, my present portion, my exceeding great reward."

Many were, doubtless, the objections raised by the inhabitants of Ur, against the departure of Abram. By some he was considered infatuated ; by others superstitious ; by many he was ridiculed, by a few he was pitied ; but none of these things moved him : faith answered every objection, surmounted every difficulty, and inspired him with courage and confidence. The voice of God still sounded in his ears,—“Get thee out of thy country, and from thy kindred, and from thy father's house.”

When a sinner, convinced by the Spirit of God of his awful state, and of his need of a Saviour, begins to seek the Lord, and determines to devote himself to His service, how formidable is the opposition made against him, and how numerous the contrivances to withdraw him from his purpose ! Adolescens was at an early period taken to the house of God. From the lips of the faithful ministers of Christ, he heard the words of eternal life : he heard, and was impressed. He was soon recognised as attentive to the means of grace, and many regarded him as a hopeful character ; but he was reserved ; he feared to make known his feelings, and for seven years confined them to his own bosom ; he feared that he had not been truly convinced of sin, and went on sorrowing yet rejoicing, hoping yet fearing. The late Rev. John Eyre once preached at Orange-street, from the words, “I am the Lord's,” a sermon which administered great encouragement and consolation. At the age of sixteen or seventeen, he became more courageous, Christians were delighted, but his worldly friends were outrageous. They tried the force of ridicule, but its shafts could not reach him ; they used persuasions, but could not subdue him. They painted professors of religion as hypocrites and full of deceit ; they described the places of worship as gospel-shops and conventicles ; and all that Satanic ingenuity could devise was prac-

tised to induce him to return to the world and its pursuits ; but he was firm,

“Unshaken, unseduced, unterrified,
His steadiness he kept ! his love, his zeal ;
Nor number, nor example with him wrought
To swerve from truth, or change his constant mind.”

And why was he firm ? The principle of grace was fixed in his heart : this was the main-spring of his actions, this inspired him with love to God, and made him determine to win Christ, and be found in him.

Reader, have you that principle ? have you heard and received, believed and obeyed, tasted, and felt, and handled the word of life ? Is Christ precious to you, the foundation of your hope, the source of your joy ? O cleave to him with purpose, full purpose of heart, and say with Ruth, “Whither thou goest I will go, thy people shall be my people, and their God my God.”

The faith of Abram was still more conspicuous by his departure from Ur, for a land that God was to show him. “He went out, not knowing whither he went.” No information was given to him as to the locality or character of the land. He departed under sealed orders, prepared to encounter the difficulties, trials, and discouragements of the way. “Vigorous faith,” says the Rev. J. Ryland, “is not governed by sensible appearances. It looks through all the terrifying aspects of things, to an invisible, ever-present God ; a God who has left nothing to an after-thought in his decrees, nor is he ever a moment too late in his actions.” Abram relied upon the wisdom of God to guide him, his power to preserve him, his faithfulness to perform what he had promised.

The land promised to Abram was a type of that rest which the people of God are seeking. Of its existence they are fully persuaded, but as to the rest they know but in part. They walk by faith, not by sight ; for it is a promised land, and the actual possession secured by Him that purchased it with His blood : for He is gone before it for the reception of his people. “The feeblest seeker of salvation by the blood of Jesus, and the meanest hungerer after the kingdom and righteousness of Jesus, may be assured,” says an excellent writer, “that the kingdom shall be his. The inseparable blessings of grace and glory are styled, the sure mercies of David, Acts xiii. 34, τα σια Δαβὶδ τα

πῖα, the sacred, the faithful things of David, *i. e.*, of Christ, or more conformably to the original passage in Isaiah, "the sure benefits of David." Trials and afflictions more or less will attend the Christian in his journey to the heavenly land.

"Per varios casus, per tot discrimina rerum,
Tendimus in Latium; sedes ubi fata quietas
Ostendunt."

Æneid, lib. i. line 208.

Eneas thus describes his journey to Italy, and Dr. Watts, in his usual felicitous manner, has thus applied them to the Christian's journey to heaven:—

"By glimmering hopes and gloomy fears
We trace the sacred road;
Through dismal deeps and dangerous snares,
We make our way to God.

"Our journey is a thorny maze,
But we march upward still;
Forget these troubles of the ways,
And reach at Zion's hill."

Reader, are you pursuing the road that leads to the kingdom of God? Happy, thrice happy, are you. The throne, the crown, the sceptre await you: the harp is already tuned, the choir already provided. Yours will be the happiness of the followers of the Lamb; yours the bliss of saints and angels; yours the glory that shall never fade, the peace that shall never be interrupted, the joy that shall last for ever.

Penryn.

R. C.

ON INTERCHANGE OF PULPIT SERVICES.

AN article under the above head appeared in the "Patriot" newspaper a week or two ago, and on the following week, a communication was inserted highly gratifying to the feelings of the writer of the former paper. It also exhibits one of those curious coincidences which seem to mock human calculation, and would almost warrant the conjecture that the soul, that subtle essence, sometimes spurns the clogging influence of its clay-built shrine, and strangely wanders forth to hold communion with kindred minds: this may be fanciful, but who shall assert that he knows all the powers of this spark of divinity? When our weary bodies are lulled in slumber, how does the soul revel in the gay region of fancy? if, then, we are sad, what grief in the plodding routine of real life can equal ours? if we rejoice, the sober realities of every day's existence yields no parallel to our ecstasies. May not this faintly shadow forth the gigantic capacities of the soul for happiness or woe, when "this mortal shall have put on immortality?" But the reader may inquire, What has this metaphysical rhapsody to do with the proposed subject? Very little, I am fain to confess, but it is a theme in which the imagination may blamelessly riot, and I have been inadvertently decoyed into this lengthy digression, by a

remark made by the reverend gentleman to whose communication I have alluded. It appears that while we in Barton, in Lincolnshire, were agitating the subject of a stated interchange of ministers, the same subject was vividly impressed upon his mind, residing two miles from Barton, in Leicestershire; and further, that upon seeing my remarks, he instantly invited the co-operation of his brother ministers, which request was instantly acceded to, and that, for the future, the pulpit of Market Bosworth will be supplied by a neighbouring minister every fourth Sabbath. I feel this subject to be fraught with so much of importance and interest to the cause of dissent, that I cannot forbear enlarging upon it a little further, for which purpose I thankfully avail myself of your extensively-read pages; should I adopt any arguments already in the field, or antagonist to any time-honoured prepossessions, I claim the reader's Christian indulgence.

God has heaped high honour on his feeble creatures, in making them instrumental in carrying on his vast designs of love and mercy, and every mind unchilled by prejudice, must concede, that we are bound to adopt the most appropriate means, and avail ourselves of every assailable point in the human constitution to attract mankind to attend the means of grace, since "faith cometh

by hearing." Let no one suppose that undue stress is here laid upon human agency. God can save souls without such agency, but it is our privilege to be "workers together with him." The ministry is a mean especially sanctioned and owned by him through whom alone means are effectual, and the inquiry naturally presses upon us, and it behoves us to give it meet and candid consideration, "Is our present system the most winning that can be adopted? Can nothing of a more attractive and engaging character be lawfully introduced, whereby a larger mass of our population might be induced to attend the means of grace?"

Predilection for the views I entertain compels me to answer, Yes. I shall proceed briefly to show the grounds I assume. It is a fact familiar to all who take an interest in the progress of dissent, that many of our country interests are at a very low ebb; and while the religious world around them is in a buzz of delightful activity, they are dragging on an existence at the lowest rate of vitality. If the cause of this depression be closely examined, it will, I believe, be generally found to proceed from some evil that would be greatly mitigated by exchanges at short and stated intervals.

Beside the innate thirst of man for variety, where is the church or congregation in which all agree with their stated pastor on some, perhaps, unimportant points?—this feeling is, alas! too often fanned by the father of lies and discord to a relentless flame—might not this sad state of things be much mollified by the proposed measure, whereby the varied taste of a congregation would be gratified? Again, a minister, suppose of medium talent, but of sterling piety and unflinching faithfulness, has laboured in the same field for many years—his audience presents from year to year the same cheerless, unvarying aspect, his very trains of thought and turns of argument are anticipated, and the actual monotony of liturgical service is almost realized; perhaps, stern duty might whisper the propriety of his removal, but the thought is dismissed soon as entertained, something allied to cruelty is in it; kind sympathy and Christian feeling suggest, "Let him remain this year also," but follow out the quotation, "dig about him," unsettle not the roots whose fibres are entwined around your own hearts, but call in the cheerfully

lent aid of surrounding ministers, as the careful husbandman changes his seed, and enriches his soil, with the nutritive compost—then may his labours, watered with your prayers, bring forth fruit to the glory of God. The anarchy and reckless collision too frequently resulting from the removal of even an unsuitable minister might, by these means, be frequently avoided; his mind would be expanded and refreshed by more extensive Christian intercourse, and much labour of study would be saved. While to the people fresh aspects of divine love would be exposed, and a beneficial interchange of tried plans of usefulness ensured; and, further, it would tend much to consolidate and unite the scattered links of the chain of dissent, securing, when needed, a more efficient and simultaneous effort on any subject affecting either the advancement of the kingdom of Messiah, or the protection of our religious liberty. It trenches upon no principle of dissent, as our independency is in no wise compromised thereby. But I hear some veteran in the financial department saying, how is the heavy expense to be met? besides, we are perfectly satisfied with things as they are. To the first objection I would simply reply, Try the experiment, and see whether the trifling outlay will not be amply met by the increased pewage; to the latter, Though *you* may be perfectly satisfied, are all your fellow-hearers satisfied; and would it not be a means of drawing many to attend, who, under ordinary circumstances, never do so? It is, after all, but a qualified compliance with the command, "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled." Look at our friends, the Wesleyans, their ingenuity is constantly taxed to present some novelty to their congregations, and they are larger in proportion, in this part of the country at least; but I entertain serious objections to their system; the kindly buds of friendship have scarce time to expand ere the minister is hurried away by the stern laws of itinerancy. The proposed plan, while it presents even a larger amount of variety, is free from this objection.

Allow me, in conclusion, to ask, Can any serious objection be urged against the plan? would it not have a tendency to increase our congregations and

churches, enabling the minister to pursue his laborious task with greater ease and pleasure to himself, and edification to his hearers? Let me entreat both calmly to weigh the matter, and if once convinced of its propriety, let us beware

how we permit any unworthy prejudice to impede the cause of God.

L. S.

*Burton-on-Humber,
April, 1839.*

ENCOURAGEMENT TO YOUNG MINISTERS.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—MAY I be allowed, through the medium of your Magazine, to offer a few words to my fellow-labourers in the work of the Lord, and especially to such of my younger brethren as are looking for some station in the vineyard, where they may be successfully employed. I fear that we are too anxious to get upon cultivated ground, and to enter upon other men's labours; and my object is to encourage our young brethren to break up new ground, and to persevere amidst difficulties in such fields as they may be called to occupy. Every minister of Christ should have the spirit of a missionary; and if Providence open the way, he should be willing to pursue a course obstructed, as it may seem, with obstacles apparently insuperable.

A recent testimonial of kindness from the people among whom I labour, has led me to review the course in which I have myself been led, and I hope it will not be regarded as savouring of ostentation, if I venture to speak of my own history as an encouragement to others. Burnley is a manufacturing town in East Lancashire, and though not large, comprises a considerable population. When a student at Hoxton, I was urged to visit the place by the late beloved Mr. Roby, of Manchester, who said to me, "Go to Burnley; I should choose such a scene of labour were I a young man." I believe a higher power said, "Go." I went at Christmas, 1813, and preached my first sermon to twenty-two people, in a room, inconveniently situated, and of difficult access. I continued preaching till we raised a chapel. A few years ago the chapel was enlarged, and is now a neat and commodious place, and is regularly filled with a considerable congregation. More than a quarter of a century has expired since I first entered on this field. I have been brought

once and again to the borders of the Red Sea, but have been enabled to go forward, and have always been brought through. Whenever I have cast myself anxiously into the path of duty, I have invariably found that God has been with me, to strengthen and encourage me; and it is, I believe, in the simple and entire confidence of the heart, in the course of active exertion for his glory, subjecting ourselves to inconvenience, privation, and trial, that we may expect the tokens of divine approbation. I bear grateful testimony, that I have had no little experience of the kind interposition of Divine Providence on my behalf, in making many a crooked thing straight; and often when I contrast our present state of comparative prosperity with our beginnings, I am constrained to adopt the language of Jacob as applicable to myself, "For, with my staff I passed over this Jordan, and now I am become two hands."

The testimonial of kindness which has led to this train of reflection, was presented to me on Thursday, the 27th ultimo, and consisted of a purse of eighty guineas, being a free-will offering of my beloved people, and designed as an expression of their gratitude to God, who has so long preserved me among them in all the warmth of mutual affection. The contribution was collected during my absence on a short tour, and was seasonably presented on my return from its fatiguing duties. The narrative of that tour may not be out of place, nor without its use. On Lord's-day, June 23rd, I commenced its duties at Newton-in-Bowland, where I preached in a small chapel, built by an ejected minister, the Rev. Thomas Jollie. Though a morning service was unusual, the place was filled; in the afternoon, numbers could not so much as enter the chapel; at four o'clock, I preached a third time

to a congregation equally large, and at seven o'clock in the evening I addressed a fourth sermon to an overflowing assembly. It should be added, that the village is a very small one. On Monday I went ten miles further to Sandysyke, where the Rev. D. Calvert is labouring with great success. His chapel stands amid the mountains, with only a very few houses, scattered about in a compass of some miles: when I entered the chapel, however, I found it full; five hundred persons were present, many of whom had come two, five, seven, and even ten miles. I shall never forget the scene. From Sandysyke I proceeded to Martin-top, and from thence to Holden, at each of which places I preached on successive days, holding a missionary meeting at the latter. It was on returning to occupy my own pulpit on the Thursday evening, that two of my esteemed young female friends brought me the purse of gold.

Without affectation I may say, that it is not the value of the gold that I prize, in comparison of the affection it betokens.

I may adopt the noble sentiment of Paul, when the care of the Philippians flourished again on his behalf, "Not because I desire a gift, but I desire fruit, that may abound to your account. But I have all—I am full. My God shall supply all your need according to his riches in glory by Christ Jesus."

In this communication I wish not only to record the kindness of my friends, but to encourage my brethren to go forth, bearing precious seed, assured that though many things may occur to dishearten them, they shall doubtless return with rejoicing, bearing their sheaves with them. Though there should be no temporal remuneration, there will be that which is infinitely better—the testimony of conscience, and the assurance that they do not and cannot labour in vain.

I am,

Yours very truly,

THOMAS GREENALL.

Burnley, July 1, 1839.

REVIEW OF RELIGIOUS PUBLICATIONS.

MEMOIRS of the LIFE and LABOURS of
ROBT. MORRISON, D.D, F.R.S., M.R.A.S.
Member of the Society Antiquaire of
Paris, &c., &c. *Compiled by his Widow.*
With Critical Notices of his Chinese
Works, by SAMUEL KIDD; and an Ap-
pendix, containing Original Documents,
&c. In 2 vols. 8vo.

Longman and Co.

The name of the first translator of the Holy Scriptures into the language of all China must ever be embalmed in the grateful remembrance of the Christian Church. Irrespective of Dr. Morrison's unrivalled achievements as a Chinese scholar, there is a kind of saintly reverence connected with his memory, as the first Protestant missionary who planted his foot upon the soil of that mysterious empire, which superciliously refuses all intercourse with foreign nations, and fortifies itself by a rampart of prejudice, more formidable even than the far-famed wall which encircles its yet unexplored dominions. While living, Dr. Morrison drew towards himself, by the

zeal, energy, and consistency of his conduct, the respect of all Protestant Christendom; and, now that he mingles with the spirits of the just made perfect, his real claims as a man, a Christian, a scholar, a missionary of the cross, may be investigated and pronounced upon, without prejudice on the one hand, or undue partiality on the other. One thing is certain, that in those regions of purity and joy to which he is now elevated, the opinions of feeble mortals can in no way increase or diminish his bliss.

The idea of commencing a Protestant mission in China was in itself a noble conception, and worthy of that distinguished race of men with whom it originated. The missions of an Apostate Community which proceeded by stealth, and symbolized with idolatry in every scene of its location in the heathen world, could be no fit example for the imitation of the Protestant churches. If they were to turn their attention to the evangelization of China, it must be on principles accordant with the word of God, and opposed in every particular to the spirit of the Jesuits. It has

become fashionable with many lax Protestants in modern times to pass extravagant eulogiums on the doings of Romanism in the Chinese empire, and to confound the creeping, selfish, intriguing policy of the Jesuits, with the lofty heroism of the Gospel. But the real truth is, that where popery has gained a footing in China, it has been to the real disparagement of Christianity, and by rendering the followers of Confucius tenfold more the children of the wicked one than they were before. Anti-Christ—and Romanism is Anti-Christ—can never be on the side of simple Christianity; but must be regarded as its fell antagonist—"the mother of abominations," the propagator of "damnable heresy," the doomed and iniquitous thing which has made "merchandise of the souls of men," and infused a deadly poison into the cup of life.

No man was ever better fitted, by nature or grace, than Dr. Morrison, to become the first representative of Protestantism in China. There was a stern integrity of character pertaining to him, which prevented every approach to duplicitous arrangement; and there was, at the same time, a calm and resolute perseverance of spirit, which made him willing "to endure all things for the elect's sake." He neither committed the cause by rashness nor timidity. cursory observers, and persons of enthusiastic temperament, more than once censured his want of enterprise; but, now that he has gone to his reward, we can clearly discern that he walked with wisdom and discretion all the days of his earthly toil, and that he did nobler service to the cause of missions by striving to accomplish that which came within the scope of a reasonable probability, than by launching forth into regions of wild speculation, which might have proved fatal to his mission, and which would certainly have deprived all future missionaries of the fruits of his laborious application to the study of the most difficult of all living languages.

The Christian public have been eagerly looking forward to the publication of Dr. Morrison's Memoirs; he occupied a large space in the eye of the church; and the sketches hitherto furnished of his life and labours, in sermons, tracts, and magazines, have been utterly inadequate to satisfy the craving for information respecting the fruits of his twenty-seven years' laborious service in the cause of his blessed Redeemer. We are glad, at last, to be able to announce to our readers the publication of a work, for which we doubt not a very wide circulation is reserved. It will not be received the less gratefully because it comes from the pen of the excellent widow of the deceased,

who, though unaccustomed to literary labours, has reared a monument to the memory of her revered husband, which will considerably enhance her own reputation with the public.

For the present month, as the work has but just come into our hands, we must content ourselves by laying before our readers the plan of Mrs. Morrison's work, leaving all details and observations to a future period; and only observing that the memoirs are in the highest degree interesting.

The life of Dr. Morrison is here divided into five periods.—I. From his birth to his entrance into Hoxton Academy.—II. From his entrance into Hoxton Academy to his embarkation for China.—III. From his embarkation for China to the foundation of the Anglo-Chinese College.—IV. From the founding of the Anglo-Chinese College to his return to England.—And V. From his arrival in England, in 1824, to his death in 1834.

The Appendix, which is miscellaneous, contains a general scheme of the Ultra-Ganges Mission Union;—the rules of the fund for widows and orphans of the Ultra-Ganges Mission;—some thoughts on the conduct of the Chinese government towards the Honourable Company's servants at Canton:—a narrative of the affair of the *Topaz*, while at Linton;—an account of the fire at Canton in 1822;—an address, by Dr. Morrison to seamen;—a proposal for bettering the condition of sailors in China;—an explanation of the term Church;—and critical notices of Dr. Morrison's literary labours, by Professor Kidd. To the last of these documents, which occupies eighty-eight close pages, we beg to call the special attention of our readers, as it places Dr. Morrison's character, as a Chinese scholar, in a truly commanding point of view.

(To be concluded in our next.)

A MEMOIR of the REV. THOMAS CHIVERS EVERETT, late of Reading. By H. J. CRUMP, Chaplain of Mill Hill Grammar School. pp. 316.

Hamilton, Adams, and Co.

Biography, which has become so deservedly popular, when written with impartiality and discrimination, furnishes perhaps the most profitable species of reading to which the public mind can be directed. It must, however, be confessed that this department of our literature, like every other, has been perverted from its legitimate purposes, and has in numberless instances become either an instrument of selfishness, or a medium

of flattery and misrepresentation. The taste of the age has presented an irresistible temptation to the vanity of some, and the avarice of others; and hence the press has poured forth biographies in "numbers without number," which the most indulgent charity cannot prevent us from regarding in many cases as pieces of highly embellished panegyric rather than faithful specimens of biographical delineation. If a man, who has never been fifty miles from the village where he first saw the light, should happen to have evinced a little more sagacity than is usually found in the meridian in which he moved, his memoirs must be published—his memory cannot be permitted to pass into oblivion. If a youth stumbles on a few smart things, writes a few letters correct in point of grammar and orthography, or constructs a few rhymes, these things are regarded by fond parents as the premature but brilliant scintillations of genius,—the early, but unquestionable indications of future greatness; and that they should slumber in forgetfulness would be deemed a dishonour to the departed and an injury to society. Hence, of the publications, which from month to month crowd our editorial table, biographies and memoirs form by far too great a proportion. But the needless multiplication of badly written and injudicious biographies is not the only evil in connexion with this subject of which we have to complain. The voluminousness of the biographers of the present day is another and a grievous violation of all good taste and good sense, against which it is incumbent on the censors and guardians of the press to enter their united and strongest protest. It would have been well, indeed, for their own reputation and the benefit of their readers, if a great proportion of modern biographers had been compelled to adopt as their model the beautiful specimens of memoir-writing which have been bequeathed to us by some of the greatest masters of Greek and Roman literature. In those ancient memoirs there are no tedious details of trifles, which can neither interest nor profit—no needless and jejune reflections—no injudicious or indelicate extracts from private memoranda—nothing, in short, to indicate that the writer was more anxious to *make a book* than to *delineate a character*. They are perfect models of taste, elegance, and propriety, and will therefore be read and admired, when in very many instances, the historian and the hero—the writer and the book—of modern times will have passed into utter forgetfulness.

In making these remarks, however, we can have no reference in the form of censure to the volume now before us, for its conciseness stands in striking contrast to

the confused and ponderous tediousness of multitudes of recently published biographies. It is an interesting and faithful sketch of the life and character of Mr. Everett, in which his own letters, journals, and essays are neither sparingly nor injudiciously employed. Having generally withheld whatever might seem tedious in reflection and detail, as well as whatever might seem unnecessary in the compositions and correspondence of his friend, Mr. Crump has furnished the public with a memoir of departed excellence which cannot fail to be welcomed and admired. Instead of swelling his volume with dissertations and ambitious writing of his own, or with every scrap of letter, essay, and sermon of Mr. E.'s on which he could lay his hands, the author has been so brief and simple in his own remarks, and so extremely judicious in his selections from the papers of his friend, that he deserves very high praise for the wisdom and discretion with which he has accomplished his task. In many biographies of a higher order than the one now before us we have met with much that seemed so foreign to the subject that we were under the necessity of "skipping" page after page, but in Mr. E.'s we found nothing tedious or irrelevant to interrupt the attention, or induce us to omit the perusal of a single line. If Mr. Crump's diction and style of thinking have not imparted any adventitious charm to the memoirs of his departed friend, the arrangement of his materials has not encumbered them with any disqualification for public favour. But if this volume had been written with much less skill and judiciousness than happily distinguish it, the exquisite taste and beauty of the selections from Mr. E.'s papers which are inserted, and above all, the deep toned piety and apostolic zeal which seemed to form the element in which he lived, and moved, and had his being, could not fail to secure for it general admiration and extensive perusal. After repeatedly reading the larger specimens of Mr. E.'s compositions, which form an appendix to the volume, we are inclined to think that they are not inferior to any of the most admired productions of the day in chasteness and elegant simplicity. His essay on the leading points of the Calvinistic controversy is distinguished not more by exquisite beauty and simplicity of diction than by enlightened and comprehensive views of theology and biblical interpretation. Every selection indeed from the papers of Mr. E., which this little volume contains,—whether letter, or journal, or essay—yields abundant proof of a well adjusted, well disciplined, and well stored mind, and hence will assuredly gratify every

reader of taste and intelligence. But whilst the elegant diction and vigorous understanding of the subject of this memoir claim for him a place among polished and literate minds, his deep-toned piety, which seemed at all times to throw an element of sanctity around him, and his ever-active zeal which uniformly excited him to aim at the spiritual well-being of his fellow-men, must associate his name with those of the most illustrious and devoted of our race. It is manifest, indeed, that he would have been among the most prominent in the field of missions, if his health and vigour of body had enabled him to act in accordance with the energy of his will and the benevolent suggestions of his heart. There is altogether something so beautiful, so lofty, and so worthy of imitation in the character of Mr. E., as delineated in this volume, that we most cordially thank Mr. Crump for furnishing us with a memoir which may be very justly classed with those of Martyn, Spencer, and Urquhart. It may, perhaps, in some respects, be inferior to those, and may therefore excite a less extended interest, but in all that is fitted to give birth to admiration of high principle, genuine piety, and untiring zeal for the salvation of men and the glory of God, it claims a distinguished place, and cannot fail to be eminently useful.

ESSAY on the NATURE and PERPETUITY of the OFFICE of the PRIMITIVE EVANGELIST. By DAVID DOUGLASS, *Pastor of the Baptist Church, Hamsterley, Durham.*

T. Ward and Co.

THIS work, we are afraid, is in danger of being overlooked among the varied and numerous productions of the day. It is the unpretending effort of the laborious and faithful pastor of a rural and rather ancient Non-conformist bishoprick, in one of the northern counties, to contribute his quota of scriptural study and research to the general benefit of the church catholic. The views advanced, and the arguments adduced in their support, will well repay an attentive perusal. The subject of the Essay has been too much regarded, we fear, as either unworthy of much study, or as settled by the dicta of a few great names, and the common consent of Scripture expositors. These have generally passed it by with very little notice as an office in its nature extraordinary, and in its duration temporary—classing it, as a matter of course, with the other extraordinary offices of the apostolic age. So in our manuals of church order and discipline, and in our ordination ser-

vices, we always find pastors and deacons spoken of as the only offices now extant in the church; without reason assigned or inquiry made, the evangelist's with all others is consigned to the pages of history. Those who would utter one word in arrest of this summary judgment are in great danger of being at once marked as followers of Irving, or some other modern visionary. It is true, that those who do summarily reject the evangelist from the list of ordinary church officers have the sanction of two of the greatest names connected with Protestant Christianity, Calvin and Dr. Owen, both of whom regarded the office as extraordinary. Our author, however, ventures to differ, though with much modesty, from both these great men, and from all who follow their views. His work consists of two parts. In the first he treats of the nature of the office, showing, from the New Testament, that the work of an evangelist was essentially of a Missionary character; that his necessary qualifications were not extraordinary; that his call to the office was generally, except in the case of the first whom our Lord himself appointed, by the voice of the churches,*—his designation by the laying on of the hands of the Presbytery;† that his authority was limited to, first, that of ordaining either alone, or with the eldership of neighbouring churches, as the case might allow, bishops over newly planted or destitute churches, in which act they had a veto, as congregational bishops are allowed by us to have;‡ and secondly, to that (which ordinary pastors equally possess,) of enforcing the commands and rebukes of Scripture with the authority of its Divine Author. He then concludes this part of the Essay by showing that the utility of the office, while primarily relating to the world, was also great to the churches by uniting them all together in the holy band of Christian Union. This last object was effected by their preserving the churches sound in the faith, frequently visiting them, writing to them, and creating and keeping alive a spirit of sympathy among the churches by communicating to one the estate of another, becoming their messengers on especial occasions to one another, and receiving their own support from, not one in particular, but from several or many. As a specimen we here give the following extract, which concludes the first part of the work. After remarking that in what was peculiar to an apostle they differed, he proceeds:—"But as far as Missionary work, properly so called, was concerned, they stood on the same footing. In this work, they were their assistants while living, and

* Acts xvi. 1—3. † 1 Tim. iv. 14. 2 Tim. i. 6.

‡ 1 Tim. v. 22.

their successors when dead. Like them, as itinerants, they preached the Gospel. Like them they planted and watered churches; by these churches, like them, they were supported; and like them they were, under the Redeemer, the great links of the chain that bound these churches together. Their work was great, arduous, glorious, and they nobly achieved it. Such men the world, the church, never beheld. The world despised them, and the church did not always treat them as she should have done; but their unaffected, yet ardent piety—their unwearied labours—their prudent zeal—and their heroic bravery and contempt of dangers, and privations, and death, have made their names imperishable. The time will come when the name of the conqueror, who waded to a throne through seas of blood, will rot; but the fragrant memories of the messengers of the Prince of Peace shall be blessed, and their name held in everlasting remembrance.”

The second part of the Essay is occupied with the inquiry respecting the perpetuity of the office. This is ably argued upon the following grounds:—that the office is still as much needed as ever, and the qualifications for discharging its duties may be possessed at any period. The genius of Christianity as a religion of expansive benevolence, the commission of Christ to his church to carry the Gospel to every creature, the wisdom of God which always provides suitable means for accomplishing his purposes and fulfilling his commands, and the character of the work and situation of the Christian pastor, whose range of duties is confined chiefly to the converted, and to a particular locality—all demonstrate the necessity of a continued class of Missionary labourers in all succeeding ages, such as the evangelists were in the first. There is nothing extraordinary in the work, qualification, call, or authority of the evangelists, inimical to the perpetuity of his office, any more than in the case of the Christian Pastor. It seems to have been the intention of the Great Head of the Church, that this office should be permanent, as may be gathered from these considerations: our Lord appointed the twelve and afterwards the seventy, to labour as evangelists, teaching them to pray the Lord of the harvest to send forth labourers into his harvest; in accordance with the spirit of this example and prayer, the apostles sought out and associated with themselves in Missionary labours many such, and the apostle of the Gentiles addressed three letters to individuals holding this office to instruct and encourage them in the discharge of its duties, and one of whom he particularly exhorts, as being himself about to

retire from the work,* to preach the word, to do the work of an evangelist, and make full proof of his ministry, and at the same time commands him to commit the things which he had heard to faithful men, who in like manner should be able to teach others,† as if careful that the succession of so important and useful labourers should not cease from the church. The office was actually continued during the second and third centuries, but afterwards fell into disuse, rather from moral causes in the church than from any conviction that it was itself to cease. The office of modern Missionary must be either a human invention to supply the deficiencies of infinite wisdom, or else the legitimate station of the original evangelists. And lastly, the work that still remains to be accomplished in the Christian conquest of the world, is one that requires the utmost weight to attach, not only to the character, but to the office of those principally engaged in achieving it. Were this office, like the pastoral, placed upon a scriptural basis, it would both tend to encourage and support the mind of the Missionary amid his numerous trials and discouragements, and also to render the Missionary spirit more permanent, and the support of Missionaries more binding on the churches. They would then regard it as being as incumbent on them to support evangelists as their own pastors—both being necessary to fill up the complement of church officers.

In the last section of the work, which consists of inferences from the preceding, there are some important remarks which deserve at the present moment the serious attention of the voluntary evangelical churches of this country. These relate first to the selfishness, especially of our large and wealthy churches, which requires the best intellectual exertions of ministers, even the most talented and popular, to be constantly expended upon the edification, not to say the mental gratification, of professing Christians, in place of cheerfully giving up such men, chiefly at least to the far more important work of evangelizing the masses of practical heathenism at home, or of carrying the gospel to distant and benighted nations. These are the very men, our author thinks, whom God has pointed out by the talents with which he has endowed them, to do the work of evangelists. True, it may be replied, they do as much of this as they can in their present spheres, but were they wholly devoted to it, they would do much more. And why may not the churches already planted be superintended by equally devoted men, second

* 2 Tim. iv. 5—7.

† 2 Tim. ii. 2.

only to the former in talent for missionary labour? With the faithful ministrations of such men, as stated pastors, the vigilant self-inspection of each individual member, their mutual oversight of each other in the Lord under the pastor's general superintendence, and the occasional visits of the evangelists, our churches might be abundantly edified. And granting that the means actually enjoyed in such a case might appear inferior to the splendid instrumentality possessed by some of our churches under the present system, might not richer measures of the divine blessing be expected to follow such acts of spiritual self-denial than are now bestowed? They who so watered others would thus in return be watered themselves. These things at least deserve serious consideration.

The rest of the closing section treats of the influence which our author's views, if practically adopted, would probably have on our missionary institutions both home and foreign, rendering them more efficient; and upon the internal organization of the different leading denominations of evangelical Christians in our land, bringing them all nearer to apostolic precedent, leading in some cases to the supply of deficiencies, and in others to the removal of what is superfluous, and especially promoting that concentration of their resources; and that unity in each by itself, and between them all as distinct bodies, which would neither infringe on the scriptural independence of any individual church, nor on the Christian liberty of any separate denomination, while it would hasten the union of the whole for which our exalted Lord still prays as when on earth, "That they all may be one,—that the world may believe that thou hast sent me."

We have thus endeavoured to give as brief an outline of the essay as was consistent with justice to our author's views. Still many things essential to his arguments have been unavoidably omitted. But we hope that enough has been said to excite a desire to possess and study the work for themselves, on the part of many whose superior biblical learning and studious habits could not be better employed than in endeavouring to clear up and settle on an irrefragable basis (if it is not already done) this important subject, which has been hitherto a *lis sub judice*. Should the work, as we hope, reach a second edition, we would respectfully recommend to Mr. D. a careful revision of the style and condensation of his statements and arguments, as well as the re-consideration of the views he advances respecting the spiritual gifts of the apostolic age. On this topic Dr. Henderson's admirable lectures on Inspira-

tion, present the best and most recent theory.

With these friendly hints which, we venture to think, might greatly improve the work, we take our leave of the worthy author, sincerely thanking him for the good service he has done the churches in so ably calling their attention to the important subject of this essay.

STATE TRIALS. *Specimen of a New Edition*, by NICHOLAS THIRNING MOILE, Esq., of the Inner Temple, Special Pleader.

Simpkin, Marshall, and Co.

Why do we notice this work? What are the State Trials to us? These are very natural questions, which we find no difficulty in answering. The State Trials as they are reported in the ponderous tomes of other days are portions of our history—records of our manners—exhibiting the state of liberty and law at different periods, and showing the past in contrast with the present in such a light as cannot fail to inspire every devout Christian and genuine patriot with adoring gratitude that we live in the nineteenth century; and that no

"Lord Primate of the realm, Lord Legate of the Pope,"

has power to put out our eyes, torture and dislocate our limbs, and then burn us at the stake, for not believing as "holy church believes;" that no tyrant can wrest from us our rights and liberties to appease his jealousy, gratify his malice, or satiate his cruelty; that kings and queens are no longer above the laws; and that no sovereign hating his legitimate successor can with impunity, and for no crime against the state, put him to death. The days of the Edwards, the Henrys, the Elizabeths, and all the Stuarts are passed away; and out of persecutions, murders, massacres, and civil wars, have arisen, through the superintending and wonderworking providence of God, the right of private judgment—security of person and property, social order, and national greatness. The State Trials here presented to the public are written in a strain of vigorous poetry, and as delineations of character and narratives of facts and circumstances as they occurred, are true to the letter.

With so much imaginative power we marvel that they should exhibit in an equal degree the force of truth. In every page there is life and reality. The trial of Ann Ayliffe, for heresy, will do more to make us hate popery than a whole Book of Martyrs. That of Sir William Stanley for

high treason is a fearful homily on the dangers of greatness, especially at a time when to say that a people were only the breath of a monarch's nostrils was something more than a figure of speech.

The poem contains many beautiful and powerful descriptions, and some instructive and impressive lessons. The mockery of a trial of Mary Queen of Scots in the castle of Fotheringay is wonderfully true to nature. Those who have before wept over the woes and wrongs of this ill-fated queen, in reading this heart-thrilling story, will weep again; they will do more, they will rise from the perusal with the devout conviction, that God makes the wrath of man to praise him, and that the remainder of wrath he restrains. Elizabeth was wicked, and the unfortunate Mary was not good; yet as a sovereign the one was a blessing to her country. Had the other reigned she would have proved a curse.

The Little ENGLISH FLORA; or a Botanical and Popular Account of all our common Field Flowers, with Engravings on Steel of every Species. By G. W. FRANCIS.

Simpkin, Marshall, and Co.

This is a delightful little book. The author's object is, first to invite the young to the examination of the "Flowers of the Field," by pointing out the beauties they are likely every where to meet with, that thus an additional charm may be added to their rambles over the meads and commons. Secondly, to induce a love for the science itself, by showing that it is easy of acquirement, and that it yields instruction and delights not merely in our after progress, but even from our first commencement of its study. Invalids, too, this pleasing volume may perhaps allure into the fields, and by giving exercise to the body and employment to the mind, invigorate their health. Parents, instructors, and others, who, without having time or inclination for deep and long-continued study, may obtain, by an easy process, some knowledge of our native plants, and learn enough of botany to satisfy them that, so far from its being a detail of minute characters and difficult terms, it may be rendered subservient to high moral and religious uses.

"These important purposes," the author observes, "I have endeavoured to accomplish by giving a plain scientific and popular description of all our common wild plants; accompanying them with accurate steel engravings of every species; and introducing such anecdotes, remarks, and extracts, as

the various subjects have suggested: thus striving to win rather than to demand the attention, and to present their little favourites in the alluring garb with which nature has herself invested them, rather than in the mysterious and repulsive habit in which they are too often described."

We give the following, taken almost at random, as an illustration of this statement, and as a specimen of the work itself.

"*Scorpion Grass Myosotis.*

"Water Scorpion Grass. Forget me not.—*M. palustris.* Plate 2, fig. 14.

"Calyx, when in fruit, open. Limb of cor. flat, longer than tube.

"This is the favourite and lovely flower which is so often praised and described.

" 'This is affection's tribute, friendship's offering,
Whose silent eloquence more rich than words
Tells of the giver's faith and truth in absence;
And says, 'Forget me not.' "

"Almost every fair one's Album has a drawing of it, and almost every poetical young lady has written a whole poem in its praise.

" 'E'en sister flowers envy the favoured lot
Of that blue-eyed darling 'Forget me not.' "

"Every body gathers it on the edges of the woods and rivers, and every body loves its brilliant blue flowers, which have white centres and yellow scales that partly shut up the mouth of the flower. Its bright and green leaves are hairy in dry situations, and nearly smooth when in the water. Its name, too, and the curious anecdote which gave it this name, adds a double interest and a double beauty to this little gem of the water. The story is this:—

"A young lady who was walking with her lover on the banks of the Danube, saw a bunch of this plant growing in the stream, and admiring its particular beauty, she desired him to procure some for her. He reached the wished-for flowers from the bank, but in doing so he lost his hold and fell into the water; he struggled long, but was unable to stem the rapid current. Making, however, one last effort before he sunk for ever, he threw the flowers to his lady, and exclaimed, 'Forget me not.' Since this time the plant has been the emblem of memory, not only in Germany, but over almost all Europe.

"Sweet azure flower, with golden eye,
That on the meadow bank doth lie;
Or by the quiet streamlet fed,
On pillowing moss doth rest thy head
Who by thy gems unmark'd can pass,
Bright gleaming through the dewy grass?

"S. WARING."

THE FLOWER FADED; a short Memoir of CLEMENTINE CUVIER, Daughter of Baron Cuvier; with Reflections. By JOHN ANGELL JAMES. Fourth and enlarged edition. pp. 184.

Hamilton, Adams, and Co.

In a former number of our Magazine, one of our correspondents was desirous of referring to the biography of this extraordinary young lady, the only daughter, and, for some time before his death, the only child of the great naturalist. That article, written by the Rev. Mark Wilks, was in our work for January, 1828; but from oversight was not noticed in the index. We are therefore happy to take the opportunity of reviving in our readers an attention to that most affecting and instructive narrative. It shows us a young lady, aged but twenty-two, of eminent beauty and natural loveliness, of superlative talents and acquirements, born and nourished in the high places of the world's best grandeur,—yet an humble follower of the Saviour, and an affectionate labourer in his cause. The Bible and Missionary Societies of Paris, and other Christian institutions which God has so wondrously raised up in that city, had in her a zealous promoter. The basis of her Christian character may be understood by this extract from one of her letters.

“It is not God the Creator that we really love,” [of course she means, simply under that view,] “but God the Saviour,—God who receives us graciously. The heart only feels real love to God as it embraces the mysteries of the Gospel. The mercy of God, his love for sinful creatures, is manifested in an admirable manner and degree in the work of redemption; and when that redemption is embraced, the heart must be regenerated, and consequently filled with love and gratitude to its Saviour: but till then it remains cold and insensible. The grace of God rises in my soul; I comprehend the mercy of the Lord Jesus; and certainly I experience the sweetness of his promises.” p. 34.

The Reflections which Mr. James has annexed to the memoir are, what might be expected, most comprehensive, judicious, and affecting. He has inserted, by way of awakening contrast, some accounts of “awful deaths,” cases of young persons who had preferred the pleasures and gaieties of the world to Christ and holiness. He has also enriched the volume with a dedication to an anonymous young lady, and a memoir of another whose character rendered it a fit companion to the chief subject of the volume. Its value is also increased by

a portrait of Clementine, from a painting by Sir Thomas Lawrence.

Justice and benevolence bind us to say that this small volume is invaluable, especially to the members of the most cultivated families, to mothers, and to the many ladies, the ornaments and blessings of society, who devote their abilities and accomplishments to the work of superior education.

THE CONDENSED COMMENTARY and FAMILY EXPOSITION of the HOLY BIBLE: containing the Authorised Version of the Old and New Testaments; with the most valuable Criticisms of the best Biblical Writers; Practical Reflections; and Marginal References, Chronology, Indexes, &c. By the Rev. INGRAM COBBIN, M.A. 1 vol. pp. 1396.

Ward and Co.

Though our favourable opinion of this valuable commentary was expressed when the first edition of it issued from the press, we cannot deny ourselves the pleasure of again calling the attention of our readers to it in its present greatly improved form. The industrious author has revised his former labours, and added about *thirteen hundred* notes from commentators who have recently come under his notice. There can be but one opinion of the Condensed Commentary among competent judges. It is a work of vast labour and skill; sound in theology, and judicious in arrangement; adapted alike for family and closet use.

The author deserves well of his country and age for this monument of his steady and successful application to the study and illustration of the living oracles. If the Condensed Commentary does not claim to be regarded as an original work, we have no hesitation in stating, that as an extensive collection of the opinions of eminent divines and critics, it is more valuable to the public at large than any original work could have been from an ordinary pen.

SKETCHES of MISSIONARY TRAVELS in EGYPT, SYRIA, WESTERN AFRICA, &c. &c. By R. MAXWELL MACKBRIAR, Author of the Mandingo Grammar, Translator of the Gospels, &c. 8vo. pp. 344.

Simpkin, Marshall, and Co.

The author of these Sketches, a missionary of the Wesleyan connexion, is evidently a person of sound intellect, of marked integrity of character, and of keensighted observation of mankind.

"Since as a Christian Missionary," observes Mr. Mackbriar, "the author went abroad for the express purpose of promoting the true welfare of his fellow-creatures, so he naturally feels an antipathy to every thing that mars the happiness of mankind. Whilst the blood of Scottish Reformers and Covenanters flows in his own veins he inherits an ardent love of liberty and admiration of moral worth; nor can any splendour of rank, or fame of illustrious conquests, diminish those feelings of abhorrence with which he views all despotism, oppression, and fraud. The grander the throne of the tyrant, the greater his villany; for he rises upon the more accumulated ruins of suffering humanity. This will account for the views here taken of the Pasha of Egypt, and the Governors of Western Africa."

We can assure our readers that this volume, the product of a missionary's pen, and a record of missionary toil and enterprise in various parts of the globe, will reward an attentive perusal. Those who wish to know what our Wesleyan brethren are doing in the Mediterranean and parts adjacent, will be much gratified by the missionary intelligence contained in this volume.

THE PARENTS' FRIEND. A Manual of Domestic Instruction and Discipline.
By JOHN MORISON, D.D. 12mo. pp. 150. In embossed cloth, gilt edges.

Fisher, Son, and Co.

The future destinies of the world are wrapt up in the rising generation. If their principles were formed and matured by the great doctrines of inspiration, whilst their mental powers were developed and directed aright by enlightened plans of education, we might, without fear of disappointment, anticipate the extinction of almost every form of error, infidelity and wickedness, and the speedy arrival of that state of peacefulness and sanctity pictured on the page of prophecy. But it must be confessed that multitudes of parents and guardians of youth, from whom coming generations must derive their mental and moral complexion, are altogether insensible or indifferent to the awfully solemn responsibilities which rest upon them as the constituted guides and instructors of those whom Heaven has committed to their care. The man, therefore, who endeavours, through the medium of the pulpit or the press, to carry home to the mind of parents and guardians deep and healthful convictions of the solemn and important duties to which they are summoned by the relations they sustain to the young, and the influence they must exert upon the future destinies

of the world, claims a high place among the best friends and benefactors of mankind. To this great and important task then Dr. Morison has, with his usual matured wisdom and high ability, directed his attention in the volume now before us. He has, indeed, by bringing that earnestness of purpose, that searching discrimination, that tenderness and persuasive eloquence, by which he is distinguished, to bear upon the deeply momentous subject of parental instruction, given to the public a work which cannot fail to add to a reputation already widely extended, by securing for him, as the parent's friend, a large share in the affectionate and grateful remembrance of multitudes yet unborn. On reading this treatise, we were so impressed with the deep and tender solicitude which it breathes on behalf of the rising generation, and with the overwhelming responsibility with which it shows the parental relation to be invested, that it appears to us eminently destined to give a fresh and hallowed impulse to domestic instruction and discipline. In illustration of the solemn and comprehensive views which Dr. M. has formed of his subject, and of the impressive and eloquent manner in which he presses them upon the heart and conscience, we quote from his introductory chapter.

"Allow me," he observes, "to say in the opening of this little treatise, that if God has made you a parent, he has devolved a responsibility upon you surpassed by that of no other human tie. In that solemn position which you now occupy, you have become the source either of unnumbered blessings, or of accumulated evils; and this not only to one living family, but, it may be, to generations yet unborn. Who can fully estimate the effects, for good or evil, of the culture adopted with that *one darling child*? Whether he is to be a blessing or a curse to the world—whether he is to cheer and solace your declining years, or to embitter the closing scene of your earthly pilgrimage—must in a great measure depend, under God, upon the views which you take of your exact position as a parent, and the methods which you adopt for instilling right principles into his mind. True, indeed, the best efforts may fail in leading your child to God; but if, through your negligence, or wrong plans of action, he should swell the ranks of the impatient, and become the centre of an injurious influence to mankind, the responsibility of his ruin and misery, and contagious example, will lie for ever at your door."

The plan which Dr. M. has followed in treating this deeply important subject is at once simple and luminous—neither encumbered by what is irrelevant, nor bur-

dened with unnecessary amplification or extent. There is indeed every thing to invite, nothing to repel, the attention of all who are interested in the mental, moral, and spiritual instruction of those whom Providence has committed to their charge. The parent whose time is altogether at his own disposal, may read this little treatise with pleasure and profit, unmingled with any sense of weariness; whilst such as are actively engaged in the pursuits and business of life may read and digest its contents without any undue expenditure of time, or neglect of what may be deemed urgent and imperative duties. We are persuaded, indeed, that the beautiful simplicity, the clearness, the conciseness, and touching eloquence with which Dr. M. has addressed himself to parents on a subject which is clothed with inexpressible interest and solemnity, will secure the attention, and win the admiration and gratitude of all classes.

This delightful little volume, which we are happy to understand is the first of a series, consists of three parts, in which the importance and responsibility of the parental relation is enforced—the evils to be avoided, and the methods to be pursued in the religious training of children are exhibited—and the principles and plans of family discipline are illustrated. In the first part, there are some of the most searching and solemn appeals on the subject of parental responsibility which we have ever met with. In the second part, the evil of opposing methods—of neglecting the early adoption of a right system of government—of the want of self-government—of partiality—of parents trifling with their word—of not watching over the companionship of children—of parsimony and profusion—and of a wrong system of amusement, is presented in such a way as cannot fail to be highly beneficial and instructive—pointing out the rocks and quicksands where others have suffered shipwreck. In the third part, the subject matter, the manner of conducting the object of a religious education—the importance of example—the agency by which a religious education can be rendered effectual—the doctrine of Scripture on the subject of parental restraint and discipline—the rules by which parental restraint and discipline should be regulated—and the method of making the sabbath pleasant and profitable, are most happily and beautifully illustrated, at once for the guidance and encouragement of parents. This simple enumeration of the contents of this volume must evince to our readers its comprehensiveness, and its fitness to yield most salutary counsels to all who are entrusted with the training and religious instruction of the rising generation. In con-

cluding these hasty remarks, then, with an earnest recommendation of this volume to the deep and prayerful attention of every parent and guardian of the young, we are promoting no party ends, but are seeking to subserve the great purposes of mental, moral, and religious improvement. For we are fully persuaded that every parent who thoroughly studies this treatise, and endeavours to carry out its principles and plans, will not only benefit and bless his own family, but will contribute his share to secure the melioration of the world—the realization of the splendid visions of prophecy—the coming of that kingdom, whose distinguishing features are “righteousness, and peace, and joy in the Holy Ghost.” C. W.

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belongs,—a class uniting in a happy degree solid instruction with rational amusement. The sketches of the Seven Churches of Asia, both pictorial and historical, are admirably executed; and the relation they bear to the Apocalyptic Epistles, invests them with a melancholy interest to the Biblical student. The volume will be a delightful present to put into the hands of young people of taste and education.

OBITUARY.

REV. THOMAS ROBINSON, PINCHBECK,
LINCOLNSHIRE.

THE history of a country-town or village is not usually marked by scenes and circumstances which occupy the gaze of other associations and of other localities. There is rather in such places as these, a holding on "the even tenor" of their constantly recurring events, the character of which is much too common-place, and too "every-day" to excite other than ordinary attention. And yet the history, even of a village, may be occasionally marked by something, which, in the estimation of the Christian, at least, may strongly call for the sympathy of its inhabitants, and waft to homely thoughts, and homelier feelings, a deeper inspiration.

Physical changes and physical circumstances tell very powerfully on a mind, that looks to see God in every thing, and his hand in every event, and these are open to the inspection of all, and about which every one may moralize as he gazes; but the design of the present narrative is to embalm the memory of a peaceful pastor, whose labours for a series of years were directed to seeking the spiritual welfare of the rural district where Providence had located him. If the memory of the just is blessed, so will his be, whose death has recently marked the history of a portion of this neighbourhood, and summoned to the house of mourning a numerous and a weeping train.

The Rev. Thomas Robinson was born at Morton Fen, near Bourne, in the county of Lincoln, 1781. His father, William Robinson, was a pious man of the Independent denomination, and engaged in the occupations of husbandry. He was called from the scenes of time in the year 1782, leaving a widow and six children. The subject of this brief sketch was the youngest of the family, and appeared, from his earliest years, of a serious turn of mind; though much of that seriousness was instrumentally owing to the fostering care and religious anxiety of an affectionate mother. Some time after this, the family having removed to Pinchbeck, a village

about three miles distant from their former abode, Mr. R. was now favoured to attend the ministry of the late pious and excellent Mr. Woodward, whose successor he was destined eventually to become. It was under the ministry of that valued servant of Christ, that the pious feelings and serious impressions of Mr. R. were cherished and strengthened; and at length his eligibility for admission to Church fellowship was acknowledged both by pastor and people. It was apparent, from this time especially, that he grew in grace, and in the knowledge of those precious records of which he was one day more fully to become an expounder; adding as he did to seriousness of deportment a tone of holy piety, as if prayer was the element in which he most powerfully experienced the vitalities of a religious life. It was now that he was gradually called to assist in preaching, and more fully so during the illness which preceded the death of his venerable pastor, to whom he appears to have been most affectionately attached.

Some time after the death of Mr. Woodward, the subject of this memoir was called by the church to fill up the vacant pastorate; to a compliance with which, his holy ambition to know nothing among men but Christ and him crucified, may well be supposed principally to have conduced. It was never his privilege to enjoy the advantages of a classical or literary education, but he knew much of the gospel from the teaching of the Spirit; and there were feelings and affections which lived in his heart, which nothing but grace could ever have originated; and what, therefore, he dealt out to others in the course of his pulpit ministrations, was usually associated with the evidence of a testimony, that they were the things which himself had seen, and tasted, and handled of the good word of life. I am unable, within the range of religious memoranda, which he has left behind, to lay my hand on any thing particularly relative to his state of mind on his accession to the office of pastor; but judging from what his feelings ever were, in reference to the work of

the ministry, it may well be supposed that he viewed his position as associated with new responsibilities, and that he would diligently repair to the highest of sources for ministerial fitness. The year of his ordination, 1825, saw him publicly recognised as a servant of Christ, from which time, until the close of March, 1838, he continued to preach to his rural charge, in the affections of whom he lived, and by all was regarded as one who walked with God. As to the character of his ministry, it was usually doctrinal; but not of that doctrinal cast which stands isolated from the experience of the Christian. It had a tendency rather to show, that where the doctrines of the gospel are received, they constitute the foundation of Christian experience; in the enjoyment of a large portion of which our departed friend lived and died.

Referring to his hope, as connected with Christ, he thus expresses himself:—"Hope is as an anchor to the soul, taking hold of Christ within the veil. I read of precious faith too, and I hope that I have obtained it; for though it be very weak, it is still precious, claiming as it does, Christ and his salvation as its own. Yea, Christ is all from first to last, and I wish to write, or talk about nothing else in the things of my soul's salvation. Oh what a portion is Christ! He is my meat and my drink—living bread and living water. He is my clothing, and such clothing, as covered with which, I need fear neither wind nor weather, as neither need I fear either fire or water. It is to the glory of the Eternal name that I write, for God has given me a hope in Jesus, and the value of this hope it is impossible for me to declare; suffice it to say, that I do enjoy it, and I glory in my portion—"Hope thou, my soul, in God; for I shall yet praise him." On another occasion, he thus writes:—"Oh, how unspeakable the blessing to rest by faith in a covenant God, who rests in his love, and is always the same to his people, having loved them with an everlasting love. Oh, sweet thought, that Jehovah, in everlasting love, should enter into covenant to save sinners! Lord, what is man that thou shouldst be thus mindful of him!"

Rapturous, however, as were his religious joys and anticipations at times, he felt at other seasons, what all God's people are less or more acquainted with, and what led the apostle himself to mourn and be in heaviness. "I remember one saying," was the testimony of this departed minister of Christ, "that, 'when I would do good, evil is present with me.' How often do I read these words in my own experience! To me, it is given to endure such a conflict in my mind—a conflict between the flesh and the spirit, that, if one, in bitterness of soul

was obliged to say, 'O wretched man that I am!' I am sure I have abundant cause to use the same words. Often am I called to go forth and work in the gospel field, and I trust I can say from my heart, 'for to will is present with me,' but when, moreover, my thoughts in my private studies ought to be intent on this work, I am frequently wandering, foolish, vain, and sensual in my thoughts." Such is a partial description of the "warfare within" which our friend sometimes keenly felt. But what, after all, is this, but a specimen of the experience of the best of men; yea, and the more that we know of ourselves, the more are we attracted by the preciousness of Christ; and find, with the apostle, that we are "complete in Him."

The shortness of time too, was a subject which did not escape the impressions of this departed minister. A part of his diary records the following:—"The sand in my glass is far spent; more than two-thirds of my years are now gone, and I know not that I have one-third more to live as a pilgrim on the earth. O that my remaining days, be they few or many, may be spent more to the glory of God than the past!"

Of the necessity of thus living to God, he was forcibly reminded on the occasion of a funeral sermon on the death of his nephew, Samuel Robinson, which took place in the month of March in last year. This was amongst the last, if not the very last of his public addresses from the pulpit; as from that time he began gradually to decline; for though still able for a season to visit the sanctuary, it was not as a preacher but as a hearer that he did so. On one of these occasions, the savour of which is still fresh in the recollection of many, he took a part in the service at the table of the Lord. The season was impressive, and peculiarly solemn; the emaciated form of the speaker, combined with the feebleness of his voice, seemed to compel the admission, that it would not be long before it would be given him to eat bread in the kingdom of his father and his God. During the period of confinement to his room, his Christian experience was varied, being sometimes in darkness and as having no light; at other times, riding in the majesty and power of faith, and gaining the summit of some spiritual Pisgah, from which he could then discover a portion of the glories of the better country, after the possession of which his labouring feet as ardently aspired. Many of his expressions, at such seasons, were sweet and refreshing, and tended to show that the feelings of the minister were those of the Christian, and that the joy of the Christian was the portion of the minister. Especially on the eve of his departure from the world, bright were his visions of the

glory of heaven, and ardent the heavings of his soul to mingle in the blaze of its effulgency. His surrounding attendants must have felt, as if more than a foretaste of glory was in his heart, and as if angels themselves were waiting his transition from the body. It was thus that he gave up the ghost, on the morning of the 13th of December last, in the 57th year of his age. "Mark the perfect man, and behold the upright; for the end of that man is peace."

His remains were interred in the chapel on the following Wednesday, in the presence of a weeping assembly; and on Sunday afternoon, the 23rd of the same month, his funeral sermon was preached from a text of his own selecting, by the Rev. J. H. Muir, of Spalding. The text itself may serve to show us how much he clung to Christ as his hope. It is

found at the 9th verse of the third chapter of the Epistle to the Philippians,—“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” It was justly observed by the preacher, that the ardent desire of the apostle to be found in Christ was the desire of this departed minister. It was his desire to be found in Christ, in his lifetime—to be found in Christ when the providence of God suspended his ministerial labours, and to be found in Christ, as his meetness for eternity. And now, while he rests for ever from his labours on earth, he enjoys for ever the beatific vision of the Lamb that was slain.

Spalding, May 20, 1839.

Home Chronicle.

PROVINCIAL.

ROTHERHAM COLLEGE.

THE annual meeting of the supporters and friends of this excellent and venerable Institution was held in the College Library, on Wednesday the 26th of June, 1839, HENRY WALKER, Esq., the treasurer, in the chair.

After prayer by the Rev. B. Hobson, of Welford, the senior student delivered an interesting essay on “the Invisible State.” The Rev. Messrs. Gilbert, Eccles, J. Stratton, G. B. Kidd (Scarborough), R. Weaver, M’All, Stowell, Thomas Smith, James Bruce, J. Harrison, and other gentlemen addressed the meeting in brief, but earnest and encouraging speeches. The report of the committee, which was read by the Rev. W. H. Stowell, the theological tutor, and the various other statements made respecting the improved circumstances of the Institution were very gratifying to the friends present, who generally expressed their conviction that the College had never been in a more satisfactory position. There are nineteen students in the house, and from the applications that are made for admission at the commencement of the next session, it is expected that the number will then be increased.

The character and attainments of the students affording, as they do, unquestionable proof of the ability, learning, and piety of their excellent tutors, present the most encouraging prospects for the future prosperity and usefulness of this Institution,

which has already been so distinguished a blessing to the churches throughout the British empire; and it is confidently hoped that its friends, and the friends of an educated and pious ministry generally, will be stimulated to renewed and persevering exertions in its behalf. An especial obligation rests upon those ministers who have been educated at Rotherham College, and who owe so much to the advantages obtained there. The increased and increasing number of the students requires liberal aid, so that the tutors and committee may be able to conduct the affairs of the Institution, and effectually help pious and devoted young men in their preparation for the difficult and important work of the ministry, free from anxiety about funds, a deficiency of which is so serious an embarrassment to the due discharge of these duties.

The following is the report of the examination of the students, as made by the Rev. Joseph Gilbert, who presided:—

The junior Class was examined in the Eclogues of Virgil, in portions of Valpy’s Greek Delectus, and the Greek Testament. Their translations from the Latin were partly literal, and without premeditation, and partly written, with a view to comprise elegance of expression with correctness of rendering. In both languages, their attainments, tested as well by parsing as by translation, were highly creditable to their industry; and especially worthy of commendation, when viewed in connexion with the early stage of their studies in the house.

The next Class read in Cicero’s first

Oration against Catiline, as well as in the *Cyropædia* of Xenophon, and were prepared much more extensively, had time permitted them to proceed: some of them entered with feeling into the spirit of their authors, and generally they evinced an acquaintance with the languages which could not but be very gratifying to the examiners.

The senior Class read, with constant attention to prosody, a considerable portion of the *Prometheus Vincetus* of Æschylus; and translated with a fluency, selection of words, and accuracy, which showed that with a little perseverance in the study of this language, they would soon be able to master its difficulties, to enjoy its beauties, and to possess themselves readily of its treasures.

In Hebrew, the junior Class translated from the eighth chapter of Genesis, which they read and analysed with far more precision and readiness than would reasonably have been anticipated from the time elapsed since the commencement of their studies in the language.

The senior Class was examined in Isaiah, and in the Chaldee portion of Daniel; in both these parts of Holy Scripture, they read with much ease and accuracy, showing the result of careful study, and the possession of very considerable familiarity with the respective idioms. They also read the first chapter of the Philippians in the Syriac tongue, with a facility which made it evident that they would be able, without difficulty, to avail themselves of the important advantages afforded by the versions of that language. Besides these, they were prepared to read some chapters in Arabic, which were not entered upon.

On the whole, the examiners had every reason to express their high satisfaction with the diligence and talent which were clearly exemplified in the success with which the students had applied to the respective branches of classical and sacred literature.

The evening, to a late hour, was occupied by the theological class, of which there was an extensive examination of those subjects which had been treated in the lectures of the past session. Numerous questions were proposed to them on some of the most important and difficult doctrines of Christianity, and on the controversies with which they have been associated. To these inquiries they gave very ready replies, and such as to prove equally that their studies had been very skilfully directed, and the ability and willingness with which they had availed themselves of their advantages.

The examiners were exceedingly gratified with what they had witnessed during the day, and they entertain a sanguine anticipation, that the talents and acquirements of the young men in the house, will become

an extensive blessing to the churches, and fully sustain and advance the reputation of this very respectable and long established Institution.

PICKERING HOME MISSIONARY ACADEMY.

At the annual examination of the students of the above institution, on Tuesday, July the 22nd, under the care of the Rev. G. Crofts. The Rev. J. C. Potter, of Whitby, presided, the course of study, during the year, comprehended History, Geography, Natural Philosophy, Biblical Knowledge, Natural Theology, Evidences of Revealed Religion, and Pulpit Preparation. On these subjects a great variety of questions were proposed by the examiner, to which, in general, very ready and satisfactory answers were returned. The improvement made by the students gives proof of creditable diligence on their part, and reflects great credit on the persevering and self-denying labours of their disinterested tutor. The number of students in this infant institution is four, and it is supported chiefly by the liberality of friends in the North Riding.

CHAPELS.

SALEM CHAPEL, YORK.

The services connected with the opening of this commodious edifice for divine worship, took place on the 24th, 25th, and 28th of July. The circumstances connected with its erection, which will not be uninteresting to the religious public, are briefly stated.

At the close of the year 1837, the minister of Lendal Chapel (Rev. J. Parsons) and several of his friends were led to think much of the propriety of endeavouring to extend the sphere of exertion in connexion with the Independent denomination in York. The population, since the erection of that chapel in 1816, had increased 12,000; and very slight efforts had been made by any denomination to extend the means of spiritual instruction. The debt on the existing sanctuary had been wholly discharged; the church, by the divine blessing, had become numerous, and no new accommodation could for many years be obtained by those who wished there to attend the ordinances of religion. To engage in some new effort appeared therefore a duty; and it was, in the first instance, proposed to effect, if possible, considerable enlargement in Lendal chapel; but two applications to the owner of the requisite property were rejected, and this in a manner which could not but be considered as

final. It was then resolved to propose to the church the erection of another chapel in a different part of the city, for which a very eligible site had offered.

At a special meeting of the church, convened after due notice and explanation, the decision was at once adopted to build a chapel capable of seating 1,600 persons, for the use of Mr. Parsons and such members of the church and congregation as chose to remove thither: the arrangement being that Lendal Chapel should still be retained for public worship, as in former years. In consequence of this resolution, the work was, for important reasons, immediately commenced; and the first stone of the new edifice was laid by the Rev. J. Parsons, on the 17th of July, 1838. The needful division of the church took place in June last, and was accomplished with unbroken harmony, and with an earnest desire, it is believed, to promote the Divine glory. A large proportion of the members decided to remove with their pastor, while near eighty continued in fellowship in the old place, in order to maintain a cause the history of which is so interesting, and the success of which is still to be so anxiously desired.

The ministers engaged in the delightful services of the opening of Salem Chapel were the Rev. Thomas Raffles, LL.D., D.D., of Liverpool; the Rev. John Harris, D.D., of Cheshunt; and the Rev. James Griffin, of Manchester. Mr. Griffin preached in Lendal Chapel on the evening of July the 24th; Dr. Raffles, at Salem Chapel, on the morning of the 25th; and Dr. Harris in the evening. The devotional services were conducted by the Revs. G. Croft, of Pickering; John Ely and Thomas Scales, of Leeds; James Jackson, of Green Hamerton; and Thomas Stratton, of Hull. The hymns were announced by the Rev. J. Sibree, of Hull.

Several hundred friends partook of refreshments in the spacious school-rooms beneath the chapel during the day, when several appropriate addresses were delivered. On the following Sabbath the same ministers again preached in both chapels; at the larger "house of prayer," multitudes were unable to gain admittance.

The collections, including kind and liberal donations from friends of other towns, were nearly 700*l.*; which, with the efforts previously made, renders the amount of contributions already received, about 2,000*l.*; and the church and congregation are now renewing their efforts further to diminish the remaining debt, which is still very considerable. They desire thus to show their gratitude to Him who has blessed their labours with much greater success than they had ventured to anticipate.

HEYWOOD CHAPEL,

Northowram, near Halifax, Yorkshire.

The entire cost of this place of worship, with its school-room under it, purchase of land, writings, &c., exceeded 1,600*l.*; 1,200*l.* having been raised at home, and by the liberality of friends in other places, leaves a debt of 400*l.*; the removal of which is highly desirable, both that the minister may be relieved from the heavy burden of its interest, that he and the people may be more able to contribute to other objects; and also have it in their power to establish an infant-school, which is intended as soon as practicable, being much wanted. On condition of its being liquidated by the 8th of November next, Joseph Stocks, Esq., of Upper Shibden Hall, has engaged to give 50*l.*, and his mother 5*l.*, though her late husband, Michael Stocks, Esq., subscribed 100*l.* These generous offers and liberal donations from a church family to a dissenting chapel, are worthy of being recorded. Towards meeting so noble a proposal, Mr. Chappell has promised 25*l.*, Mr. T. Baldwin 10*l.*, and Mr. C. Turner, 5*l.*, all of Halifax, and having given handsomely before. Mr. A. Dixon, and Mr. George Anderton, of Cleckheaton, also have engaged to subscribe a second 5*l.* each. The promise of a hundred guineas is a powerful motive for the congregation to make every possible effort in order to accept it; but, as they are generally poor, other friends, able and well disposed, on seeing this, may be induced to help them.

Contributions would be very thankfully received by Rev. J. White, Minister; Mr. Thomas Jowitt, Bingley; Mr. F. Ackroyd, Bradford; Mr. Howitt, Leeds; or George Rutt, Esq., 173, Fenchurch-street, London.

WEST BROMWICH.

The opening of a new Independent chapel, at West Bromwich, in connexion with the ministry of the Rev. J. C. Galaway, A.M., took place on Wednesday, June the 5th. It contains four hundred and ten free sittings, viz., one hundred and sixty for children, and two hundred and fifty for adults. It is an elegant building, and will accommodate one thousand persons. Dr. Harris, of Cheshunt, preached in the morning; and Dr. Patten, of New York, in the evening. On Sabbath, June the 9th, three sermons were preached, one by Dr. Redford, of Worcester; one by the Rev. R. Leak, Wesleyan minister; and one by the Rev. J. A. James, of Birmingham. The closing sermon was preached by Dr. Raffles, of Liverpool, on Wednesday evening, July 19th. The collections from the whole of the services amounted to 337*l.* 10*s.*

CASTLE-HILL CHAPEL,

Buckland Newton, near Cerne, Dorset, in connexion with the Home Missionary Society.

On Wednesday, the 5th of June, the above Home Mission Chapel was publicly opened, and Mr. George Sandford was publicly ordained as a home missionary. The morning was most auspicious, and before the interesting services of the day commenced, nearly a thousand persons had assembled on Duntish Common, adjoining the chapel. The Rev. James Hargreaves, of Morcomb Lake, commenced by reading Psalm cxxiii., and offering a short prayer; the Rev. Mr. Guinett, of Weymouth, gave out the first hymn; the Rev. J. Jukes, of Yeovil, offered the dedication prayer; the Rev. M. Laconta, of Upway, gave out the second hymn. A small portion of the company only could find admittance into the chapel, and, according to previous arrangement, the congregation now adjourned to a booth which had been erected on the common. The ordination service commenced by the Rev. R. Chamberlain, of Swanage, giving out,

"From all that dwell below the skies," &c. and offering a short prayer; the Rev. Geo. Evans, of Mile End, London, as the representative of the Home Missionary Society, in an interesting discourse, stated the objects and claims of the society; the Rev. James Trowbridge, of Cerne, asked the usual questions; the Rev. Alfred Bishop, of Beaminster, prayed the ordination prayer; and the Rev. J. Nelson Goulty, of Brighton, (the home missionary's former pastor,) gave the charge from John xii. 26, "If any man serve me," &c.—it was faithful, affectionate, and replete with the most valuable counsels, cautions, and exhortations; the Revs. E. Smith, of Milbourne Port; and James Prior, the home missionary of Netherbury, gave out the hymns; and the Rev. J. Anderson, of Dorchester, closed with prayer.

The scene during this service was truly animating and pleasing; the ministers were seated upon a platform, raised six feet from the ground, between two large trees; the verdant branches of which were a shelter to them from the rays of the sun; behind them, waggon-ropes had been tied from tree to tree, and winnowing sheets thrown over them, which hung to the ground, to keep off the current of air. In the midst of the platform was a pulpit for the preachers, &c. In front of the ministers sat the large concourse of people on forms; outside these, gentlemen's carriages, gigs, &c., were drawn up in a semicircular form, filled with ladies and gentlemen, sitting on the boxes, all evidently enjoying, in a high

degree, the services, which were at once so solemn and so delightful.

A dinner had been provided under the kind superintendence of Mr. J. B. Rawlings, chemist, &c., of Sherborne, assisted by Messrs. Grey and Old, of Duntish. Tables and forms had been fixed on the common; but just after the morning service had closed, a heavy shower of rain fell, accompanied by thunder, which caused the friends to take shelter in the chapel, and in the farm-house adjoining, where dinner was served up in the best manner the circumstances of the case would permit.

In the evening, the Rev. T. Durant, of Poole, preached in the chapel, (the grass being wet on the common,) an impressive sermon, from 1 Cor. x. 31. The Revs. J. N. Goulty, A. Bishop, John Bishop, of Sydling, and Bisenti, of Stalbridge, took the devotional parts of the service. The Rev. J. Anderson, of Dorchester, preached to a second congregation in Mr. Old's farm house, near the chapel.

The collections, exclusive of donations received on that day, amounted to about 25*l*.

It is hoped that the devotional spirit which characterised the services of the day, will leave a lasting and beneficial effect upon the minds of all who were present. Amen.

A debt of about 50*l*. still remains on the chapel. The friends on the spot and in the neighbourhood have contributed liberally towards it. Donations are earnestly and respectfully solicited from Christian friends towards liquidating the above sum. Subscriptions will be thankfully received by the Secretary, Home Missionary Rooms, 11, Chatham-place, Blackfriars, London; the Rev. J. Hoxley, Sherborne; the Rev. James Trowbridge, Cerne; or, by the Home Missionary, Glanvill's Wootton, near Sherborne.

CONGREGATIONAL CHAPEL,

Ashton Keynes, North Wilts.

On Tuesday, August 7, 1838, a neat place of worship, for the use of the Independent denomination, was opened at the above place, when three excellent sermons were delivered by the Revs. John Burder, A.M., of Stroud; Benjamin Rees, of Chippenham; and Eliezer Jones, of Rodborough Tabernacle. The Rev. Messrs. Hooper, Jones of Trelech, Lush, Cullen, and Palmer, conducted the devotional services, and several other ministers gave out hymns. Two sermons were preached on the following Sabbath by the Rev. David Williams of Kingswood. Nearly 24*l*. was collected, including some few subscriptions received on the day of opening.

This long-contemplated temple, which will seat about one hundred and fifty people, is erected on an eligible piece of free land, given by Mr. John Fry, of Minety, in compliance with the wish of his father, the late Mr. Richard Fry, of Ashton Keynes, and is invested in trustees. A Christian church of eleven members was formed by the Rev. B. Rees, in the February preceding the opening, and a Sunday-school of one hundred children, and fourteen gratuitous teachers, has been already rendered a blessing to this large and populous village, containing nearly one thousand inhabitants.

The cost of the building is from two to three hundred pounds, and, at the time of the opening, upwards of 100*l.* had been collected; for the rest, the friends, who, considering their number and circumstances, have laudably exerted themselves, look to an enlightened and Christian public, feeling assured they will sympathise with them, and aid with their contributions, this attempt to spread the knowledge of a beneficent Saviour. Our hope and prayer is, that the little one may become a thousand, and the small one a strong nation! May the Lord hasten it in his own time!

The Editor will thankfully receive and forward to the trustees any sums that may be sent to him for this interesting and deserving cause.

RE-OPENING OF THE INDEPENDENT CHAPEL, MARPLE-BRIDGE.

The Independent Chapel, Marple-bridge, near Manchester, was re-opened on Sabbath-day, June 30, after being closed several weeks, for the purpose of improvement and considerable enlargement. Excellent and appropriate sermons were preached on the occasion. Afternoon and evening, by the Rev. T. J. Davies, of Tintwistle, after which the liberal sum of 50*l.* was collected towards the expenses incurred by the required enlargement.

The religious interest at Marple-bridge, no doubt, had its origin in the passing of the Act of Uniformity, though the present minister and his friends regret that no very ancient official documents have been preserved decidedly to prove the fact. From the testimony of many ancient families in the neighbourhood, as well as the remains of two old buildings formerly employed as houses of prayer, by the earlier friends of this cause; the last used of which was abandoned for the present chapel fifty years ago; there is no doubt but this interest is of very early origin. The pastorate at Marple-bridge was resigned about three

years ago, by the Rev. Joseph Battley, (in consequence of age and increased infirmities,) who has borne honourable testimony to the truth for forty-two years, and the pulpit is now occupied by his successor, the Rev. Robert Kirkus, late of Bawtry.

ORDINATIONS.

On Tuesday, April 23, 1839, the Rev. Samuel James Stormey, late student at the Rev. J. Jukes's Academy, Yeovil, was ordained in the Independent chapel, at North Frodingham, as a Home Missionary, at North Frodingham, Beeford, Bandsburton, and Poston, when the following order was observed:—In the afternoon, the Rev. James Sibree, of Salem Chapel, Hull, commenced the service by reading the Scriptures and prayer; the Rev. E. Morley, of Holborn-street Chapel, Hull, delivered the introductory discourse, from Psalm lxxviii. 18, (last part); the Rev. T. Hicks, of Cottingham, proposed the usual questions to the minister, which were very satisfactorily answered; the Rev. J. Morley, of Hope-street Chapel, Hull, offered the ordination prayer; the Rev. R. Pool, of Driffild, delivered the charge to the minister, from 1 Tim. iv. 16; and the Rev. J. Mather, of Beverley, concluded in prayer. The hymns were given out by the Rev. J. Bowden, of Beverley.

Between the services a numerous company partook of a public tea, after which addresses were delivered by several ministers and other friends who were present.

On the 7th of May, the Rev. D. Roberts was set apart to the pastoral office, over the united Independent churches assembling at Shiloh and Zion, two new chapels, recently built on the western coast of the Island of Anglesea. On the interesting occasion an introductory discourse, descriptive of the nature and constitution of a Christian church, was delivered by the Rev. William Griffith, of Holyhead; the usual questions to the young minister were proposed by the Rev. W. Davis, of Salem; the Rev. J. Jones, of Hermon, offered up the ordination prayer; the charge to the ordained minister was given by the Rev. J. Evans, of Beaumaris; and that to the church by the Rev. W. Jones, of Amlach. The Rev. Messrs. Davies, of Llanchwdd, and Davis, of Lanfachrett, were also engaged during the solemn services of the day.

These new interests are in a thriving state, and present encouraging prospects of usefulness. The churches in the island have, during the present year, been favoured with unusual effusions of the Spirit

of the Lord, the result of which has been a great accession to their numbers, of such, we trust, as shall for ever be saved.

On the 21st of May, 1839, the Rev. J. M. Evans, late student of Hackney College, was solemnly set apart by prayer and imposition of hands, as a pastor over the Congregational church assembling in Swiney Chapel, Montgomeryshire. The Scriptures were read, and prayer offered by the Rev. John Jones, of Preeshwille; the introductory discourse was delivered by the Rev. J. Pierce, of Wrexham; the usual questions were proposed by the Rev. T. Morgan, of Welsh Pool; the ordination prayer was offered by the Rev. John Evans, of Three Crosses, (the young minister's father); the charge was delivered by the Rev. S. Bowen, of Macclesfield; and the morning service was closed by the Rev. John Jones, of Forden, by prayer.

In the afternoon divine service was introduced by the Rev. R. Brown, of Wrexham; and the church was addressed by the Rev. W. Reeve, of Oswestry.

In the evening the service was commenced by the Rev. J. Horne, of Broseley, and the Rev. S. Evans, of Wellington, and the Rev. J. Jones, of Preeshwille, preached. Two discourses were delivered also on the preceding night, by the Rev. S. Bowen, of Macclesfield, and the Rev. J. J. Beynon, of Dorrington. The meetings were interesting and numerous attended.

On Tuesday, May 21, 1839, Mr. Morton was ordained to the pastoral office, over the Independent church and congregation, at Bucklebury, Berks. The Rev. Mr. Curwen, of Newbury, (late of Frome,) illustrated the principles of nonconformity and the nature of a Gospel church, from John xvii. 36, (former part); the Rev. Mr. Wardle, of Thatcham, presented the ordination prayer; the Rev. Mr. Pennell, of Mortimer, delivered the charge, from Rev. xix. 17, (first clause); and the Rev. Mr. Woolley, of Pangbourn, addressed the church and congregation, from John iii. 8. The Rev. Messrs. Young of Brimpton, Ashley, of Newbury, and Fuller, of Ashamstead, engaged in the devotional parts of the service.

On Wednesday, June 5, 1839, the Rev. Thomas Jones, late of Carmarthen College, was ordained to the pastoral office over the church of Christ assembling in the Independent chapel, Newport, Salop. The Rev. D. James, of Hadnell, commenced the service by prayer and reading

suitable portions of Holy Writ; the Rev. J. Patteson, of Wem, delivered an excellent introductory discourse; the Rev. James Dawson, of Dudley, proposed the usual questions, and offered the ordination prayer, in a very solemn and affectionate manner, with the imposition of hands. In the evening, the Rev. J. W. Jenkin, of Stafford, gave a very faithful and impressive charge to the newly-ordained minister; and the Rev. Dr. Matheson, of Wolverhampton, delivered a very suitable discourse to the church. The Rev. D. Davis, of Wolas, and the Rev. James Dawson, of Dudley, engaged in the devotional services, which were truly delightful, and proved a refreshing season. The Rev. G. Rogers, of Harmer Hill; S. Davis, of Wellington, and John M'Donald, of Nosel, were present on the occasion.

On Tuesday, the 25th of June, Mr. L. L. Hurndall, late of Cheshunt College, was ordained over the Union church meeting in Union Chapel, Berkeley. The Rev. E. Jones, of Rodborough, delivered the introductory discourse; the Rev. D. Thomas, of Wootton-under-edge, asked the usual questions; the Rev. W. Lucy, of Bristol, offered the ordination prayer; the Rev. T. Winter, of Bristol, delivered the charge, from 2 Cor. vi. 3; and the Rev. W. Gregory, of Hope Chapel, Clifton, addressed the church, from Acts ix. 31. The devotional parts of the service were conducted by W. Dove, and W. J. Cross, of Thornbury; J. Watts, of Wootton-under-edge; T. Shakespear, of Hillsley; T. Webb, of Ulley; and J. Maund, of Stonehouse. The attendance on the occasion was numerous, and the engagements of the day excited the liveliest interest.

This infant cause was commenced by the ministers of the two denominations resident in the neighbourhood, some few years since. They have had the satisfaction to witness the success of their efforts, in the erection of a chapel, the formation of a church, and the settlement of a pastor, with the assembling of a respectable and pretty numerous congregation. Mr. H.'s prospects of usefulness are highly cheering. May the God of all grace send abundant prosperity!

On Thursday, the 11th of July, the Rev. William Fernie, late of Highbury College, was solemnly set apart, by prayer and the imposition of hands, to the work of the Christian ministry, at Zion Chapel, Frome, Somerset.

The services of the day were commenced by a special prayer-meeting at seven o'clock

in the morning. The ordination service was begun by reading the Scriptures and prayer, by the Rev. Robert James, of Glastonbury; the Rev. J. Davies, of Taunton, in an eloquent discourse on the nature of a gospel church, exhibited, in a luminous and forcible manner, the great principles on which nonconformity rests; one of the deacons having stated the circumstances which led them to invite Mr. Fernie to become their pastor, the Rev. J. Hewlett, of Coventry, asked the usual questions, and received the confession of faith, (it is thought that the statement of our views, on the great doctrines of the gospel, simply as existing matters of fact, is essentially different from a subscription to articles and creeds drawn up by other men, which we regard as unrighteous impositions, not sanctioned by the word of God, and which must fetter the mind, and impede the progress of truth;) the Rev. J. Fernie, (the young minister's father,) commended his son to God in prayer, and implored the divine blessing on the engagements of the day; a most awakening and impressive charge was delivered by the Rev. Dr. Henderson, Theological Tutor of Highbury College; the Rev. J. Bishop, of Chard, then addressed the church; and the Rev. S. S. Wilson, many years Missionary in Greece, closed the service with prayer.

In the evening, the Rev. W. Jay, of Bath, preached a deeply interesting sermon to the congregation.

The other ministers in Frome gave out the hymns:—the Rev. Messrs. Jones, Middleditch, and Moody, (Baptists;) Rev. H. Atley, (Independent,) and Rev. Mr. Wevil, (Wesleyan,) with Rev. Messrs. Mann, Jubb, and Harris.

COMMEMORATION OF WHITEFIELD'S PREACHING.

On Tuesday, July 30, a religious meeting of peculiar interest was held on Stinchcomb Hill, Dursley, Gloucestershire, to promote the revival of religion, and to commemorate, by a series of open air services, the valuable labours of the Rev. George Whitefield, near that spot about a hundred years ago. Though the weather had been for some time most unfavourable, yet as the morning was fine many thousands assembled, and nearly one hundred ministers. Drs. Redford, Ross, and Mathe-son, with Rev. Messrs. East, Hinton, and Sibree, preached upon appropriate subjects, previously announced; and hymns, specially composed by J. Conder, Esq., and others, were sung on the occasion. The rain, during the afternoon, fell in torrents, but still, till about five o'clock, when they adjourned to Dursley, the vast assemblage

preserved the utmost order and compactness. The religious character of the meeting was delightfully maintained, and the services have produced an evident impression on the neighbouring churches, which it is hoped, may be deepened and perpetuated. The party partook of dinner and tea upon the hill in very large booths, and tents erected for the day. Arrangements had been made to provide every possible accommodation, and prevent any disorder; nothing occurred to cause regret but the unfavourable weather, and the day will be remembered by many with a satisfaction they could scarcely expect.

It is proposed, (should the suggestion be favourably received,) to erect upon the Hill a monumental column, as a memorial of the esteem entertained by thousands of the wisest and best of men for the holy and zealous minister of Christ, whose labours these centenary services commemorated. We may refer to the subject again next month, in the mean time, we direct our readers to a very full and generally accurate report in the "Patriot" newspaper of the 1st of August.

VALEDICTORY SERVICES AT ELLESMERE.

The Rev. W. Roaf, who has been the pastor of the Independent church at Ellesmere during the last ten years, conveyed to that church a letter, expressing a wish to dissolve his official connexion with it.

Shortly afterwards, a special meeting of the church was convened, when he was requested to continue his ministry at that place. He however felt it his duty to listen to the invitations which other churches had given. As soon as his final determination was known, it was deemed that gratitude and justice conspired with love in demanding some lasting memorial to be presented to him. The memorials of his ministrations at Ellesmere are numerous, and it is fervently hoped that many of them will be eternal: his friends therefore resolved on presenting him with some permanent testimony of their affection. The children of the Sabbath-schools, whom he had so much served in the Gospel, wished to embody their feeling in some token raised by their own efforts. A treasurer was appointed for each class; and as the result of their pence so cheerfully contributed, purchased a small but elegant writing-desk. On the afternoon of Sunday, June 30, they were assembled in the Chapel, with many of their parents. After a suitable devotional exercise, the male superintendent presented the desk to Mr. Roaf, in the name of the children. Mr. Roaf then briefly addressed them, (having on a previous Sabbath preached a farewell sermon

to them,) thanking them for it, as well as for other proofs of love which some of them had recently given. His own tears, and the sobs of the children, compelled him soon to sit down. The children then sang the hymn commencing with—

“Here we suffer grief and pain,
Here we meet to part again,
In heaven we part no more :
Oh that will be joyful,” &c.

The divine blessing was implored on their minister; after which he stationed himself in the aisle, and affectionately shook hands with each child, on their leaving the chapel. Thus closed, by a most touching service, a most beneficial, happy, and honourable connexion between a Christian pastor and a large body of children.

The desk has the following inscription :—

A
MEMORIAL OF GRATITUDE
to the
Rev. W. ROAF,
from the Children of the Sunday Schools
at
Ellesmere,
whose temporal and eternal welfare
he had so much at heart.

June 30th, 1839.

In the evening of the same day Mr. Roaf delivered his last sermon, founded on 2 Tim. ii. 19, to the largest concourse of people ever witnessed in the chapel.

On the following Thursday another meeting was convened, in order to commend Mr. Roaf to the special care of God, and to beg his acceptance of an elegant time-piece, purchased by the congregation. The senior deacon presided, commencing the service by singing,

“God moves in a mysterious way,” &c.

The time-piece was then presented, with an address to the following effect: it was read by Mr. John Lea :—

“REVEREND AND DEAR SIR,—This tribute of esteem, which I have been requested to present to you this evening, on the part of the church and congregation, I trust you will regard, not for its intrinsic value, but as a faint memorial of our Christian affection. While it is to be regretted that there are some persons who have caused you to endure grief, I am happy in bearing testimony to the kind response so many have given to our appeal on your behalf. Like the prophets hid in the cave, you have had many friends hitherto unknown.

“We take this opportunity of expressing publicly our gratitude for the many disinterested labours of love in which you have been engaged while residing among us; for your anxious wishes to promote the

literature of the town, to educate the ignorant, to inform the inquiring; for your unwearied exertion to promote the temporal and eternal good of the rising generation, and for your ardent love to the souls of your fellow-men; all which indicate a mind not only imbued with the true spirit of philanthropy, but influenced also by sublimer motives.

“In your removal the literary character will lose one who was an ornament to the town; the illiterate an obliging instructor; the poor a sympathising friend; the Sunday-school child an affectionate minister; the Sunday-school teacher a most valuable coadjutor; the surrounding villagers a devoted evangelist; the sinner a faithful monitor; the saint a heavenly comforter.

“May the blessing of the God of Abraham, Isaac, and Jacob, ever attend on you, and on your excellent wife; and although, in his providence, he has seen fit that a temporary separation should take place between us, we earnestly hope to enjoy in heaven an eternal union,—to cultivate an eternal friendship,—not interrupted by the inconstancy of earth, or agitated by the changes of mortality, its doubts, or its fears.”

The time-piece has the following inscription on a silver plate:

Fugit Hora.
Presented by his Congregation,
to the
Rev. W. ROAF,
as a token of their esteem and affection
for his
character, both public and private,
when their pastor at Ellesmere.
July 4th, 1839.

The congregation, after being addressed by the Rev. Mr. Sayce, and Mr. Smith, of Wrexham, sang the following verses :—

With heavenly power, O Lord, defend
Him whom we now to thee commend :
His person bless, his soul secure;
And make him to the end endure.

Gird him with all-sufficient grace,
Direct his feet in paths of peace;
Thy truth and faithfulness fulfil,
And help him to obey thy will.

Enlarge, in flame, and fill his heart,
In him thy mighty power exert;
That thousands yet unborn may praise
The wonders of redeeming grace.

Fervent prayer was then made to God, for the comfort and usefulness of Mr. Roaf, in the scene of his future labours. After this, Mr. Roaf gave his friends his best thanks for their uniform kindness, and urged upon them that personal dedication to God by which he should have an eternal reward, and Christ an eternal glory. He then gave out the following hymn, and closed the meeting by invoking on his peo-

ple the several benedictions of the Jewish and Christian dispensations :—

My brethren, from my heart beloved,
Whose welfare fills my daily care ;
My present joy, my future crown,
The word of exhortation hear.

Stand fast upon the solid rock
Of the Redeemer's righteousness :
Adorn the Gospel with your lives,
And practise what your lips profess.

Glory in his dear honoured name,
To him inviolably cleave ;
Your all he purchased with his blood,
Nor let him less than all receive.

Such is your pastor's faithful charge,
Whose soul desires not yours but you :
O may he at the Lord's right hand,
Himself and all his people view !

HAMPSHIRE ASSOCIATION.

The next half-yearly meeting will be held on Wednesday the 25th instant, at the Rev. D. Gunn's, Christchurch. The Rev. J. Barfitt is appointed to preach, on "the spirit and conduct to be observed by the disciples of Christ towards those who differ from them on religious subjects."

The meeting of the Sunday-school Union will take place on the same day, at an early hour in the morning.

REMOVALS.

The Rev. J. G. Hewlett, late of Lutterworth, has accepted a unanimous invitation from the church worshipping in Well-street Chapel, Coventry, and enters on this extensive field of labour immediately.

The Rev. Ebenezer Miller, A.M., who, for the last eight years, has presided over the Northern Congregational School for

the sons of ministers and missionaries, at Silcoates, near Wakefield, in Yorkshire, has accepted a unanimous call to be pastor of the English Reformed Church at Rotterdam in Holland, and commenced his stated labours there on Sunday, the 30th of June last.

The Rev. James Richards, late of Devon, has received and accepted an invitation to, and has entered upon, the pastorate of the Independent church at Stourbridge, for more than twenty years under the care of his father, the Rev. John Richards, of Birmingham.

SHORE-FIELDS, BURY, LANCASHIRE.

In the Evangelical Magazine of July, 1838, was published the formation of a new Congregational church, Shore-fields, Bury. This church at that time consisted of thirty-one members, to which there has been, in the course of sixteen months, an addition of thirty-six. Its increasing prosperity has occasioned the necessity of its having a stated pastor, and, after much deliberation and prayer to the great Head of the church for direction, the members came to the unanimous conclusion to invite to the pastorate the Rev. William Roseman, formerly pastor of the United Christian Church,* Dalbeattie and Castle Douglas, North Britain.

Mr. Roseman has accepted this invitation, and entered upon his ministerial duties on the 7th of July, with every prospect of being a very useful and efficient minister of the everlasting gospel of our Lord Jesus Christ.

* See Dr. Harris's "Union," 2nd edit. p. 204.

General Chronicle.

MISSIONARY ORDINATION.

Island of Madeira.

ON Thursday, July 18, 1839, Dr. Robert R. Kalley was ordained at Silver-street Chapel, London. The Rev. W. S. Palmer read appropriate selections of Scripture, and supplicated the divine blessing and presence. The Rev. A. Wells delivered a discourse on apostolical succession, from 2 Tim. ii. 2. The Rev. J. Arundel interrogated the candidate as to his personal piety, doctrinal views, motives for entering the ministry, and determinations respecting the future exercise of his office, as a missionary in the Island of Madeira. Dr. K.'s answers were highly satisfactory. The Rev. T. P. Bull, of Newport Pagnell, offered the ordination prayer ; Dr. Bennett

gave the charge ; and the Rev. John Moir, from Scotland, concluded. It appears that it had been the intention of Dr. Kalley to have gone forth under the auspices of the London Missionary Society, as a Medical Missionary to China, but that he has for the present been prevented. For purposes of health, he and Mrs. K. visited Madeira, where they found both the Portuguese and the English in such morally destitute circumstances as to excite their deep commiseration, and rouse their zealous exertions to instruct, to elevate, and to save them. It is most earnestly implored, that the God of all grace may accompany the medical and ministerial efforts of Dr. Kally, so as to render him in that most interesting island an extensive and lasting blessing to thousands !

LAYING OF THE FOUNDATION STONE OF
THE BRITISH AND AMERICAN CHAPEL,
ST. PETERSBURG.

On Monday, the 24th of June last, the church and congregation who have undertaken this erection, met at the Sarepta chapel at two o'clock, to render thanks unto the Lord for the kindness they had experienced at his hand while worshipping in that place, which belongs to the church of the United Brethren. They then adjourned to the ground which they had purchased for their proposed erection; when prayer having been again offered, the pastor, the Rev. J. C. Brown, read a document, entitled "Historical Sketch of the Church of Christ at St. Petersburg, consisting of English, Scotch, Irish, and Americans," of which the following is a copy.

"Dr. John Paterson having come to St. Petersburg as an agent of the British and Foreign Bible Society, made the acquaintance of a countryman residing in this city, who set a high value on the public ordinances of religion. Of him he requested permission to expound the Scriptures in his house on the Lord's-day evening to such persons as might wish to attend, which was immediately granted; and in the year 1815 he commenced these labours of love, in which he afterwards received occasional assistance from his colleague, Dr. Ebenezer Henderson.

"In the year 1817, two missionaries arrived in St. Petersburg, Mr. Wm. Glen and Mr. Edward Stallybrass. During their stay in the metropolis, their friends thought it would be gratifying to many if they were to preach publicly. To accomplish this, Dr. Henderson brought the subject before Prince Alexander Galitzen. The Prince, whose heart was warm in the cause of the Redeemer, immediately proposed it to his Imperial Majesty, the Emperor Alexander, and received permission to have Divine service in the English language in the Sarepta chapel, which belongs to the Moravians, and who kindly lent their chapel for an evening service.

"Mr. Glen preached the first sermon, and Mr. Stallybrass followed. The former soon proceeded to his mission among the Persians, but the latter continued until December, 1817, learning the Russian and Mongolian languages, and preaching to the people.

"A church was then formed on congregational principles. The numbers were few at first, only eight. The total number of members admitted up to this date is 166, some of whom are now in glory; some are filling important stations abroad; several have gone forth to labour in the missionary field, some have left the church, and sixty remain in full communion.

"After the departure of Mr. Stallybrass, Divine service was performed by Dr. Paterson, assisted sometimes by Dr. Robert Pinkerton, until the summer of 1818, when Mr. William Swan arrived, who continued to officiate until the end of 1819. Some months before he proceeded to Siberia he was joined by Mr. John J. Carruthers, when morning service was commenced.

"Mr. Carruthers continued to officiate along with Dr. Henderson until the summer of 1820, when he left to labour among the Tartars, and Dr. Henderson ministered to the church and congregation till the December following, when Mr. Richard Knill arrived at St. Petersburg, where he had been appointed to labour in hope of recruiting his health, which had failed in the prosecution of missionary labours in India. The church invited him to become their pastor, to which he agreed, with the full approbation of the Directors of the London Missionary Society, in whose service he was.

"In consequence of the congregation having suffered repeated inconveniences arising from the time of meeting in the Sarepta chapel, a circular was sent to the male members of the church, requesting them to meet on the 11th day of February, 1833, at the pastor's house, with a view to their adopting suitable measures for procuring a chapel of their own. Agreeably to the above notice, several of the members met, and a petition was agreed upon and signed; and on the following Thursday it was presented to his Excellency, Mr. Blondoff, the Minister of Ecclesiastical Affairs.

"On the 13th of May a most satisfactory answer was received, when the church resolved, in dependence on Divine aid, to build, as soon as the necessary funds should be raised, a place of worship, to be designated 'The British and American Chapel.'

"About this time Mr. Knill, on an invitation from the Directors of the London Missionary Society, revisited England, leaving the church under the pastoral care of Mr. Swan, who was then in the capital on business connected with his missionary labours.

"In October of that year, Mr. John Crombie Brown arrived in St. Petersburg, having been requested by the Directors of the Missionary Society, to whom he had made a tender of his services as a missionary, and by Mr. Knill, to minister to this church and congregation in holy things until Mr. Knill's return.

"Mr. Knill's labours having been highly valued and greatly blessed in England, at his request his pastoral relationship with this church was dissolved, and an invitation was given to Mr. Brown to undertake the pastoral charge of the church and congre-

gation. This invitation he accepted, and was ordained in the Sarepta chapel on the 6th of December, 1835, on which occasion Mr. Stallybrass officiated, assisted by Mr. F. Neilson, of the church of the United Brethren. Mr. Brown was shortly after his ordination deputed by the church to visit the churches in Great Britain and America, to request their aid towards the proposed erection; which commission he accepted, leaving the church under the pastoral care of Mr. Stallybrass, who on his return to his missionary station at the Khodon in 1836, resigned the pastoral charge to Mr. John Hands, who had laboured as a missionary at Bellary, in the East Indies, until the state of his health compelled him to leave that station. Mr. Brown returned and resumed his pastoral duties in June, 1837. Mr. Hands then returned to England, and it was found that his health was so far restored as to warrant his returning to his missionary labours in India.

“Considerable difficulty was experienced in finding an eligible site for the intended erection; at length, in answer to prayer, as it was hoped, this site was fixed upon, and arrangements made for the foundation-stone being laid by Mr. Winckler, architect, in presence of the pastor, deacons, and members of the church, on this 12th day of June, 1839, being the fourteenth year of the reign of his Imperial Majesty Nicholas, first Emperor of all the Russias, the third year of the reign of her Majesty, Victoria, Queen of Great Britain and Ireland, and the third year of the Presidency of his Excellency Mr. Van Buren, President of the United States of North America.”

This document, signed by the pastor and deacons, was then inclosed in a case, and properly secured, in the presence of the congregation, and along with a few British, American, and Russian coins, contributed by friends for the purpose, it was deposited by the senior deacon, in a hollow prepared for their reception in the foundation-stone, which was laid by the architect.

A dedication prayer having been offered, and the apostolic benediction pronounced, the pastor proceeded to lay the first brick of the building; the second was laid by pastor Neilson of the Moravian church, who delivered at the same time a short address to the people. The deacons of the church then laid a brick each; after which, almost all who were present, men, women, and children did the same.

At a subsequent hour, the congregation met at the pastor's house, and spent the evening in devotional exercises.

Ground and building materials are very expensive in that capital, and the delay

which has occurred in carrying into effect the design of the church has been occasioned in a great measure by the limited means of the congregation, and the difficulty of procuring a site for their building.

The façade is taken from that of the Methodist Chapel, Nicolson-square, Edinburgh; and the building is so arranged as to admit of several successive enlargements of the place of worship, at little expense, by the removal of partitions, &c. It will contain at first a chapel, a room for week-day meetings, two apartments for the use of members from the country during the interval of worship on the Sabbath, and apartments to be fitted up as a minister's house.

Two thousand pounds have been paid for the ground, and the estimated expense of the building is 2,750*l*. To meet this 4,000*l*. have been collected, 2,500*l*. of which have been contributed by the members of the church and congregation, and their hope is that God will either put it into their power to contribute what may still be necessary for the completion of their undertaking, or incline the hearts of others to furnish such aid as will enable them to open this place of worship in the course of next summer free from all burdens and debt.

From any desirous to aid in this good work, subscriptions will be thankfully received by the Rev. Richard Knill, Mission House, Blomfield-street; Mr. Ropes, 31, Moorgate-street; and Messrs. Hankey, 7, Fenchurch-street.

SYRIA AND THE HOLY LAND.

Notices by Mr. Smith of the Bedaween Tribes of Arabs.

From the American Missionary Herald for March.

Countries of the Bedaween Tribes—Peninsula of Sinai.

The regions inhabited by Bedaweens, over which our inquiries extended, may be divided into four:—

1. *The peninsula of Mount Sinai*, bounded on two sides by the two gulfs of Suez and Akabah, into which the extremity of the Red Sea is here divided; and on the northern side by an unbroken mountain ridge that extends from the neighbourhood of Suez to the neighbourhood of Akabah.

2. *The desert of Teeh*, extending, in its widest sense, from the mountain ridge above mentioned, northward to the borders of Palestine; and from the Mediterranean on the west, to the valley of the Ara-

bah on the east, forming an elevated table land.

3. *The mountains west of the Arabah*, extending from the parallel of the southern extremity of the Dead Sea, on the north, to the shores of the Red Sea, west of the gulf of Akabah, on the south.

4. *The valley of the Jordan*, from the mouth of that river to its source.

A geographical description of these regions would not here be in place. I shall limit myself to the Bedaween inhabitants, and to such facts respecting them, as have a bearing upon missionary inquiries.

I. The peninsula of Mount Sinai we traversed from one extremity to the other, entering it at Suez and proceeding, first to Mount Sinai, and then to Akabah. Toor is the only inhabited town in this whole region, and out of the one hundred families which it contains, eighty are Bedaween, the remaining twenty being, in about equal proportions, Christians of the Greek church and common citizen Moslems. All the other inhabitants of Sinai are nomads, dwelling in tents. The Bedaweens consist of three leading tribes, viz., the Samalihah, the Aleikat, and the Muzeiny: the first of which are divided into the Awarimeh, the Dhuheiry, and the Kurrashy, and the last contains the large family of Saeedeeyeh, or Aulad Saeed, which are the most known to travellers in that region. The Muzeiny, though now more numerous than the Aleikat, are later settlers in this region, and are still regarded by the Samalihah as intruders. There are also some minor tribes, allies of those above mentioned, consisting generally of only a few families, with whose names I will not trouble you. All these Bedaweens are called by the general name of Tawarah, the plural of Taory, which is an appellation derived from Toor. We obtained hardly any data from which to estimate their numbers, but my opinion is, that, including the Jebeleeyeh yet to be mentioned, they cannot be more than four thousand, and probably they fall considerably short of that.

Small as is this number, it is apparently as much as the country can sustain. In our whole journey through it we saw but one tract of naturally arable soil, a few rods square; and our guides assured us it was the only one that existed. A running stream we saw nowhere. Rains are, at times at least, so unfrequent, that for two years before we were there, there had been but two showers to water the earth. We actually saw no grass but in one place, and then it covered a plat only a few feet square. Hence no cattle are kept by the Bedaweens, except such as are made to subsist upon the saline and bitter herbs that grow in the wadies, almost without moisture, viz. camels, sheep,

and goats, with a very few donkeys. Natural sources of water are to be found in a few places, but they are nitrous and incapable of giving fertility even to their immediate margins, being more like "nature's ulcers," than like living fountains. It was only around the summits of Sinai, that we found pure water. There springs are numerous, but so very small, that only little nooks are watered by them, where the Bedaweens have a few date and pear trees, and small vegetable gardens. In such a country how can men subsist? The Bedaween mode of life seems the only one that is practicable; and even in this way subsistence is not always to be had. Many had left the country when we were there, to search for pasturage, and even on the borders of Palestine we found Tawarah Arabs. Camels had died, in great numbers, from mere hunger; and even of those that we hired, two died on the way, because they had not enough to eat. Inhabiting such a country, you would not expect a Tawarah to be rich? They are far from it, and are generally very poor. The head sheik, who is the richest of them, has not more than four hundred camels, and the common people often not more than one, or even only a share in one. Such is the peninsula of Sinai, and such the pinching poverty, and state approaching to starvation, of the few wandering nomads who inhabit it; and all the southern part of the desert of Teeh is no better, but rather worse. Reflect now upon the greatness of that miracle which once sustained for so long a time, in these same regions, not far from two millions of people! Actual inspection alone can rightly impress one with its greatness.

Favourable regard for Christianity, and reasons for it.

Such a state of poverty and dependence gives to the Tawarah Arabs a peculiar mildness and submissiveness of character, which is increased by their having been made to bow before the iron rod of the present ruler of Egypt. They had formerly the monopoly of transporting goods from Suez to Cairo, and also received a tribute for the safe conduct of the caravan of pilgrims from Ajrood to Nukhl on the road to Mecca. Not many years ago the merchants of Suez, having begun to give their goods to other Arabs to carry, the Tawarah, to revenge themselves for such an infringement of their rights, robbed a large caravan of coffee. The consequence was that Mohammed Aly marched his troops into the heart of their mountains, subdued them in a pitched battle, deprived them of the monopoly for which they were contending, and ceased thenceforward to give them the tribute for the safe conduct of the pilgrims. By losing

at once two such important sources of income, almost necessary to their existence, and being made sensible of their weakness in arms, they were effectually and permanently humbled.

In such a subdued and dependent state, the Moslem mind is far more accessible to the preacher of the gospel, than when puffed up, not only by the haughtiness which the religion of the false prophet in its very nature inspires, but also with a feeling of national and personal pride. But another cause, having more distinctly a specific tendency to wear off prejudice against Christianity, has been operating upon the character of the Tawarah. In former times, the monks of Mount Sinai, cut off from every other means of protection, found their only way to shield themselves against the depredations of their Bedaween neighbours, was to have protectors among these very Bedaweens themselves. Such protectors certain branches of the Tawarah tribes became, in consideration of receiving food, clothing, and money, in certain rations, together with the exclusive right of carrying pilgrims to and from the convent, as a compensation. In time these protectors amounted to much the largest part of the inhabitants of the peninsula, as is now the case, and what was at first an arrangement, sought by the monks for their own safety, became at last of much greater necessity to the protectors than to the protected. So that now the Arabs stand in more need of the bread of the convent, than the monks do of their protection. Of this the monks are beginning to make them sensible by diminishing their contributions. Still every one who comes to the convent is supplied with bread, and all who are in Cairo receive daily rations of two small loaves and a dish of cooked food; and they have the right of taking all travellers and pilgrims from the convent. This connexion with the convent, and with travellers, tends to wear off prejudice in two ways. Such frequent contact with Christians occasions personal acquaintances to be formed; and although the Christians whom they meet with are not always the best specimens of Christians, yet the general effect of extended acquaintance, that of enlarging one's friendly regards beyond his little circle of daily associates, is nevertheless produced. And then the substantial benefits they derive from the monks makes them regard them as benefactors. They declare, that were it not for the convent, they could not longer inhabit their country. They consider it an invaluable treasure, and actually have a great veneration for it. Their veneration extends to the monks, whom they regard as the favourites of heaven, sincerely believing that by reading a certain book they

have the power of causing the rain to descend. A more earnest request I never received, than was urged by the sheik of our party, that we would induce the monks to make the proper use of this book; and as we approached the convent, on coming from Cairo, he besought us, even with tears, to open a certain window, which the monks knew of, in the ruined church on the top of Sinai, and which if opened, was sure to bring rain. In a word, in all our intercourse with the Tawarah, we discovered hardly any of that prejudice against Christianity which is so characteristic a trait of Mohammedanism: and I found a freedom in conversing with them on religious topics, which I have not often experienced in intercourse with any other followers of the Arabian prophet.

Other remarks which are applicable to the Bedaweens generally, as well as to the Tawarah, I shall reserve to the close of my communication.

Origin and Condition of the Jebcleeyeh.

One other class of people, inhabiting the region of Sinai, and still more accessible to Christian influence than the Bedaweens, remain to be treated of. They have already been mentioned, and are called Jebcleeyeh, (i. e. mountaineers.) Their history, as given us by the superior of the convent, is as follows:—When the emperor Justinian founded the convent, he sent hither two hundred Walachians, and ordered the governor of Egypt to send as many more Egyptians to be its serfs. Their descendants, as Mohammedanism spread, and the Arabs took possession of the country, were gradually led by oppression and fear, to renounce Christianity. The last Christian among them died some forty years ago. Now they have the religion, the costume, the language, and the manners of their Bedaween neighbours, but are still the serfs of the convent. Its power over them is unlimited, to execute, to sell, or to dispose of them in any other way it pleases. Five black loaves, about the size of one's fist, doled out every other day by the convent, is the allowance for a man, a smaller portion for a woman, and only one or two loaves for a child. When they labour for the convent, they are paid also in bread. The thorny, bitter herbs of the mountain, furnish the remainder of their food, and these having failed the last year, they were, many of them, the most pitiable objects I ever saw. Clothed in rags, or entirely naked, and reduced to actual starvation, they were little more than walking skeletons. Some dozens of them gathered round the door of the convent, as we left, and it was an enviable luxury to distribute among them even small contributions for the supply of their

pinching necessities. I asked the superior if he knew their whole number. He confessed his ignorance, but estimated it at fifteen hundred or two thousand, which in my opinion is far too high. I inquired if they never thought of converting them back to Christianity, and he said that within the last few years two had been baptised, who still remained firm adherents to the Christian faith. The others, and the Bedaweens also, he assured me, instead of being offended at this step, would all of them gladly follow the example, if they could thereby secure to themselves a subsistence.

Were this convent a missionary establishment, maintaining its present relations towards the surrounding people, as far as those relations could be sustained consistent with Christian principles, how many advantages would it have, for diffusing among them the saving knowledge of the gospel, with all the temporal blessings that follow in its train! But as it is, nothing is done for their spiritual benefit. On the contrary, its very serfs have been suffered to embrace Mohammedanism, which might doubtless have been prevented by proper instruction and care. The convent is neither a missionary establishment, nor would it, there is great reason to fear, favour missions. Should it oppose, it has influence enough to break up any missionary establishment which might be commenced here. Were it not for this, and should it be resolved to attempt missionary labours among the Bedaweens, Mount Sinai, according to my present knowledge, would be the place where I should recommend the first attempt to be made.

Desert of Teeh, and the Tribes occupying it.

II. The desert of Teeh, we traversed on our way from Akabah to Jerusalem, in its whole length from south to north, until we reached the borders of Palestine at Beer-sheba. These borders are now not distinctly marked, the whole of the territory of Simeon, and much of the south of Judah, being now Bedaween ground. Classing the tribes that pitch here with those that roam in the Teeh proper, the following will be a tolerably complete list of their tribes, viz., the Haiwat, Teigahah, Terabeen, Azaziweh, Saedeeyeh, Dhullam, Jehaleen, Kudeirat, Suwararikeh, and Jebarat. A few more names might be added, but as they represent minor tribes of only a few families, I will save you the trouble of decyphering them. The whole desert is inhabited by them, but only in proportion to the pasturage it affords, and the water to be found in it: so that the southern part is but thinly peopled. Here, for five days' jour-

ney, we found no stream, nor well, no spring of any kind, nor any soil for cultivation, or grass for the pasturage of cattle. It was mostly an elevated table land, covered with coarse pebbles and loose sand, and our camels subsisted upon a few herbs, quenching their thirst even from a puddle of rain water from which we also filled our water skins. In all this region the Arabs neither sow, nor have any horned cattle or horses. As we advanced northward, we began to find wells of water at long intervals, a light soil occasionally appeared in the bottom of the valleys, and a few solitary spears of grass peered up among the stones; until we reached the region in which the patriarchs pastured their flocks, where the pure water of the wells of Beer-sheba quenched our thirst, hills and valleys were every where covered with grass, and many fields of grain, the work of Bedaween ploughmen, were waving in the breeze. The Bedaweens of this region are rich in cattle and horses; and the possession of the latter animal makes them formidable to their enemies. For the camel, possessing all the timidity of the sheep, is good for nothing in battle except for flight.

All these tribes have distinct regions or districts, in which they pitch; but in these they pretend to no exclusive right to the soil or pasture. The soil, they say, belongs to God; and wherever another friendly tribe may choose to pasture, it meets with no interference. Hence now, as in some former times, when drought pinches the inhabitants of the more arid parts of the desert, they migrate for pasturage and hover around the borders of Palestine, or the banks of the Nile. We encountered several companies from the great eastern desert, taking these two directions.

All the several tribes above mentioned are at peace with each other, and some of them are united by leagues offensive and defensive; or, as one of our guides expressed it in rhythmical Arabic, "They are sworn to be friends while water is found in the ocean, and no hair grows on the palm of the hand." This good understanding among themselves renders their country safe to travellers, for whichever of them become the traveller's guides, he is in no danger of interference from the rest. Their contiguity to the Egyptian government also, both on the south and on the north, keeps them in check: and I consider their country now perfectly safe, if one only observes a few Bedaween rules, which are simple and no impediment. At any rate, we travelled the whole distance above mentioned without a guard, and encountered no danger, and were equally unmolested in crossing the same region in our way from Hebron to the mountains of Edom and back.

This safety is favourable to farther inquiries into the moral state of these Bedaween tribes, and to any effort that may be made to evangelize them. Yet there is sometimes danger from another source. These tribes are, many of them, at war with others to the east of the Arabah. They make marauding excursions among their enemies not unfrequently, and their enemies occasionally cross the Arabah, and fall upon them. These foraging adventures are the delight of the Arab of the desert. We came near encountering more than one of them in another part of our journey, and have great reason to be thankful that we did not. For the traveller who falls into their hands is sure to be robbed, and may lose his life.

We passed through the territories of seven of these tribes, but with only one of them did we have much to do. The Bedaweens are careful to pitch as rarely as possible near any travelled road, and in passing along the great routes you rarely see their tents. One of these tribes furnished us guides and camels for our excursion to Petra. It is small and poor, and not a good specimen of the general character of the Bedaweens of these parts. They were faithful in the accomplishment of their journey, and greater capacity or readiness to endure fatigue than they exhibited, we could not often desire. Having occasion once, in order to escape from danger, to travel on our camels twenty-four hours out of thirty, they walked nearly the whole distance, without once complaining either for themselves or their camels, although the latter had next to nothing to eat. But a greater disregard for truth than they exhibited, I have never found. We actually could put confidence in nothing that they said, merely upon their testimony. In instances without number, after re-questioning and cross-questioning, with all the skill I possessed, did we find their information entirely contradicted by our own observation, or by some subsequent declaration of their own. This was owing, partly to their reluctance to give information to strangers, partly to actual ignorance, and very much to sheer carelessness. We found our Bedaween guides generally very reserved at first; but this reserve I was able, in every case but the present, to overcome, after two or three days' acquaintance; and even here it yielded in part, but the ignorance and carelessness remained. Indeed the Bedaweens generally, though within their own territory they know the name of every mountain and valley, and almost every stone, yet at the distance of two or three days' journey, their information becomes very vague and imperfect; and with very

few exceptions, the points of most interest to the traveller they care so little about, as to be brought with difficulty to any exactness of description.

As to the numbers of the Bedaweens whom I have classed under the present general division, I am unable to give you any satisfactory estimate. The information necessary for this we could have obtained only by actual intercourse for some time with the different tribes. I satisfy myself by comparing an Arab tribe with a village of peasants, and my opinion of the tribes of these deserts is, that they will vary from the size of a small village, to that of a moderate town. I do not believe that, with perhaps two or three exceptions, they will be found to exceed this estimate.

Tribes East of the Arabah and the Elonitic Gulf.

III. The mountains east of the Arabah and of the Elonitic branch of the Red Sea, we approached at Akabah, and actually entered for a short distance in our visit to Petra. They form a continued range, and are the western boundary of the great eastern desert, which, in all the northern part, is a high table land. In the part of these that came under our observation, which was around the capital of the kingdom of Edom, they are watered with regular rains, and above, to a considerable extent, are arable soil, though it is much inferior in quality to that of the mountains of Judah. Indeed they are now, to some extent, cultivated; and I have a list of some ten or a dozen villages, some of them large, inhabited by peasants who till the soil. But none of these are to the south of Petra; though there are in that direction three or four encampments of peasants, dwelling in tents, like nomads, yet not considered Bedaweens.

The Bedaweens of these regions, with which our inquiries made us acquainted, consist of the Kaabeneh and Hejaya, in the most northern part; two divisions of the great Haweatat tribe, one inhabiting the mountains of Edom, and subdivided into the Abu Rasheed Jazy and Alaween, and the other inhabiting the region around Muweilih, near the shore of the Red Sea; also the Ammareen, likewise in Ancient Edom, the Maareh, the Amram, and the Mesadeeyeh.

With these tribes we had more to do than could have been expected from the short excursion we made in their country. Our guides from Akabah, to within a day's journey of Beersheba were Amran. Their tribe occupies the region bordering upon Akabah to the south-east. The nature of their country may be inferred from the fact

that they cultivate nothing ; and, with the exception of four or five horses, owned by the principal sheik, they have neither horses nor horned cattle. They are themselves respectable in numbers, and are leagued with the branch of the Haweitah, who are their neighbours on the south-east. From these Haweitah we had guides for two days in the neighbourhood of Beer-sheba. They were a part of a considerable body which we encountered all the way from Akabah, who were migrating from the region around Muweilih, to the borders of Palestine for pasture ; the dearth in their own country having left them none for their camels. They were real sons of the desert, as uncultivated as their own barren wilds, strangers to every law but such conventional usages as even the ungoverned Arab acknowledges, and wild in look and character as the American Indian, and as patient under privation as the camels they rode. They were actually almost in a state of starvation, and the barley our Arabs had provided for their camels, hastily pounded, husks and all, wet with water, and baked into a black loaf in the fire, was relished as a rare luxury. Yet even these rude fellows were not inaccessible to one speaking their own language, and the second day I found myself gaining their confidence, and winning from them something like a feeling of complacency. Finding us curious about ancient ruins, one of them assured me that, in their country, on the left of the road to Mecca, there were many, and that if I would come to Muweilih, he would conduct me to them all.

From a branch of the other division of the Haweitah, inhabiting the mountains of Edom, we had five companions for four days on our visit to Petra. They were not more civilized than the others. Encountering a small company of the peasants on the way, they actually robbed them before our eyes ; and, upon our remonstrating, they were much astonished, declaring that they had proceeded according to Bedaween law, and showed not the least sense of having done wrong. Still ruder specimens of Arabian wildness did we find in the neighbourhood of Petra. The Maazeh, driven from their own country of Hismeh, at a distance to the east of Akabah, by the prevailing drought, they were now pasturing their flocks on these mountains. We found one man tending his flocks, in company with a number of women, with not an article of clothing upon him, except a mere rag, some two or three inches broad. And yet even he had his matchlock on his shoulder, and a girdle furnished with ammunition about his loins ; for you never

find a Bedaween without his arms. We seemed to have got far beyond the outskirts of civilization, and I could easily have imagined myself among the cannibals of the Indian ocean.

In the heart of mountains teeming with such barbarians, did we find ourselves, while examining the splendid ruins of ancient Petra. Such a prize as they deemed us to be, was not to be left unmolested. The morning after our arrival, they poured down upon us through the narrow glens that lead to the valley, until a little imagination might have fancied an armed Arab springing up behind every rock, and issuing from every tomb. Their actual number was about forty, all armed with matchlocks and swords. Their demand was nothing less than 1,500 piastres. In coming hither, I had calculated for the worst, and was not, therefore, taken by surprise. I felt no fear and exhibited none. By firmness of speech and mildness of manner, we escaped from their hands without losing a para. But it was the dread of the pasha of Egypt that saved us. We were travelling with a passport that bore his seal, and they feared to touch us. And nothing shows so strikingly the extent of his power, as the influence it sways over these wandering barbarians. Yet it is here but a feeble cord, easily burst asunder. Though the Bedaweens, in these mountains, all acknowledge their allegiance, the peasants to the north of Petra have been in successful rebellion for more than a year.

It was to escape from any violence which these robbers, disappointed of their prey, might attempt under cover of night, that we effected the long march already referred to. Petra is at no time to be visited without danger. But the greatest danger is not from the Arabs to be encountered there ; it is from marauding parties in the Arabah valley. Several tribes on the west and east of that valley, as has already been mentioned, are hereditary enemies ; and they are often crossing and re-crossing the Arabah to fall upon each other. The very Arabs, who furnished us camels to Petra, had within two months made two successful expeditions against their enemies of the Dead Sea ; and we narrowly escaped one party of five hundred dromedaries going eastward, and another large army coming westward, while travelling on the Arabah.

After reading the above account, you will not, I presume, expect me to recommend the speedy establishment of a mission in the mountains of Edom. Long, long, it is to be feared, will they remain under the prophetic curse.

(To be continued.)

THE
MISSIONARY MAGAZINE
AND
CHRONICLE;

RELATING CHIEFLY TO THE MISSIONS OF
The London Missionary Society.



COTTON-TREE CHAPEL AND SCHOOL-HOUSE, JAMAICA.

COTTON-TREE CHAPEL AND SCHOOL-HOUSE, JAMAICA.

THE following account of this station, which is one of the outposts of the Society's Mission at Kingston and to which reference is made in our former publications under the name of Liguanea, has been received from the Rev. John Wooldridge, to whom we are also indebted for the drawing from which the engraving that accompanies it has been copied.

"The Mission premises, called the Cotton-Tree Chapel and School-house, are situated near Shortwood Estate, in the parish of St. Andrew's, Jamaica. The ground on which the building stands was presented to the London Missionary Society, by the Hon. Joseph Gordon, one of the Members of Assembly and Custos Rotulorum of the parish. Not far from this I erected the tent sent out for my use by the Society in the month of January, 1836, and continued to preach under it almost every Sabbath afternoon till June, 1837. Having then obtained, after many months of fruitless endeavour, a piece of land, and made the plan and other arrangements for building, I laid the foundation stone, and on the 26th of December, had the happiness of consecrating the house to the service of God, as a school of instruction and place of worship for the surrounding population. The Rev. Joseph Tinson preached in the morning from Psal. v. 7; and in the afternoon I addressed the people from Luke ii. 10, 'Behold, I bring you good tidings of great joy which shall be unto all people.'

"In the month of July following, a church was formed at this station and I administered the Lord's Supper to about 20 persons, the majority of whom had previously been members of churches in the city. The first of the next month was the memorable day of freedom; and just within those palisades we planted, in commemoration of the day, some cocoa-nuts, around one of which intended to be the emblem and memorial of Liberty, we sang a hymn composed for the occasion, in which old and young, all glad and free, united. A Temperance Society was also formed on that day, and several of the enfranchised negroes became members.

"The school at this time includes 140 children, and the congregation assembling on Sabbath-days, is seldom less than 350. Several hopeful instances of conversion have taken place, and the church has increased to 30 members. Within an easy walk there are several large sugar estates, and other properties, and in the surrounding mountains, large plantations of coffee, and there is no place of worship nearer than this for the labourers to attend.

"The steeple, and a small room partitioned off on each side of it, form the residence of the assistant Missionary. From the balcony there is a beautiful view of Kingston Harbour and Port Royal.

"We anticipate the necessity of enlarging the accommodation. In the prospect of this, I purchased lately that ground and the old buildings upon it, forming part of an estate now about to be sold off in small lots to the free settlers, and I hope to be able to make it over to the Society free of cost.

"Thus that noble tree becomes ours, from which it is proposed to name the building Cotton-Tree School and Chapel. This is not, your readers should be aware, the tree that bears the cotton of which garments are made. The latter is a shrub. This bears, however, a large pod which is full of a sort of downy cotton. It grows immensely large, as you see. Sometimes upon the mountains it grows to an amazing height, perhaps 60 feet, without a limb, and then branches off very magnificently. It is used for making canoes, the wood being very light and easily scooped out for the purpose. The negroes used to have a superstitious veneration for these trees, supposing them to be inhabited by a spirit.

"The other tree at the right hand is a species of the palm; that near the bell I

need not say is the cocoa-nut. This was selected by an old negro, who is now a member of the church, to be the tree of liberty, because, as he said, "While him carry de fruit in him bosom, him wave him arm in the sky."

CHINESE BOARDING SCHOOL AT PINANG.

THE work of education among the Chinese, in connexion with our Ultra Ganges Missions, has of late assumed a more encouraging aspect than it ever before exhibited; and, from present indications, there seems ground to hope that the difficulties by which the most strenuous exertions of our brethren have been so long opposed, especially in Pinang, are now beginning to yield, and that henceforth a steady and gradual advancement will be made in this deeply important branch of labour. We copy the following particulars, in support of these statements, from an account of the Chinese Boarding School at Pinang, furnished by a correspondent of the *Singapore Free Press*, and published in that journal under date 6th December last, on the accuracy of which implicit reliance may be placed.

This Institution is under the superintendence of the Rev. E. Davies, in connexion with the mission of the London Missionary Society at Pinang. Its immediate object is to impart a thorough education, making religious knowledge an essential part of it, to a select number of Chinese lads; and the plan is to instruct them well in English, in addition to their own language, as the medium of studying the higher branches of education, and acquiring an acquaintance with English literature and the arts and sciences of Europe. The more remote object is to secure, by the blessing of God on the diligent use of proper means, a body of efficient native agents to co-operate hereafter in more extensive plans for diffusing religious as well as useful and scientific knowledge among their countrymen. Mr. Davies commenced soon after his arrival in the island, and in November 1835, received his two first pupils; in February, 1836, he admitted a third; in Feb. 1837, three, and August following, one; and the number has since gradually increased by monthly admissions of one or two until, in July last, it reached 19. These are comfortably accommodated in a portion of the lower apartments of Mr. Davies's residence, which have been expressly fitted up for them; and it is to be hoped that, as they are in a great measure, if not entirely, withdrawn from the sway of their idolatrous connexions, the example and habits with which they are now in more immediate contact will not fail to exert a beneficial influence, and lead them to appreciate the superior advantages of Christianity.

The examination took place on the 16th of October last, in the presence of Sir William and Lady Norris, and a few other friends. The result was very satisfactory, and afforded a pleasing proof of what might be done by perseverance and individual

efforts; the following was the course and substance of the examination:—

The 4th or lowest class, composed of seven boys, all admitted this year; examined in No. 1 English Instructor—reading with the meaning given in their own language.

3rd Class, composed of six boys, admitted, with one exception, since Sept. 1837. Examined in No. 2 English Instructor, with the meaning of words and sentences given in their own language.

2nd Class, composed of four boys. Examined in Murray's Spelling-book, reading, etymology, general account of parts of speech, formation of words, meaning of single words and sentences in their own language; geography,—Europe, its position on the globe, its direction from Pinang, its countries, capitals, rivers, &c.

1st Class, composed of the two boys first admitted into the school. Examined in reading, parsing, derivations of compound words from their simple forms; exhibition of the same words under all their modifications in the various parts of speech. General contents of the Book of Genesis, with the practical instructions its history affords. Geography of the whole world, including the form of the globe, its motions, zones, latitude, longitude with general account of the various artificial circles, their designs, reasons for their names, &c. &c.

The terrestrial and lunar motions were exhibited by the class on a small planetarium, but the want of a pair of globes has been greatly felt in the tuition of the boys.

In addition to his own testimony, the writer cannot refrain from inserting the sentiments of a more competent judge. In a note to Mr. Davies, Sir William Norris writes:—"Lady Norris and myself were much gratified with the examination of your Chinese Boys, and thought they acquitted

themselves in a manner very creditable to you and themselves. They read and pronounced English remarkably well, and it was clear from the readiness with which they appeared to answer in their own language your questions as to the meaning of particular words and sentences, that they understood what they were reading, and had

not merely learnt like parrots to repeat sounds unaccompanied by distinct ideas. The elder boys also displayed a correct knowledge of grammar, an acquaintance with geography, and as far as their examination went, a familiarity with Scripture history, and the important lessons which it teaches."

NATIVE FEMALE ORPHAN SCHOOL AT VIZAGAPATAM.

THE efforts hitherto made by several of our Missionaries to promote the cause of female education in the East, although exceedingly limited in amount compared with the importance of the object by which they have been called forth, bear a character sufficiently encouraging to afford strong inducements to persevering exertion in the work. A peculiarly interesting view of this extremely important department of the Mission at Vizagapatam, including a recital of some affecting cases calculated to show the necessity that existed for its being brought into operation, is comprised in the following passage of a letter from Mrs. Porter, whose benevolent and assiduous labours in connexion with those of Mrs. Gordon, have, notwithstanding the serious obstacles encountered, already it is believed been the means of decided good; and promise to be productive, eventually, of great and lasting benefit to the native community in this part of India. Addressing the Foreign Secretary in the month of July last year, Mrs. Porter observes:—

Knowing the interest which is generally felt in the present day relative to native female education in India, and particularly among the female branches of some of the families of the Directors, I venture on troubling you with a letter on the subject. In December, 1835, I commenced a Native Female Orphan School, and though at first there were many difficulties to contend with from the prejudices of the people, it has succeeded beyond our expectation. We have now thirty-five children under our care; two died last year, one the year before, and one this year. We have reason to hope they are all safely gathered into the arms of "the good Shepherd."

Cruelty of a heathen mother.

Some of the dear children have been rescued from scenes of the most awful cruelty and abject misery: two were nearly murdered, when providentially they were discovered and rescued. Indeed, my dear Sir, I need not tell you, for you well know, that "the dark places of the earth are full of the habitations of cruelty;" and though, in a general way, the natives of this part of the country manifest much affection for their children, there are some melancholy instances to the contrary. One poor little thing was sent to me by a soldier from a place about forty miles distant, saying the mother was dying, and the child absolutely starving. However, the mother recovered, and about two months after came to see the child, and as it was a mere infant, I thought the mother the most proper person to take

care of it, and wished her to take it, offering to assist her in supporting it. She positively refused, saying she did not want it. I wished her to take hold of it, which she did, not with the affection of a mother, but with the brutality of a monster. My servant, who is a conscientious man, said, "Ma'am must not let that woman take that child, she will presently kill it, plenty women do that way." Of course, I kept the poor child, and a more miserable object I do not expect to see.

Inhuman treatment of a Hindoo orphan.

Another poor girl was left an orphan, and given to her aunt to take care of, but she grew tired of her, and declared if she could not get five rupees for her she would kill her, and was so cruelly treating the child that her screams attracted the notice of a lady, now residing in this place, who sent a servant to inquire the cause, when he found her in a most dreadful state, gave the woman five rupees and delivered the child to the lady, who took much pains to instruct her until she left this country for England; the little girl was then left in the care of a gentleman, but he having died, she was again placed under the care of a heathen who used to beat and very cruelly use her. On hearing of the return of the lady, he brought her to this place for sale, hoping to gain a good sum for her, but of course the lady claimed her, and giving him something for his trouble, sent him away, and committed the girl to our hands. But so determined was the wretched man on mak-

ing a gain of this poor girl that he beset our house several times, and at last waylaid her, and when she refused to go with him, declared he would kill her sooner or later: fortunately he was secured, and imprisoned for some time, and then sent to his own country.

Power of superstition in a child.

We had an affecting instance a short time since of the deep hold upon the mind of idolatrous prejudices, even at an early age. A poor girl about ten or eleven years old was brought to us: she appeared an amiable child, very obedient and tractable. She was not in good health when she came, and shortly after she grew worse; when she was told she must pray to Jesus, she turned her head away and said, "No, no; Umoor Umoor."* This poor child was constantly calling for a goat to go to Umoor; it was truly distressing to see how much fear, amounting to terror, prevailed in her mind; she was constantly calling to some of the older girls not to leave her, but to send a goat to Umoor. Poor thing! it was in vain we told her that "the blood of goats would not take away sin;" her case greatly distressed us. The scholars met for prayer: the children were much affected, and so were we, to see the tears rolling down their little black faces, weeping over an idolatrous sister. I asked them, "Can Umoor do her any good?" "No, no, Ma'am, she must go to Jesus." One little girl said to her, "If you die where will you go? Umoor cannot love you." Another said, "We must pray for her." Another said, "We must tell her of 'Gentle Jesus.'"

They all knelt down and prayed for her; much fervent prayer was offered for her, and we have reason to believe that before she died the feeble eye of faith was directed to the Lamb of God that taketh away the sin of the world. She had not been in the school long enough to obtain much knowledge, and died six weeks after she came. A little girl who died of cholera some months before manifested a striking contrast. She died with the greatest composure, saying, "I see a bright light; it is Jesus; I am going to him."

Nature and method of instruction.

The system I pursue with them is to begin teaching them English on the Infant School system; and some of our dear friends in England, having kindly furnished us with an apparatus some time ago, we find it comparatively easy. When they are competent they begin to read their own

language. Our reason for their learning English first is, that there are no books suited to their capacity in their own language, and it is surprising how soon they learn to sing the hymns, &c., belonging to the system. I often think that some of our kind friends in England who aid in supporting them would feel themselves amply repaid, could they hear the praises of God and the Lamb pouring forth from these dear native children, who a short time ago learned only the most obscene songs, or sang in praise of the devil. Some of them are making very good progress in needlework; they make their own clothes, and I hope soon to send home some specimens of their needlework. Others are learning to spin cotton, make tape and bobbin, and in their turn attend to domestic concerns. It is some time before we see that improvement in their habits and principles that we could wish, but at the same time the force of example has an influence much sooner than we might expect, still we are not, and cannot be satisfied until we see a work of grace commenced in them. Nothing will satisfy us short of their salvation; for this we labour and pray, for this we solicit your prayers, with those of our dear female friends who feel interested in this degraded race of their own sex. I can assure them *there is no truth in the assertion that they cannot be raised*; with a little exertion on Christian principles they may, and some of them give great promise of being amiable, intelligent, and clever.

Want of school supplies—acknowledgment of presents.

Mrs. Porter continues:—We some time ago received a very welcome supply of lessons, slates, &c., from the British and Foreign School Society, a great part of which proved of much use in the native English School, consisting of about sixty-four boys. We have at present been most mercifully supplied with many school articles by our own friends, and should now have had a plentiful supply had the very valuable presents from Leicester and Mansfield come to hand; but as they were either lost in, or stolen from, the Royal William, not one particle was ever received, and we now begin to feel the want of school-books, haberdashery, &c., &c. Proper reading books we greatly need as well as lesson-books of various kinds. The school is at present entirely supported by our kind friends in India and England, and we have sometimes been overwhelmed with gratitude to God at the unexpected supplies we have received,

* A goddess worshipped by the lower castes, whom they suppose sends sickness of various kinds, such as small-pox, cholera, &c., and whose anger they hope to appease by sacrificing goats, fowls, rice, plantain, &c.

for you will easily suppose it is not a small sum that will support thirty-five children. We have not received any supply in any form from any public institution, except the one referred to; therefore if the Ladies' Education Society, or the Tract Society, or any other society should think proper to aid us in any way it will be most thankfully received; and while I say this I must request you will allow me, through this medium, to return our most grateful acknowledgments to those friends who have so kindly contributed towards the support of the school from Bedford, Newport, Mansfield, Leicester, Bradford, Reading, London, and Stepney. It would have been a high gratification to me to have written to all to whom I am obliged,

but the numerous engagements attendant upon the situation I am called to fill in connexion with the domestic duties, and the enervating effect of the climate, prevent my doing what I would rejoice to do.

Indeed the want of time and strength to do more than we do, often depresses our spirits and saddens our hearts. Similar institutions might be formed in five different populous towns, had we proper superintendents, and funds to support them. Two or three pious ladies have written to me upon the subject, but I can do nothing. Mrs. Gordon has an interesting school of 12 girls and 13 boys, which is succeeding very well.

SALEM MISSION IN THE SOUTH OF INDIA.

THE appended extracts of a letter from the Rev. George Walton, dated in September last and addressed to the Foreign Secretary, supply an intensely interesting and affecting view of the state of the native mind in this part of India; the deeply important inquiries on the subject of Christianity, by which it is agitated; and the hopes which may be cherished that, through the unerring guidance and infinite mercy of Him whose kingdom ruleth over all, the great conflict of feeling and opinion now in progress among our Indian fellow-subjects will be so ordered as eventually to secure an universal acceptance by them of that Gospel which is able to make wise unto salvation. From the opening remarks of Mr. Walton, it appears probable that at no distant period neutrality in reference to the religion of Christ will no longer be possible in India, but every individual will be obliged to make his choice, and avow himself either the friend or the enemy of the truth as it is in Jesus. Our brother observes:—

Probability of extensive persecution in India.

The apathy and listlessness for which the Hindoos have been hitherto proverbial, is fast passing away. The progress of the Gospel, the march of intellect, and the spread of knowledge and truth among the votaries of Paganism, have created no small alarm. Angry passions, disputes, and machinations, before unknown, now begin to appear. It is my opinion that, sooner or later, a most violent and cruel persecution will take place in India. Happy would those of your missionaries and the native Christians be on whom the crown of martyrdom should fall. May we who are in the field, and those who shall succeed us, be faithful unto death, not fear nor be dismayed, for in the Lord Jehovah there is everlasting strength, and He will go forth conquering unto conquer, till he shall have made all his enemies his footstool.

Religious excitement at a Native Festival.

The Hindoos annually celebrate a festival called the Dhurmarajah Festival, in honour of the goddess Darobathee, who, to prove her innocence of a crime laid to her

charge, had to pass through the fire and came uninjured from it. Several engage themselves to pass through the fire, and this they perform very expeditiously. When the ceremony was last about to take place, a respectable and intelligent native, who has read many of our books and possesses a considerable knowledge of divine things, took upon himself, in the presence of the assembled multitude, to speak and to endeavour, as far as the force of argument would go, to persuade his fellow-countrymen to desist from this cruel ceremony. As soon as his intention was known, those who were personally interested became enraged, and threatened that if he did not go away, they would make him feel the weight of their anger; he did not appear to be intimidated, but dauntlessly told them to bring out the image of the goddess on whose account, and to obtain whose favour and special protection, they were about to pass through the fire, "Which, for my part," said he, "I consider to be not only a very foolish and unnecessary performance, but cruelty is also combined with it. Let the goddess be put into the fire first; and if she is not burnt, I promise readily to go into the fire

with you." Instead of acceding to this fair proposal, they began to cry out, "Punish him, let him be punished for his daring presumption. He has been taught by the Padre and his people to speak against our gods and the worship we pay to them. He is become a Christian." The confusion and disturbance which took place increased to such a degree, that it was feared some distressing scene would occur; but the man who had occasioned this uproar was obliged to make his escape.

The above-mentioned affair happened on a Sunday. It has produced no small stir among the people, and has excited a good deal of angry feeling in the minds of those who are interested, and who derive a good deal of emolument, honour, and praise from the observance of this cruel ceremony of passing through the fire. Many consultations were held, as to the best method of putting a stop to the progress of the Gospel, which, in their estimation, appeared to be an alarming and growing evil, and if not put down soon, that it would spread to such a degree, that nothing would be able to withstand or arrest the influence of Christianity among the people. This, I think, at present may well be compared to the little cloud which the servant of Elijah saw rising out of the sea like a man's hand, the forerunner of the desired and expected blessing in that day when the knowledge of the Lord shall cover the earth as the waters cover the sea.

Wicked attempt to destroy the Mission.

A few weeks after the above affair took place, a most wicked plot was laid by some of the enemies of the mission, which, if it had proved successful, would have produced serious and fatal consequences, not only to myself, but to my people. The design was to excite the inhabitants to rise up in a mass against us. Some wicked men came one night and removed the god Veniagen from its pedestal in the temple; brought and placed it in front of our Mission Tamil School in Sheva Petta; took off the idol's head, threw it aside, covered it with filth, and went away. Early the next morning, when those who had to pass that way, saw the horrible condition in which their god was placed, they went and informed the rest. In a very short time, almost the whole of the people residing in Sheva Petta were assembled on the spot, filled with indignation and rage against the perpetrators of this most atrocious and wicked act. Many cried out, That no one else but the Padre and his people could have dared to commit such a wicked deed. Others said,

"What is the use of our living any longer in the world, if Christians are permitted to ill treat our gods in this most shameful manner."

When the minds of the people were in an inflamed state, the Lord graciously, and in a very remarkable manner, rescued us from the imminent danger to which we were exposed. He raised up a few of the most respectable and influential men among them to speak on our behalf, and to prove to the people that what was brought against us was a false accusation; that what a set of wicked men said with an intent to do mischief, should not be relied upon, and that it would be well for them to consider before they rushed heedlessly on to destruction. With these words, in imitation of the prudent town clerk of Ephesus, they succeeded in dispersing the confused and irritated assembly. "Many are the troubles of the righteous, but the Lord delivereth them out of them all."

Powerful opposition to Brahminical power.

You and the Directors will, I doubt not, be surprised to hear that the sanctity, the prerogative, and the influence exerted by the proud, haughty, and selfish Brahmins, whom the poor heathen for ages past have looked upon as gods, and as a race of beings superior to themselves; to whom and in whom implicit obedience and faith were placed, and to incur whose curse was considered to be one of the heaviest afflictions which could befall a mortal man either in this world, or as regards the world to come, have of late been called in question by the considerable caste of natives called Kamalars,* who say, that according to the Hindoo Scriptures and laws, they are the legitimate priests of Hindoostan, and Brahmins of the country; that to them only the appellation belongs; but that the Brahmins of the present and of past days usurped that power and office which do not belong to them; and what right, say they, have the Brahmins to prohibit the reading and hearing of the sacred books by the lower castes of people, when they should be common to all. "Look," say they, "at the Christians, they make their sacred books to be known by all men, let their religion be what it may, and why should not we do the same? why cannot our books be brought to see the light?"

The Kamalars have already assumed the garb and the insignias of the Brahminical priesthood. A great division has been made. Many of the people have coincided with the Kamalars, and have risen in opposition to the Brahmins, and begin now to act strenu-

* A general name given to five sorts of artificers, viz., carpenters, smiths, goldsmiths, braziers, and stone-cutters.

ously against that power which the Brahmins have hitherto exercised, and to deny their claims to high birth and superior sanctity, though these were formerly admitted by almost the whole of the various classes into which the Hindoo castes have been divided and subdivided. The equity of such claims is now denied by a great number of people residing in the Salem Zillah. It was at this station that this very unexpected dispute took its rise, and it is now spreading far and wide; how it will terminate is known only to Him who is a God of knowledge, and by whom actions are weighed. The Brahmins look upon me as the originator of this dispute, and accuse me of having instigated the Kamalars to this opposition, that I might thereby gain my own ends.

Very likely if any thing of serious consequence should result from this unlooked-

for contest, the Brahmins will be joined by many of the Europeans of this station who are inimical to the spread of the Gospel and to its taking any root in this idolatrous land; and a hue and cry will be raised against me as being the author of the mischief and disturbance. Such like reports will, I fear, in time be circulated to my prejudice; but I beg to assure you and the Directors before-hand, that ever since this dispute took place, I have carefully refrained from intermingling with the concerns of either party, with whom I have nothing to do about their claims and other like questions, as they do not belong to the responsible office with which you have intrusted me; and which, by the grace and the assistance of the Lord, it is my heart's desire faithfully to discharge. I am attentively and silently observing the signs of the times.

(To be continued.)

SOUTH AFRICAN MISSION.

TOWARDS the close of last year, the Rev. Dr. Philip left Cape Town, with the intention of visiting a number of the Society's stations in the interior, where his presence had for some time before been anxiously expected. Having made an extensive tour both within and beyond the colony, and held personal communication with the brethren at the Paarl, Pacaltsdorp, Dysal's Kraal, Hankey, Bethelsdorp, Theopolis, Graham's Town, Uitenhage, Port Elizabeth, Kat River, and in Caffreland, on the affairs of their respective stations, he returned to Cape Town at the beginning of last February. In this journey our honoured brother was accompanied by Mrs. Philip, to whose kindness the Directors are indebted for one of the most valuable communications of a Missionary character ever received from this part of the world. It contains a copious and highly descriptive account of the state of the Missions, as presented to the personal observation of Mrs. Philip at the period above mentioned; but our limited space obliges us to attempt no more than to select from it a series of extracts, the first part of which we have now the satisfaction to offer for perusal. The merciful protection experienced by our beloved friends, during their long and perilous journey in the solitary and trackless wilderness, affords cause of grateful and devout thanksgiving to Him who continually surrounds his people as with a wall of fire, and without whose Divine permission no evil can befall them. Mrs. Philip commences her narrative with an account of the Paarl, the first station which they visited after leaving Cape Town; there they arrived on the 20th of October, having begun their journey in the morning of the same day. After stating these particulars, Mrs. Philip thus writes:—

PAARL.

We were pleased to meet the Elliotts in good health, as well as several members of our own family, who had arrived there before us.

On the same evening we attended a prayer-meeting in the infant school-room, and were glad to unite in the simple and fervent prayers of some of the members of Mr. Elliott's church.

On the Sabbath, we attended the Mission

chapel, and were gratified by the appearance of the congregation, among whom there was manifested much seriousness and devotion. Mr. Elliott preached from Ps. li. 12, "Restore unto me the joy of thy salvation." It was a sermon calculated to be useful, and I was glad to find that I understood the Dutch sufficiently to enjoy it. The chapel was well filled with coloured people.

In the afternoon we attended the Sunday-

school, where a number both of children and adults had assembled; and in the evening, Dr. Philip preached in English, from John iii. 16, "God so loved the world," &c. A good number were present, although the English population is but small. In the evening, Mr. Elliott again preached in Dutch.

Next morning we visited the infant-school, which is in excellent order, and extremely interesting and well-conducted. The children are well advanced in general knowledge, and furnish evident proofs that no small pains have been devoted to their instruction. The whole appearance of the Mission gave us pleasure, and what we have

since heard of the emancipated slaves has increased our interest in them, and leads us to hope that their temporal freedom will be among the means employed for introducing many to that knowledge which shall make them spiritually free.

We left the Paarl in the afternoon of the 22nd, and for the first time slept in our wagon in the wilderness; it appeared strange at first, but we soon became so reconciled to it as to consider it preferable to many houses. The weather was extremely hot, and the road tedious, but we travelled a good deal by night, which made it easier for the oxen, although we ourselves suffered for want of sleep.

CALEDON INSTITUTION.

We left Zwellendam at nine o'clock in the evening, and fresh oxen having been sent from Zuurbrak* to meet us, we arrived at that place at two o'clock on the morning of the 29th. As all had retired to rest, we slept in our wagon, and were awakened at day-break by the ringing of the bell to summon the people to the prayer-meeting. We found our friends, the Helms, rather in a weak state of health, particularly Mrs. Helm, who has been long declining. We were pleased with the appearance of the congregation, but the poverty of the people is very great—the drought for three years has in a great measure prevented their reaping any harvest, so that they are obliged to go to service among the farmers. Where the distance is not too great to prevent their leaving their families at the Institution to attend school, returning themselves on the Saturday evening to be ready for the Sabbath, this practice is not undesirable; but when they are under the necessity of going to such a distance as to deprive them of the means of grace, they generally suffer in their moral and religious character, and their children grow up ignorant and without restraint, so as too often to bring disgrace on the station to which they profess to belong. I wish we could say that the trials of the people appeared to have led them to seek more enduring riches than this world can afford, but such did not seem to be the case.

Things at this station appear to be not in the most flourishing state—both Missionaries and people seemed discouraged. The people have been so long promising to build good houses for themselves, and have been for so many years without fulfilling that promise, that the Missionary had nearly lost

all hope of their ever doing it. There is certainly much blame to be attached to some of the people, but we must not forget that many things have intervened to prevent the accomplishment of their intentions.

Notwithstanding these discouragements, pleasing changes have taken place in the appearance of the Institution since Mr. Helm first settled there. A good church and congregation have been formed—good Mission-houses and good school-rooms have been erected—the one lately built for the juvenile school is an excellent school-house, and capable of containing 150 scholars. Neither of the schools possesses the efficiency we could wish, but a number of children are in attendance, and more will attend when a change of seasons permits the parents to bring their families to reside in the village. We trust that the present visit will be beneficial in infusing fresh energy into the Mission, and exciting to greater diligence and interest.

Dr. Philip preached to the people from Paul's address to the Thessalonians—"For from you sounded out the word of the Lord," and urged upon them the necessity of imitating the Thessalonians in adorning the Gospel.

He held several meetings with the people respecting their temporal concerns, urged upon them a change, and pointed out the consequences of neglecting to improve themselves and their village. They appeared to feel the importance of what was said, and promised to bear it in mind.

We left Zuurbrak on the afternoon of the 31st, being anxious to avail ourselves of the moonlight for travelling, and also to reach Pacaltsdorp by the following Sabbath.

PACALTSDORP.

We had the pleasure to arrive at this place on the afternoon of the 3rd of No-

vember, the Lord having graciously preserved us from several dangers. We saw

* The name under which the station was formerly known.

our friends Messrs. Backhouse and Walker in a kloof, getting their wagon repaired, and had here an opportunity of distributing some Testaments and tracts among the farmers, by whom they were well received.

On Sabbath morning we heard Mr. Anderson preach, and united with the church in commemorating the Saviour's dying love. There were not many members present, and a smaller proportion of young people than we could have wished to have seen, but there was a good congregation at each of the three services which were held, besides the Sunday schools for adults, children, and infants.

We were particularly interested in the infant school, for it was evident that the children were in the habit of receiving much religious instruction—the number of passages of Scripture and hymns repeated, and the order and interest manifested by the children, gave me much pleasure.

Dr. Philip preached in the evening from Heb. vi. 7, 8—"For the earth which drinketh in the rain which falleth upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing of God," showing the responsibility attached to those who enjoy the privileges of the Gospel; the people appeared to feel it much.

The situation in which they are placed is peculiarly trying and affecting, owing to the drought, which, for several years, has dried up their tanks; and the single spring which remains in the place is so shallow that the water can only be taken up with a saucer.

For some time the people had been obliged to go a distance of four miles to wash their clothes and to fetch their drinking water, and in the Sunday-schools the children were complaining of thirst, but there was no water for them to drink; this, added to the scarcity of food, required a great exercise of faith and patience. Hungry and thirsty, their souls fainted within them, but they cried unto the Lord in their trouble, and he was pleased to open the windows of heaven and pour down a blessing. Few that have not experienced such a trial can form an idea of the delight of the people when it began to rain, and continued for

three days, so that nature wore another aspect, and the people were encouraged to make exertions to cultivate their gardens, many of which had been lying waste from the hopelessness which they felt of reaping any thing from them.

Few stations present more life and activity than Pacaltsdorp. Mr. Anderson, in his 70th year, appears as capable of action as I ever saw him, and the schools are upon the whole in a good state, particularly the infant school. Mr. Hood, the teacher of the juvenile school, is very useful among the people and the neighbouring farmers, in administering medicine and medical advice, and has been very successful. He is also useful in the temporal concerns of the station. We have on the whole been pleased with the appearance of the people, the cleanliness of their houses, and their increasing comfort; still there is room for much improvement in the houses, and we hope that if the times improve they will improve also. We were particularly pleased to see several excellent workmen who have shops, and work at their trades on the Institution. There are two wagon-makers, who are quite famous for the taste as well as the excellence of their wagons; there is a smith, a cooper, and a shoemaker, who have sufficient employment.

We left Pacaltsdorp on the afternoon of the 8th, the rain having ceased, and on the morning of the 9th began to ascend Craddock Mountain, with sixteen strong fresh oxen. We were four hours reaching the top. It was most trying and distressing to the oxen—the poor creatures appeared quite terrified at some parts of the roads, and it was sometimes nearly half an hour before they could be got to proceed, when the labour of advancing appeared to be beyond their strength. The descent on the opposite side, though shorter and much easier, except for the hind oxen, was more dangerous for the wagon. It was quite awful to look at it dashing from one place to another till it reached the bottom. We felt grateful when we saw it safely on level ground.

(To be continued.)

PROGRESS OF THE MISSION ON THE CORENTYNE COAST, BERBICE.

AMONG the powerful motives by which the friends of liberty and religion were actuated and sustained in their long and arduous struggle to accomplish the emancipation of the negro, it need scarcely be remarked that none operated with a vigour and constancy equal to that which arose from the belief of the valuable impulse the possession of freedom would impart to the influence of the Gospel on the hearts and lives of the emancipated. The conduct of the negroes in the extraordinary crisis of their transition from slavery to freedom on the 1st of August,

1838, was decidedly calculated to strengthen that belief; and the successive accounts since transmitted by several of our brethren in the West India stations have in various degrees tended to confirm it. That a large portion of the people have since the day of their emancipation evinced a more decided attachment to the Gospel, joined with more earnest desires and more liberal efforts for its support and diffusion, there can be no doubt. Among other instances which might be adduced in illustration of these statements, the following is taken from a letter received under date of April last, from our brother, Mr. Kenyon, who is stationed on the Corentyne coast, in the colony of Berbice. After referring to the hopes which had been previously entertained that the negroes would devote the first fruits of their labours in a state of freedom to aid the further spread of the glad tidings of salvation, Mr. Kenyon thus writes:—

At the close of August, some of the people gave their first fortnight's, others their first month's wages, as a free-will offering expressive of their gratitude to God for the blessing of liberty. The sum amounted to about 50*l.* sterling. I cannot express the satisfaction it gave me to witness the voluntary principle thus brought into exercise; and from the cheerfulness with which the money was contributed, I am encouraged to believe that on every occasion they will give as far as their means allow, of their substance, to assist in the cause of our dear Lord.

The people at all our stations are very zealous for the enlargement of the Redeemer's kingdom, and especially the members of our churches. Wherever there is a Missionary interest, now they are free, there they wish to locate themselves. They appear to have no inclination to remove from this coast; it is considered a healthy part of the colony, and it was the birth-place of many hundred negroes, when all the plantations were in cultivation. Some have returned and settled down here, and others are now offering a high price to procure land, in order to obtain permanent residences in the neighbourhood. Since the first of August there has been an increase of hearers at this station, so that it is necessary to do something for their accommodation. It is very uncomfortable and unhealthy for the people to be crowded together as they are at Albion chapel; not to mention that many are obliged to stand outside. Five hundred was about the average number in attendance before they were free, but now many come from a distance on the Saturday, who before were not able to be at divine worship on Sunday. There is also one cotton estate near the chapel, on which the proprietors have commenced cultivating sugar, and are in consequence daily increasing their number of labourers, so

that this part of the coast is likely to be thickly peopled. The people here have entered upon a subscription to build a chapel and dwelling-house for the teacher, and I am sure they will show their attachment to the house of God, by the extent of their liberality.

The number of church members is now increased to 142, and the amount of money collected last year was about 200*l.* sterling. The means of grace appear to have been blessed to the souls of many in this part of God's vineyard, and he must have the praise for his own name's sake.

I have occasionally visited the West Coast Stations since the departure of Mr. Edwards from Berbice. The people there have felt the removal of our dear brother a most painful dispensation. Their affections were just beginning to entwine around his heart, and it is a mystery to them why they should be thus afflicted by the all-wise Disposer of events. However, they bow with submission, and believe that it is a "trial of faith," that all is "working together for good," and that though their human vision cannot pierce the dark cloud that hangs over them, all is right with God, and they will know it hereafter. We trust the Directors will not forget their destitute condition, but send them out a devoted servant of Christ to labour among them in word and doctrine.

I have to acknowledge the donation of 50*l.* from a kind friend in England to support a native teacher in the West Indies, to be named "Matthew Henry." Myself, and the young man who has been benefited by this pecuniary aid, wish to express our sincere thanks to the donor, and hope that all who have the means, may have the disposition to imitate this exemplary instance of liberality, both as it regards native teachers in the West Indian colonies, and other parts of the world.

DEATH OF THE REV. G. TURNBULL AT SYDNEY.

THE Directors are this month called to perform the painful and solemn task of informing the friends of the Society of the death of the Rev. Gilbert Turnbull, late of the Bangalore Mission in the south of India, at Sydney, New South Wales, on the 19th of March last. Mr. Turnbull had for a considerable time previous to his death been in a very precarious state of health; and having vainly sought for restoration at Pondicherry and in other parts of India, he embarked, under medical advice, with Mrs. Turnbull for Sydney, in August, 1838. There he appears to have experienced a slight amendment, and until within two or three days of his death, Mrs. Turnbull entertained hopes of his recovery; but He whose ways are a great deep has ordered otherwise, and called our beloved brother from the work which he scarcely lived to begin, but to which there is every reason to believe it was in his heart unreservedly to devote himself. "His

end," observes the friend through whom we have received the tidings now communicated, "was very peaceful, his thoughts were constantly employed about the Missionary work, and even when delirious, he was engaged talking to Mr. Williams, the South Sea Missionary, expressing his thoughts respecting the Missions and Missionaries. Mr. Turnbull was only 29 years of age, and appeared well calculated for the Missionary work. I saw Mrs. Turnbull on Wednesday, and, all things considered, she bears up wonderfully well." The Directors commend the widow of their departed brother to the prayers of the disciples of Christ; they are assured that she is surrounded by many sympathising friends at Sydney, and when informed of her views in reply to the communications which have been forwarded, it is their desire to use every practicable means for the alleviation of her sorrow and the promotion of her comfort.

RETURN OF MR. SEABORN FROM BERBICE.

SINCE the lamented retirement of Mr. Edwards from the station on the West Coast in this colony, the Berbice Mission has suffered a further diminution of its number by the departure of the Rev. H. S. Seaborn, who has been compelled, like Mr. Edwards, through failure of health to resign his station at New Amsterdam, and return to his native country, where with Mrs. Seaborn, he arrived on the 8th of August in the ship *Georgiana*. While deeply regretting the destitution of the important station which Mr. Seaborn has been obliged to leave, and the loss of his services to the cause of Christ in British Guiana, the Directors feel themselves called upon to unite with the brethren in Berbice in bearing their most unequivocal testimony to the Chris-

tian zeal and devotedness with which he pursued his labours during the brief period of his connexion with the Society; and to avow their full belief in the integrity of his character and principles as a minister of the Gospel of Christ. They lament that his state of health is such as forbids them to cherish the hope of his being able to return to the interesting field from which he has been obliged to retire, and they trust he may be speedily led by the great Head of the Church to a field of usefulness in his native field, more adapted to the unencumbered employment of his energies, and in which he may still possess ample means of testifying his attachment to the interests of that sacred cause with which his more direct connexion has terminated.

ORDINATION OF MISSIONARIES.

MR. J. LEGGE, A.M.

ON Thursday, the 25th April, 1839, Mr. James Legge, A.M., of King's College, Aberdeen, and of Highbury College, London, appointed by the Directors to Malacca, was ordained at Trevor Chapel, Brompton. The Rev. W. Legge, A.M., of Reading, commenced the service by reading portions of Scripture and prayer; the Rev. G. Legge, of Leicester, delivered the introductory discourse; the Rev. Robt. Philip proposed the usual questions; the Rev. Professor Kidd offered the ordination prayer; the Rev. Dr. Morison delivered the charge; and the Rev. Dr. Wardlaw addressed the congregation.

MR. A. LEITCH.

On Wednesday evening, the 12th of June, 1839, Mr. Alexander Leitch, of the University Edinburgh, and of Homerton College, London, appointed by the Directors to Chittoor, East Indies, was ordained at Well-street Chapel, Oxford-street. The Rev. R. Redpath, the Rev. J. Campbell, the Rev. J. Young, Rev. J. P. Smith, D.D., and the Rev. J. Arundel, engaged in the service.

MR. E. LEWIS.

On Tuesday evening, July 9, Mr. Ebenezer Lewis, of Highbury College, was or-

dained to the work of a Missionary in India, in Princes-street Chapel, Devonport. The Rev. G. Smith, of Plymouth, delivered the introductory discourse from Acts xvi. 9; the Rev. W. Moore, of Truro, proposed the usual questions, and received the confession of faith; the Rev. W. Rooker, of Tavistock, offered the ordination prayer, which was accompanied by the laying on of hands; the Rev. J. Bristow, of Exeter, gave the charge from Romans xii. 1. The service was one of deep interest, and the spacious chapel was crowded by an attentive auditory.

MR. W. C. MILNE, A.M.

On Friday evening, the 19th of July, Mr. William C. Milne, A.M., of Marischall College, Aberdeen, (son of the late Dr. Milne,) Missionary appointed to China, was ordained at Wycliffe Chapel. The Rev. John Arundel read appropriate portions of Scripture, and offered the introductory prayer; the Rev. Dr. Fletcher addressed the congregation; the questions were then asked by the Rev. Robert Philip, to which most satisfactory answers were received from Mr. Milne. The Rev. Dr. Pye-Smith offered the ordination prayer; Rev. Dr. Reed delivered the charge; and Dr. Morison concluded.

MR. T. SLATYER.

On Tuesday evening, the 30th of July, Mr. Thomas Slatyer, appointed to the Navigators Islands, South Seas, was ordained at Union Chapel, Brixton-hill. The Rev. Mr. Bean read the Scriptures and offered prayer; the Rev. Dr. Bennett delivered the introductory discourse; the Rev. John

Arundel put the usual questions to the Missionary; the Rev. John Hunt, pastor of Mr. Slatyer, offered the ordination prayer; the Rev. Richard Cecil, of Ongar, delivered the charge; and the Rev. Mr. Anstie, of Exeter, concluded the service with prayer.

MR. H. DICKSON.

On Wednesday evening, the 31st of July, Mr. Henry Dickson, also appointed by the Directors to the Navigators Islands, was ordained at Union-street Chapel, Borough of Southwark. The Rev. John Arundel commenced the service by reading the Scriptures and prayer; the Rev. Edward Mannering delivered the introductory discourse; the Rev. John Hunt asked the questions; the Rev. John Campbell, of the Tabernacle, offered the ordination prayer; the Rev. Richard Cecil delivered the charge, and the Rev. John Adey concluded the service.

MR. J. HAY, A.M.

On Thursday evening, the 1st of Aug. Mr. John Hay, A.M., appointed by the Directors to Vizagapatam, East Indies, was ordained at Newport Pagnel, Bucks. The Rev. J. Spong read suitable portions of Scripture, and offered prayer; the Rev. J. Frost, of Cotton End, delivered the introductory address; the questions were asked by the Rev. John Arundel, who also gave a brief statement of the present position of the affairs of the Society; the Rev. T. P. Bull offered the ordination prayer; the Rev. R. Cecil delivered the charge, and Mr. Arundel concluded the service with prayer.

EMBARKATION OF MISSIONARIES FOR CHINA AND THE SOUTH SEAS.

REV. MESSRS. LEGGE AND MILNE, AND DR. HOBSON.

On the 28th of July, the Rev. James Legge, A.M., and Mrs. Legge; Rev. Wm. Charles Milne, A.M.; and Dr. Hobson, Medical Missionary, with Mrs. Hobson, embarked at Portsmouth, in the ship *Eliza Stewart*, Captain Miller, for Canton, to which station Mr. Milne and Dr. Hobson have been appointed. Mr. Legge will proceed from Canton to Malacca, to co-operate with the brethren there in prosecuting their important labours.

REV. MESSRS. DRUMMOND, HARBUTT, SLATYER, AND DICKSON.

On the 3rd of August, the Rev. George Drummond, Rev. William Harbutt, Rev. Thomas Slatyer, and Rev. Henry Dickson, and their wives, embarked for the South Seas in the ship *Samuel*, Capt. Smith, at Gravesend. Mr. Drummond has been appointed to Tahiti; Messrs. Harbutt, Slatyer, and Dickson, to the Navigators Islands.

EMBARKATION OF MRS. LOWNDES FOR THE MEDITERRANEAN.

On Monday, the 12th of August, Mrs. Lowndes, accompanied by her daughter, having visited this country for the improve-

ment of her health, embarked at Gravesend on board the *Saucy Jack*, Capt. Farrant, to rejoin Mr. Lowndes at Corfu.

ARRIVAL OF MESSRS. HELMORE AND PASSMORE AT THE CAPE OF GOOD HOPE.

IN a letter dated May 3rd, the Rev. Dr. Philip reports the safe arrival at Cape Town, per the *Emma*, of the Rev. Hollo-

way Helmore, Mrs. Helmore, and Mr. William Passmore, who embarked from London in January last.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1838-39.—Tahiti, Rev. W. Henry, Feb. 27. Port Jackson, Rev. H. Nott, Jan. 19. Tahiti, Rev. John Rodgereson, Nov. 9. Huahine, Rev. C. Barff, May 13, Oct. 6, Jan. 10, Feb. 25, Feb. 27 (two letters.) Rev. G. Charter, March 1, March 6. Raiatea, Rev. G. Platt, Feb. 26.

ULTRA GANGES, 1838-39.—Canton, Mr. W. Lockhart, Feb. 7, Feb. 11. Malacca, Rev. S. Dyer, Feb. 1. Singapore, Rev. Messrs. A. and J. Stornach, March 1. Pinang, Rev. T. Beighton, Dec. 10, Feb. 13, Feb. 14. Mrs. Beighton, Dec. 9. Rev. E. Davies, Dec. 17, Jan 1 (two letters.) Mrs. Davies, Dec. 11. Batavia, Rev. W. H. Medhurst, March 1.

EAST INDIES, 1838-39.—Calcutta, Rev. A. F. Lacroix, April 2, May 6. Chinsurah, Rev. G. Mundy, Dec. 14. Benares, Rev. James Kennedy, May 7. Surat, Rev. Messrs. W. and A. Fyvie, April 10. Madras, Rev. J. Smith, April 8. Bellary, Rev. W. Thompson, April 11. Mr. B. H. Paine, Oct. 6. Bangalore, Rev. J. Hands, Feb. 16, April 6. Mysore, Rev. C. Campbell, April 6. Nagcoil, Rev. Messrs. Mead and Thompson, April 18. Rev. J. C. Thompson, April 18.

RUSSIAN EMPIRE, 1839.—Siberia, Rev. E. Stallybrass, March 13. Rev. Messrs. Swan and

Stallybrass, March 21, May 21, (from Verchine Udinsk.)

MEDITERRANEAN, 1839.—Corfu, Rev. I. Lowndes, June 14, June 15.

SOUTH AFRICA, 1838-39.—Cape Town, Mrs. Philip, Mar. 9, Mar. 21, May 7. Rev. Dr. Philip, May 3. Graham's Town, Rev. J. Locke, March 28. Caffraria, Rev. J. Brownlee, Feb. 14. Griqua Town, Rev. J. Hughes, Dec. 1.

AFRICAN ISLANDS, 1839.—Mauritius, Mr. E. Baker, March 8.

WEST INDIES, 1839.—Demerara, Rev. Messrs. Watt and Rattray, April 5, June 8. Rev. C. Rattray, April 16, May 6. Rev. Messrs. Taylor and Watt, April 12. Berbice, Rev. H. S. Seaborn, Feb. 9, March 26, May 7, May 10. Mrs. Wray, April 30, May 16. Rev. S. Haywood, March 28, April 10, May 23, May 24, May 29, June 5, June 6. Rev. D. Kenyon, April 2, April 13. Jamaica, Rev. J. Vine, June 5. Rev. W. Alloway, April 16, April 30. Rev. W. Slatyer, May 25. Mr. J. Gibson, May 25. Rev. W. G. Barrett, April 20, May 1, May 29. Mr. W. Milne, April 24. Rev. Messrs. Jones and Barrett, May 12. Rev. J. Wooldridge, April 10, April 23, May 14. Rev. B. Franklin, April 17, May 8, May 10, June 12. Mr. James Howell, May 28, June 15.

ACKNOWLEDGMENTS.

THE Directors gratefully acknowledge the receipt of parcels of clothing, cotton prints, calico, &c., for the orphan children at Rarotonga, in answer to the appeal contained in the *Messenger* for July, from the following:—Miss Poulton, of Lavenham; C. Elmes, Bethnal-green; "I. S.," "E. H.," anonymous, Brighton; Mrs. Caisteron, Dalston; "Annie," Coventry; Miss C. Webster, Braughing; Miss Pritchard, Deal; anonymous, Homerton; anonymous; Mrs. W. C. Saftery, Peckham; Mrs. Thomas and Mrs. Joshua Wilson; Rev. J. Wills's congregation, Bridport; Mrs. Walford, Birmingham; Rev. T. P. Bull's congregation, Newport Pagnel; a Well-wisher; "S. S. S.," "E. Y.," Brixton; the Surrey Chapel Ladies' Working Association, per Miss Sells; Mrs. Whitten, Kenilworth; Mr. Wall; "R. W.," Mr. Marlborough; Mrs. Helmore, Walthamstow; "M. A. S.," a Friend to Missions; Friends at Tacket-street Chapel, Ipswich; and Friends at Sidbury.

The thanks of the Directors are also respectfully presented to the following, viz:—To the young people of the Rev. Mr. Griffin's church, Manchester, for a case of useful articles for Mrs. Mather's native orphan school, Mirzapore; to friends in Mr. Flower's and Mr. Wright's congregations, Beccles, for a case of useful articles for Mrs. Mather's native orphan school, Mirzapore; to friends in Rev. T. Stenner's church, Dartmouth, for a trunk of wearing apparel for the Rev. A. Buzacott, Rarotonga; to Mrs. Hanson, Hackney, for a parcel of Newspapers for Mr. Stallworthy; to the Ladies' Working Missionary Society, Mount Zion Chapel, Tunbridge Wells, for a box of useful and fancy articles for Mrs. Gogerly, value 35s.; to young ladies in Rev.

J. Halliday's congregation, Sheerness, for a case of useful and fancy articles for the South Seas; to Rev. T. Wildbore, Falmouth, for 30 vols. of the *Evangelical Magazine*, half-bound, for Rev. James Read, Kat River; to the ladies of the Rev. Edmund Jinkings' congregation, Maidstone, for a box of useful and fancy articles for the support of a native teacher; to friends at Walberton and neighbourhood, per Rev. O. T. Dobbin, for a box of useful and fancy articles for Rev. C. Pitman; to the teachers and children of the Above Bar Sabbath-school, Southampton, for a box of clothing, &c., for the School at Combaconum, under the care of Mrs. Lumb; to Rev. W. Jackson, for a parcel of *Patriot* newspapers for Rev. J. Cox, Trevandrum; to Mrs. Chandler, Epsom, for a parcel of *Patriot* newspapers; to the children of Gloucester Chapel Sunday-schools, for a large collection of workbags, pin-cushions, slates, &c., for the Mission schools.

Mr. Benjamin Hobson, Medical Missionary to China, expresses his grateful acknowledgments to the ladies at Hackney, and to his friends at Welford and neighbourhood, for two boxes of useful articles, forwarded to him for the Chinese Mission.

Rev. William Harbutt presents his thanks to ladies at North Shields, for a valuable box of useful articles; to ladies at Morpeth for a box of useful articles; and to ladies at Malton, for a similar box.

The Directors have been requested by the Rev. John Vine, First Hill, Jamaica, to present his grateful acknowledgments to Joseph Sturge, Esq., of Birmingham, for a very valuable supply of scissors, knives, and other suitable articles for the use of the school under the care of Mrs. Vine, at the above station.

BIRMINGHAM.

THE Anniversary Services of the Warwickshire and Staffordshire Auxiliary Missionary Society will be held at Birmingham, on September 8th, and following days. The Rev. Dr. Reed, and Rev. Arthur Tidman, of London, and the Rev. W. H. Stowell, resident

tutor of Rotherham College, are engaged to preach on the Sabbath at Birmingham; and the Rev. Robert Moffat, Missionary from South Africa, and Rev. Micajah Hill, from India; also some of the Malagashy Converts, with the Rev. J. J. Freeman, are expected at the Public Meeting to be held in the Town Hall, on Tuesday morning, the 10th inst.

BRISTOL.

THIS Anniversary will be held on the 15th of September, and following days. The Rev. Messrs. Adkins, of Southampton; Stratten, of London; Ely, of Leeds: also, Edmund Crisp, Robert Moffat, and David Johns, Missionaries; with one or more of the Malagashy Converts, are engaged to attend.

MISSIONARY CONTRIBUTIONS,

From the 8th April, to 30th June 1839, inclusive—(continued.)

Lincolnshire.	£	s.	d.		£	s.	d.		£	s.	d.
Gainsborough	11	14	10	For Native Schools.....	20	0	0	For Nat. School	10	0	0
Stamford, Misses Fysh...	5	0	0	Kirkby Stephen	16	3	10	Cladymore	1	10	0
Middlesex.				Ulverstone	7	18	1	Markethill	1	2	6
Willesden, J. B.	2	2	0	Less exps. 4l. 9s. 6d.	127	19	7	Cremore	1	0	0
Hanwell	4	8	0	Wiltshire.				Clare	1	8	6
Poyle	20	6	4	Wilton	11	17	3	Anonymous	0	8	0
Enfield, S. Young	0	5	0	Holt	10	0	0	16l.			
Monmouthshire.				Devizes, T. Hall, Esq. ...	11	11	0	Castle Comer, J. H. Wandes-			
Monmouth, Mrs. Hales,				Misses Hall	12	12	0	forde, Esq.	20	0	0
for the South Sea Ship	1	0	0	Worcestershire.				Belfast Sab. Sch. Union,			
Pontypool, Legacy of late				Dudley, Mr. J. White-				for Native School	10	0	0
Mr. J. Walker.....	5	0	0	house, for N. Tea. J.				JERSEY.			
Norfolk.				Dawson.....	10	0	0	Mr. P. L'hotellier	0	10	0
East Dereham, for two				Worcester.....	47	8	7	Mr. J. T. Metivier	0	10	0
children at Salem	0	0	0	For Nat. Schools.....	34	1	2	SWEDEN.			
Yarmouth, for Nat. Tea.				81l. 9s. 9d.				Swedish Missionary Soc.	100	0	0
John Palmer.....	10	0	0	Yorkshire.				ST. PETERSBURGH.			
Lakenham, Mr. and Mrs.				Leeds, Belgrave Chapel				A Merrilies, Esq.	10	10	0
Venning, for Mrs.				Ladies' Association.....	18	0	0	MONTREAL.			
Mault's School.....	5	0	0	For N. Tea. Obadiah				Col. by Rev. H. Wilkes...	10	3	2
Northamptonshire.				Richard	10	0	0				
Northampton, Rev. E. T.				28l.							
Prust's servant	0	5	0	Sheffield Aux. Soc.	195	17	2				
Nottinghamshire.				Holbeck, for Madagascar	105	0	0				
Workshop	9	2	0	York, for the Chapel at							
Carlton	3	3	0	Chapelton, Jamaica ...	10	0	0				
12l. 5s.				Pickering	7	10	0				
R. Ramsden, Esq. for				WALES.							
Nat. School	10	0	0	Montgomeryshire Calv.							
Oxfordshire.				Methodists	35	9	11				
Chinnor.....	2	0	6	Shrewsbury ditto	15	0	6				
Henley-on-Thames	35	0	0	Holywell, Mr. T. Bagshaw	0	2	6				
Somersetshire.				Legacy of late Mr. W.							
Bath, Mrs. Jacob, for				Williams	17	1	8				
Orp. Girl at Chinsurah	3	0	0	Trewen	7	18	0				
Glastonbury.....	14	10	7	Llwynyrhwrdd	3	13	0				
For a Native Boy to be				SCOTLAND.							
called Wm. Howell				A thank-offering for help							
Lewis.....	2	10	0	in the time of need,							
Rev. G. H. Salter, St.				from a constant reader							
John's	1	1	0	of the Evangelical Mag-							
Rev. J. Bradney, West				azine, in the north of							
Pennard	1	1	0	Scotland	1	11	6				
19l. 2s. 7d.				Aberdeen Juv. Soc.	21	7	3				
Suffolk.				Ayr, Aux. Soc.	4	0	8				
Society in aid of Missions,				Peterhead M. & B. Assoc.	11	11	6				
per S. Ray, Esq. on ac-				Dalkeith 1st Secess. Ch. ...	15	0	0				
count.....	900	0	0	Dunfermline, Sab. Sch.							
Surrey.				for China, per Mr. Ogil-							
Walton, Mrs. Scott's Mis.				vie	1	1	0				
Box	5	2	4	Perth, Legacy of late Mr.							
Epsom, Dr. Graham	1	1	0	D. M'Donald	43	19	0				
Clapham Common, Mrs.				Paisley, Relief Church ...	25	0	0				
Graham, for the Mada-				Portrose, Gordon Mill, J.							
gascar Refugees	5	0	0	M'Leod, Esq.	50	0	0				
Tooting, per J. Lucas,				A Church in Lothian, per							
Esq.	10	0	0	Mr. G. Rough, Dundee	1	15	0				
Sussex.				Nairnshire Bible Soc. for							
Brighton, Hanover Cha.	14	0	0	China.....	5	5	0				
East Grinstead	7	11	0	IRELAND.							
Heathfield	8	10	0	Tanderagee	0	11	0				
Westmoreland.											
Kendal	88	7	2								

£ s. d.			£ s. d.			WALES.					
Sidbury, for Rarotonga...	1	2	6	Brighouse.....	26	0	0	£ s. d.			
For Fem. Education at				Churwell	14	6	0	Mold, Legacy of late Mr.			
Pinang	1	0	0	Cleckheaton	34	12	6	J. Jones.....	8	0	0
2l. 2s. 6d.				Legacy of late Miss				SCOTLAND.			
Essex.				Sprott	22	10	0	Collections by the Depu-			
Dunmow, Mrs. E. Carter	5	0	0	For N. Tea. Isabella				tation, on account.....	153	0	0
Herefordshire.				Scott	10	0	0	Stewartfield Youths' Mis.			
Langstone Court, near				Delph.....	5	3	0	Society	1	1	0
Ross, Rev. J. Jones ...	5	0	0	Dewsbury.....	32	16	1	For Tracts for Rev. J.			
Per Rev. T. Rees—				Dogley-lane, for N.Tea.				Hay	1	2	6
Huntington	2	3	7	P. S. Lees.....	10	0	0	Per Rev. J. Legge, for			
Gore	1	12	1	Gomersall.....	22	13	11	Chinese Schs. at Malacca—			
Gladestry	0	8	0	For N. Tea. J. Burn.				Huntly, Pub. Meet. ...	19	15	3
	4	3	8	Halifax Square Chapel	19	0	0	Youths' Mis. Soc. ...	3	10	0
Hertfordshire.				Heckmondwicke, Upper				Rev. J. Rennie, Culsal-			
Puckeridge, a few friends				Chapel	20	18	8	mond	2	0	0
per Mr. Carter.....	1	0	0	Lower Chapel	11	11	0	25l. 5s. 3d.			
Lancashire.				Holmfirth.....	11	6	0	Pathhead, Sinclairtown			
Preston Aux. Soc.....	117	16	11	For N. Tea. J. W. G.				and Gallatown B. and			
Norfolk.				Cockin	10	0	0	M. Society	2	0	0
Norfolk Aux. Soc. on acc.	495	0	0	Honley	2	0	0	Hawick Relief Church ...	9	0	0
Legacy of late Miss H. M.				For N. Tea. J. Old-				Glasgow Aux. Soc. per J.			
Geldart	5	0	0	field and J. Wrig-				Risk, Esq.—			
500l.				ley	20	0	0	Collections by the Depu-			
Nottinghamshire.				For Fem. Education	10	0	0	tation:			
Aux. Soc. Nottingham—				Huddersfield—				Albion-street Church...	12	9	0
Castle Gate	62	10	7	District Meeting.....	47	6	8	Do. Chapel	9	2	6
St. James-street	23	3	7	Highfield Chapel.....	30	0	0	Campbell-st. Relief Ch.	11	14	3
Friar-lane	23	14	0	Ramsden-street Ch.	23	2	2	Grey Friar's Church ...	24	11	10
Missionary Communion	13	0	0	For N. Tea. J. Eagle-				George-street Chapel...	59	0	0
Public Meeting	20	0	6	ton	15	0	0	Nile-street Meeting ...	17	1	7
Do. Breakfast	95	0	0	Do. Mary Ellis	10	0	0	Regent-street Church...	25	2	6
Hyson Green	1	10	6	For Orph. Girls at				Trades' Hall.....	8	19	4
Moor Green	3	0	0	Quilon, S. E. Wil-				Paisley—			
Radford.....	9	0	6	lans, H. L. Moody,				West Relief Church	7	0	0
Keyworth	5	0	0	and E. Atkinson...	8	0	0	Rev. Mr. Baird's.....	6	15	2
Mansfield	49	2	6	Do. at Pinang, E. E.				Rev. Dr. Thomson's	12	0	0
For Nat. Schools.....	2	0	0	Greenwood	1	4	0	High Church	13	2	8
Less exps. 22l. 16s. 11d.	284	5	3	Keighley	12	12	6	Helensburgh	4	3	4
Workshop Ladies' Mission-				Leeds	63	12	6	Hamilton—			
ary Basket	20	0	0	For N. Tea. R. W. Ha-				Brandon-st. Rel. Ch.	7	6	2
Oxfordshire.				mlton, balance ...	2	15	0	Mr. A. Drummond...	1	0	0
Bicester	2	3	10	Twenty-sixth Anniver-				Old Relief Ch. Young			
Surrey.				sary of West Riding.				Men	0	11	0
Clapham, Ladies' Soc. for				Coils. and additional				Airdrie	3	3	6
Negro Education, for				Contributions towards				Kilmaurs, Rev. Mr.			
Mrs. Haywood's School,				the 100,000l.	1038	2	10	Robertson's	3	6	4
Demerara	4	10	0	Morley, Old Chapel, in-				Kilmarnock—			
Warwickshire.				cluding 10l. for South				Rev. Mr. Lindsay's	3	4	11
Smethwick, R. Boyle,				Sea Missions	30	1	0	Rev. Mr. M'Dougall's	6	19	2
Esq. for Orp. Children				Rehoboth Chapel....	43	15	9	S. B.	10	0	0
at Bellary	10	0	0	For N. Tea. C. H.				Ayr, Rev. Mr. Berry's	2	15	11
Wiltshire.				Calvert	10	0	0	For the Christians			
Salisbury, Rev. S. Sleigh,				Northowram	2	2	0	from Madagascar ..	8	1	0
extra sum collected by				Ossett	33	14	0	Anderston Relief Asso.	5	0	0
Miss Devenish.....	5	10	6	Otley	36	4	3	Bellshill Relief Church	4	0	0
Yorkshire.				Penistone	5	0	0	Biggar Relief Church...	5	0	0
Hull and East Riding				Pontefract	50	1	7	Box in Reading-room	0	3	6
Aux. on account.....	550	0	0	For N. Tea. E. Pon-				Bridgetown Relief Ch.	5	0	0
West Riding Aux. per W.				tefract	10	0	0	Fenwick Fem. Society	7	0	0
Stancilife, Esq.—				Saddleworth	37	11	0	Fenwick United Assoc.			
Barnsley	14	0	0	Wakefield, Zion Cha.	80	0	0	Congregation	4	0	0
For Nat. Tea. Martha				Extra towards the				Hutchinson Town Relief			
Athron	10	0	0	100,000l.	100	0	0	Church	10	0	0
Bingley	6	0	0	Salem Chapel	25	6	10	Union-st. Sab.-school..	1	8	1
Bradford	1	1	0	Ladies' Mis. Basket	5	0	0	Donations and Sub-			
For N. Tea. J. Rennie	10	0	6	Alverthorp	3	0	0	scriptions	79	10	6
				Pupils at Silcoates ...	1	0	0	Less exps. 10l. 4d. ...	368	16	11
				Knottingley	15	0	0				
				Less exps. 6l. 2s. 2d.	2007	8	2	VAN DIEMEN'S LAND.			
								Auxiliary Society	40	0	0



THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR OCTOBER, 1839.

MEMOIR
OF
THE LATE REV. JOHN HOPPUS,
OF YARDLEY HASTINGS, NORTHAMPTONSHIRE.

MR. HOPPUS was born in London, in 1761. Though he had not the advantage of a pious education, he always spoke with gratitude of the goodness of God in restraining him from those immoralities which are the ruin of so many youth. A memorandum states thus:—"Before I arrived at ten years of age I felt somewhat of the necessity of a change of heart, and frequent terrors at the thought of death and judgment. When about nineteen I was providentially directed to a room licensed for preaching: the sermon, by the Rev. Hugh Davis, on Rev. iii. 20, made no impression, till my attention was powerfully awaked by a sudden storm of thunder and lightning, which struck a man dead. I returned home, and declared to my friends that I hoped no longer to neglect the concerns of my soul; and the Lord enabled me with earnestness to seek the knowledge of salvation." Mr. H. joined the church under the care of the Rev. W. Bennett, Pavement, Moorfields. He also availed himself, on suitable occasions, of the pulpit instructions of the Rev. Messrs. Newton and Romaine; and the Rev. Rowland Hill

greatly attracted his admiration on account of his fervent and zealous address.

Mr. Hoppus held a confidential situation in the house of Mr. Mead, cane merchant, in Leadenhall-street, whom he afterwards succeeded in business. His talent for his vocation and his fidelity were so much noticed by his employer, that not only was the most unlimited confidence reposed in him, but Mr. Mead, on paying him his salary, put down a larger sum than the agreement, declaring that he "was never so well served before." On being in business for himself, Mr. H.'s desire of usefulness increased with his opportunities. He sympathised with that school of Christians, which sprung from the labours of Whitefield, whose "Letters," detailing his labours in Britain and America, were always perused by Mr. H. with delight. The very name of their author was sufficient to animate him to earnest conversation, when oppressed by bodily affliction and declining years. Indeed, such was his admiration of the zealous spirit of Whitefield, as recorded in his history, that to feel and to express the same sentiment in the

hearing of Mr. H. was one of the readiest avenues to his friendship.

Mr. Hoppus felt deeply interested in the formation of the London Missionary Society, in 1795, and he accompanied the ship Duff down the Channel, to Spithead. So zealously did he sympathise with the missionaries to the South Seas, in their undertaking, that but for his relative connexions he would gladly have joined them. His first efforts in preaching were in workhouses, and other places in and near London. He opened his house and his heart freely to those who were anxious to do good. He warmly attached himself to the London Itinerant Society, and was one of its founders. Under his roof many of its first meetings were held, and other benevolent societies were organized. "Mr. H. and others," says the Rev. J. Smith, an intimate surviving friend, "used, for several years, to leave London very early on Sabbath mornings, and travel ten, and even twenty miles, to preach out of doors, and in private rooms. Some of the places were Lewisham, Sydenham, Norwood, Dulwich, Mortlake, and Ealing; in all which places his preaching was very acceptable, and generally useful. Oh, for the humility, the fervour, and the zeal he manifested to the last! The effects of these purely disinterested labours continue to this day." On one occasion, at Lewisham, a lady, who through domestic trouble had resolved on suicide, and was on her way to commit the deed, passed the door of the place, where Mr. H. was at that moment speaking of the sin of Judas, who "went out and hanged himself." Hearing the preacher's voice, she entered, was much struck with his earnest manner, and applied the subject to her own case. She told him in a subsequent interview, that he had been the means of "saving both body and soul." On another occasion, an actress became a teacher in the Sabbath-school. During his continuance in London, he thus persevered in laborious usefulness as a lay-preacher. A weekly meeting for prayer was constantly held in his house, and many young men made their first efforts in exhorting within its walls. Some who attended these meetings were afterwards fellow-students with Mr. H., and still fill influential stations as pastors in the church of God.

About the year 1801, the East India Company required the site of Mr. H.'s house of business, in order to build the

western wing of the India House. He now resolved to follow more fully his desire for the Christian ministry, and to give up for this object a profitable trade. The motives and spirit which attended this determination may be learned from the language of a letter written about this time by his pious and excellent wife, who was Miss Mary Weston, of Pentonville. "The Company have purchased our house. I trust we shall be directed for the best, firmly believing that Mr. H.'s desire and aim is the glory of God, and the good of souls. Help us to lay this matter before the Lord."

Mr. Hoppus now removed to Newport Pagnell, to avail himself of the Academical Institution for the ministry, at that place, over which the Rev. W. Bull presided. Notwithstanding Mr. H.'s want of a learned education early in life, which he always regretted, his shorthand manuscripts attest that he attended diligently to the study of divinity and ecclesiastical history; and that his aim was to qualify himself as much as possible for being a useful preacher and pastor. A surviving fellow-student says, "I could not but remark how ardently he seemed devoted to the work of the ministry. He conciliated all by his kindness, as an elder brother of the fraternity. Our meetings at his house, with select readings by Mrs. H., and our free conferences and prayers, I distinctly remember, among many other benefits we enjoyed at that academy." Another fellow-student writes, "He took me as a young Christian most tenderly by the hand, and showed me singular kindness, together with his truly amiable, prudent, and eminently pious partner. I shall be mindful of their friendship as long as I live. He was highly esteemed by our worthy tutors, by his fellow-students, and, indeed, by all the good of that town and neighbourhood."

Mr. H. having received a unanimous invitation from the Independent church, at Yardley Hastings, Northamptonshire, a village of from eight hundred to a thousand inhabitants; he was ordained at that place, in May, 1804. He declined other invitations, one of which was from Berkhamstead; as he thought himself more suited to a village congregation, and the hope and encouraging prospect of usefulness caused him to devote his labours to a people who most affectionately received him, though their means did not enable them to offer him

any temporal inducement. At this time, the church consisted of only nine members, and the congregation of about forty persons; but it was soon found necessary to erect a gallery and re-model the interior of the chapel. This was done by voluntary subscription in London and the country; and as there was no house suitable for the minister, a commodious one was erected, by the same means, adjoining the chapel, by the liberal permission of the Marquis of Northampton, the ground-landlord. The house, as belonging to the chapel, is now occupied by the present minister, the Rev. Mr. Spong. The Sunday-school, formed and conducted by Mrs. H., became a nursery for the church. Mr. H. paid great attention to the young, and a regular weekly meeting was held on Saturday evenings at his house, for the catechetical instruction and the encouragement of such young persons as appeared religiously disposed. It was also his custom to invite some of the members of his flock to join him in family worship on the Sabbath evening, after his pulpit labours. These meetings proved very useful to many. On the evening of the new year, he used to preach to young people, generally in a pointed and impressive manner; after which many tracts were distributed. Among the means of his usefulness, village-preaching occupied a prominent place, and he was the chief agent in exciting the attention of the inhabitants of several neighbouring villages to the gospel, sometimes in the open air. For many years he preached on stated evenings in the week, at Denton, Easton, and Grendon, as well as at Yardley; and he frequently visited Brayfield, Bozeat, Ravenstone, Lavendon, and other places. He greatly excelled in pastoral visitation from house to house, and was much in the habit of introducing religious conversation in families, and in the work-rooms of the lace-makers. He had a very happy method of dropping a word of religious advice to persons whom he accidentally saw at their worldly callings. In this he was very useful, not only by conciliating the minds of some, but often in planting deep and permanent impressions.

In the year 1813, in the midst of great pastoral success, a fire took place, which destroyed many houses in the village, and the chapel with them, which had stood nearly a century. The house also

would have been consumed, but for the presence of mind of Mrs. H., who, in her husband's absence, directed the special attention of the men who came to help, to a trap-door communicating between the house and the burning roof of the chapel. This grievous trial would have overwhelmed a mind of less energy and enterprise, as the people at Yardley were totally unable to defray the expense of a new building. Mr. H., however, immediately set about the arduous task of appealing to Christian generosity; and, after many months' of unwearied labour, raised a sufficient sum in the adjacent counties and the metropolis, to erect a chapel of twice the size of the old place. A gallery was afterwards added to accommodate the still increasing congregation.

Notwithstanding the manifold increase of the church, and the affection that prevailed among its members, it is not to be supposed, that during a pastorate of thirty years, Mr. H. did not share in the trials of the faithful minister. He often lamented that his hands were not more strengthened by the conversion to God of such as might have proved influential in discountenancing vice and immorality by an exemplary life, in consequence of their better circumstances. In some cases his fidelity gave offence. It is regretted that space will not allow of any extracts from the faithful and solemn appeals which he has left in manuscript, as made to the young, or to the members of the church, especially in one instance, in which abuses, requiring their aid to correct, had crept into the economy of divine worship, as regarded the psalmody.

In the spring of 1820, Mr. Hoppus was bereaved of his excellent partner; whose loss was not only severely felt in respect to the conjugal and maternal relations, but also by the village in general, especially by the young and the poor. Mr. H. afterwards married Miss Rebecca Berril, and this connexion proved a great solace to the latter period of his life.

After having been accustomed till his 72nd year, to preach three times on the Sabbath, increasing infirmities induced him to resign the pastoral office, and he was succeeded for four years by the Rev. J. Bunn, under whose ministry two galleries were added to the chapel. The last sermon Mr. H. preached at Yardley, was on May 4, 1834. In the autumn of the same year he preached at Walgrave,

when on a visit to his daughter. This was his last discourse; but he administered the Lord's Supper to his late charge a few weeks before his death. In the latter years of his life, Mr. H. often appeared to enjoy much happiness in religion; and, when unable to sleep, would speak much and fervently of the great truths of the gospel, and the glorious anticipations of believers. He would repeat many Scripture passages and hymns, from which he derived comfort and edification. It was often evident to those around him, that his mind was maturing for the great and blissful change that awaited him. He had recovered from an attack of indisposition, and still appeared to retain a portion of the vigour of his naturally fine constitution. On the 30th of August, 1837, he had taken some exercise in his garden, and in the evening had prayed in the family as usual: but he had not long retired to rest when he was heard to breathe deeply twice, apparently in sleep. His appearance indicated what proved to be the event—medical aid was called in, but the vital spark had fled. Thus, in his 77th year, did this servant of God obtain what he had for years desired might be granted him in death—"an easy dismissal." Mr. H. was interred in the burial-ground of the chapel, and in the same grave his remains, and those of his deceased wife, await "the resurrection of the just." The funeral sermon was preached, according to the long-expressed wish of the deceased, by his esteemed friend, the Rev. T. P. Bull, from a text chosen by himself, 1 Cor. xv. 58.

Mr. H.'s labours were eminently disinterested. The amount of what he received from his people during his long residence among them, was insignificant. "I have stated," said Mr. Bull in his sermon, "that he was in business seven years; and, successful as he was, when his industry, perseverance, and talents for business are considered, if he had continued in it, he might have accumulated much wealth. But it was not his object to seek that which has been the ruin of so many; and at Yardley you have seen, my friends, that he sought

'not yours but you.' As to his life it is unnecessary to say any thing, for you all know his consistency. His views of the gospel were clear. His religion was that of the heart. It was sterling, rational, and practical, and influenced his life and conduct. He travelled in birth for souls. When he came to Yardley, the place of worship was small, the church was small, and there was no minister's house. He enlarged the chapel, built the house, and when the chapel was burned down, he accomplished the laborious task of collecting, and built this commodious place."

As a preacher, Mr. H. was fluent, energetic, and pointed. Perhaps his forte was to alarm the conscience; but he generally adapted his morning discourses to the edification and consolation of believers, by giving utterance to his heart on the power, glory, faithfulness, and compassion of the Saviour, the theme on which he most delighted to dwell. He was a fearless reprover of sin; and if his natural ardour of mind sometimes caused his manner of doing so to appear less attuned with softness, his own unimpeachable integrity, and his evident singleness of purpose, always gave weight to his admonitions. In the domestic relations he was tender and affectionate. He had a warm heart for friendship. With the poor he feelingly sympathized, and his sympathy dictated generous beneficence. As a Dissenter, he was temperate, and was always on friendly terms with the clergyman of the parish. His spirit was eminently catholic, and he heartily rejoiced in the ministerial success of his neighbour, the late Rev. Legh Richmond, personal intercourse with whom much deepened his esteem: but he often lamented that the labours even of the best clergymen were subject to the deadening effect of the baptismal regeneration service, and confirmation, the catechism, the visitation of the sick, and the burial of the dead; all of which he regarded as tending grievously to delude souls. His labours will long be remembered, and what he did for the cause of Christ at Yardley, will remain as his monument to future times.

Walgrave.

E. A.

HOW TO MAKE THE SABBATH PLEASANT AND PROFITABLE TO THE YOUNG.

It must have occurred to almost every reflecting mind, that the work of bringing up children in the nurture and admonition of the Lord, is one which requires much consideration; nor is there any question, connected with that work, more difficult or more important than this—"How may the Lord's-day be employed so as to make it pleasant, and at the same time profitable? how can we combine that measure of restraint which the sanctity of the day requires, with that attention to the wishes, and the pleasing associations of the minds of children, which shall lead them to rejoice in it as 'a delight,' while they regard it as 'the holy of the Lord, and honourable?'"

If these two be separated, it is comparatively easy to secure either the one or the other. It would not be difficult to mark out a course of exercises and instructions, which should fill up the entire day; or it would be very easy to show how the day might be rendered agreeable; but how to combine the two, is a point which requires much consideration, and which deserves all it requires.

There can be no doubt, that by a want of judicious proceeding, on the part of some parents and instructors of youth, the Sabbath has sometimes been made so entirely irksome to the youthful mind—has been so entirely filled up with exercises comparatively dry and uninteresting—that its approach has been regarded with dislike, and its continuance felt to be only a weariness. We admit that this arises from the fact that the "carnal mind," even in youth and childhood, is "enmity against God;" but if what is prescribed to children, or required of them, be not suited to their age and capacity, and if no pains be taken to make the study of inspired truth interesting to them, we are chargeable with proceeding in a manner which unnecessarily excites and aggravates this enmity. It must be confessed, that the system pursued in some families would weary even a spiritual-minded Christian. Can we be surprised that it is felt to be irksome by the minds of children, not yet brought savingly under the influence of the gospel, so as to have any relish for divine truth for its own sake? No one can look upon such a family, and the

melancholy restraint which attends the whole of the Sabbath, without inquiring, Is this "the day which the Lord hath made, that we should rejoice and be glad in it?"

On the other hand, nothing can be more plain, even to a superficial observer, than the necessity of proceeding in some way, which shall always mark the difference between the Sabbath and other days.

The amusements of the young must be discontinued, and their hilarity restrained, and they must be made to feel, that as on other days they are left at liberty to follow such pursuits as shall tend to fit them either to discharge the duties, or enjoy the mercies, of the present life; on this day, their thoughts are to be directed to another state, upon which they must soon enter, and for which they need a complete and divine preparation. Wo to the family, in which the opening of the Sabbath has nothing to distinguish it from the dawn of other days, but in which, lest the young should be disgusted with religion, the claims of God, and of eternity, are not pressed on them at all. How then shall we proceed, so as to combine the two? How shall we make the Sabbath sacred as the day of God, and yet give it a cheerful and inviting aspect? We reply—

1. *As much as possible, supersede, rather than forbid, what you wish to have avoided.*

Whatever there be in the employments of other days, to which the young might be inclined to turn aside on this day, but from which you desire to withdraw their attention, let it be studiously considered what can be best put in their place; how shall we fill up the day usefully and happily, so that the want of those things which would pass time away may not be felt? It will be well to have every thing put out of sight, on the evening of Saturday, which is likely to excite wishes that we desire to prevent, and thus the occasion of evil may be in a measure taken away: but even when that has been done, if there be nothing else provided, we know that as surely as "nature abhors a vacuum," so surely will the young seek to fill up all unemployed

time with what is injurious or unprofitable, if nothing better be systematically provided. It may be necessary, therefore, for those who have the care of young persons, to have at least in their minds—though they need not make it known—some plan of proceeding, which shall embrace a sufficient number of objects, and variety of employments, for the various branches of the family, who look up to them for their guidance, so that by directing one to one pursuit, and another to another, no one may have time to think of choosing for himself what may afterwards have to be forbidden, nor be left in that unemployed, and therefore unhappy state of mind, which must naturally tend to evil.

2. *Make the devotions of the family not only holy and profitable, but interesting.*

And so let us induce our children to delight to take part in them. Let our selection of scripture, and of the remarks of any commentator, have a reference not merely to our own edification, but an adaptation to the capacity, taste, and improvement of all the members of our family who are likely to be present. And if we can with propriety assign a part to each elder child, and do this as a distinction and a privilege, a great and important point would be gained. Fathers who are engaged in business, are sometimes obliged, or at least think they are obliged, by the pressure of other calls, to make the season of family devotion comparatively short; but on the Sabbath, happily free from the restraints and calls of business, they have more leisure to instruct and bless their household; and by this means a tone may be given to the whole family circle, which shall prove a salutary preparation for more public engagements.

3. *Consider what number and kind of public services can be profitable to the minds of children.*

They are generally fond of going to public services. If left to their own choice, they will prefer filling up the entire day, and the evening, too, in this manner; but it must be very evident that from the general, and perhaps unavoidable character of public services, they are but partially calculated for the real improvement of those who are very young; and two services in the day, at the very farthest, are as many as they can be made to profit by. If they are taken to three services, there cannot

be time for explaining and digesting what has been heard, nor can there be leisure for the employment of the more private, and equally important means of domestic instruction.

If, then, the *utile* and *dulce* are to be combined, there must not be a rapid and indiscriminate taking of children to public services; but there should be care in considering how far such services are in themselves advantageous, and what auxiliary means can be employed to increase their profitable tendency.

If public addresses and services were more adapted to the wants of the young, the case would be very different;*—but public services being what they are, it becomes every judicious parent and guardian of youth, to consider well, before he gratifies fully that love of attending them, by which, in too many cases, the opportunity for more private instruction is lost, and its obligation evaded. Let us, then, try to follow up and simplify in private, what has been heard and taken down in public, and do it in such a way as shall give a fresh relish to divine truth, and induce the children to treasure up what they hear, in the hope of having it more fully explained to them at home.

4. *As to the interval of worship, or the time at the commencement and close of the day, let there be a happy medium observed.*

Requiring no more than with assiduity may be easily learnt, and using arguments which shall carry conviction with them, and make the heart to feel that there is reasonableness and propriety in the whole. There is such a variety of works in poetry and prose, that no one need be at a loss in selecting what will suit the age of each of his family, and it is well always to accompany the recited lesson with some little explanation, or an illustrative anecdote, if one can be remembered at the time; and as it is impossible that the attention can be kept up during the whole day, there should

* One cannot but deeply regret that there are so few public services in the church of Christ, really adapted to the capacity of children. No one can, for instance, see a large number of Sunday-school children, penned up, as it were, in the house of God, manifesting by their listlessness, or perhaps disorderly manner, their want of sympathy in what is going forward, without perceiving that the effect will probably be, to produce a dislike of religion and of the sanctuary, rather than a respect for the one, and a cultivation of the other; nor without wishing that the great command "Feed my lambs," found a more ready and general observance among the servants of the "Chief Shepherd."

be a season for unbending in an easy and quiet manner. Exercise in the open air in a retired situation will fit the mind for coming again, and with fresh energy, to profitable pursuits, and should not be withheld if it can possibly be given.

It has been suggested that a child of eight or ten years old may very profitably spend a part of the Lord's-day in writing an exercise on some important portions of Scripture history, stating the facts, with their reasons and consequences, in his own words. This is noticed by Abbott in his *Fire Side*, (Chapter 2, Part 2,) and, as well as many other of his remarks, well deserves consideration. Whatever appeals to, and exercises the intellectual powers of children, will generally excite their interest, and may be made useful to them. If the evening of the day is devoted to domestic instruction, according to good old custom, it may be well to form the whole family into a Bible Class, and have a free and unrestrained conversation on some selected portions of Scripture, inviting the remarks, and encouraging the inquiries of all: and there is scarcely any species of employment, which, in general, will be more acceptable or profitable to the young than this.

The writer visited a church in Shropshire, in which the children of most of the members are accustomed to attend the Sabbath-school in the afternoon, and this plan has been found to be both pleasing and profitable. It is, however, very difficult, perhaps impossible, to lay down any rule, or suggest any plan, universally applicable. Circumstances vary

with situations. All we are anxious for is, to direct attention to the subject; and if any of the numerous readers of the *Evangelical Magazine* can offer some additional suggestions as to the best and most profitable mode of proceeding, such remarks will be truly valuable and welcome.

Heads of families, or parents, will see that a practical attention to the subject requires much of careful thought and patient industry. No great and important good is to be secured without a considerable sacrifice of time and labour, and the end proposed in this instance is so great, that no truly enlightened mind will shrink from the effort on account of the self-denial it involves. Put this down among the many things for which you feel your insufficiency, but for which you are warranted and encouraged to seek the Divine help and guidance. If you lack this wisdom, ask it of God, and he will give it liberally.

You feel the greatness and difficulty of the work, and the insufficiency of all human means to secure the concurrence of the mind, or produce any saving effect on the heart. Of this you have often been reminded, as we have proceeded—but let it not produce any thing like despondency. Let us rather go about our duty, feeling that there is a natural and established connexion between our employing the means God has ordained, and our securing the results he has promised. Very rarely will such a system of kind, cheerful, spiritual instruction as this, be pursued, without securing the good-will of the children, and producing benefits commensurate with eternity.

THE PROTESTANT.

No. II.

To the Editor of the Evangelical Magazine.

IN returning to the subject, or rather to various parts of it, as intimated in my former paper, it may be exceedingly useful to notice, that a Protestant, having free access to the Scriptures, is able to compare truth with error; and by the aid of an enlightened understanding, he can unravel "the mystery of iniquity," that has so long enslaved and afflicted the world. Convinced of the awful depravity of human nature, he traces error of every kind to its proper

source, the alienation of the heart from God; for "the carnal mind is enmity against God;" and hence he knows, that men who are "haters of God," become "full of envy, murder, debate, deceit, malignity." In adverting, then, to the Roman Catholic apostasy from the purity and peaceableness of the gospel, he cannot fail to remark this double proof of depravity, enmity towards God, and malignity to man. If Romanism is "after the working of Satan, with all

power, and signs, and lying wonders," he believes that infatuation certainly follows; "and for this cause God shall send them strong delusion, that they should believe a lie," and then the awful doom ensues. 2 Thess. ii. 3, 7—12.

My immediate object in this paper is to exhibit this strong delusion, this monstrous infatuation, this mal-transformation of mind that the papal superstition entails upon its votaries. In this unwelcome exhibition, I shall chiefly follow a most able authority, with such condensation as seems desirable. In this awful heresy, there is "a monstrous degeneracy from Christianity and from humanity too."

The Protestant reflects on the fearful infatuation that remains on the minds of the devoted Catholics. Many proofs might be given of their strong delusions; but on this occasion, I shall only mention two. The first which they have laid at the bottom of their enchanted fabric is, that all the power they claim and use is derived by deputation from Christ Jesus, and by succession from St. Peter. Hence, while they have attempted to impose on the rational world, and on themselves, they have been dreadfully disturbing and oppressing the Christian church. "By deputation from Christ, as if they were his deputies in doing such monstrous work as this! As if Christ had deputed them to destroy Christianity; to render it a ridiculous thing by their fooleries; and then odious by their barbarous cruelties!" That He who is the light of the world, should appoint them to overspread it with darkness! That He who so freely shed his blood to redeem it, had commissioned them so copiously to shed human and Christian blood! To make even his church the temple of the living God, a shambles and slaughter-house, and affright the rest of mankind "from coming near it; who yet could be as little safe in declining it, if they were in reach of their arm!" The dreadful destruction they made in South America, putting kings and princes to death, under pretence of their being infidels, but obviously to seize their treasures; and though these innocent strangers had received them with all kindness, to continue the work of devastation to the amount of forty millions, and making fruitful countries mere deserts! And again, what wars and bloodshed did they occasion in the peaceful country of Abasia, in Africa, though Christian, only because it would

not become Roman. We may add also, the horrible tragedies committed by them in various parts of Europe, and in our own country. Well may it be asked, "Were such multitudes destroyed by Christ's direction, and to propagate the Christian faith? All this pretended to be done by a power derived from Christ, in so open and contemptuous an opposition to the very laws and spirit of Christ, to the design of his coming into this world, and to the very genius of Christianity itself. The things themselves are full of black horror. What monstrous impudence and infatuation! As if Christ had changed names with the devil, and laying aside that of a Saviour, had chosen to be called Apollyon, the common destroyer of mankind: and having changed his very nature, he now set himself to defeat the design for which he came into the world!"

That Rome derived this power from Peter is most idle and absurd. What unsuitable and degenerate successors have the Roman Pontiffs generally been! What precepts of his have they followed? Did he ever annul, at his own pleasure, the laws and ordinances of his Lord and Master? Did he amass treasures, accumulate dignities, dispose of crowns and sceptres, and dethrone the princes of the earth, when he thought fit? We may truly ask, "If he had such a power, how came they by it from him? Was it because he was bishop of Rome, that therefore the usurped name (without the office and spiritual power) could create them such? As well might the habit make a monk, or a beard a philosopher. Our Lord, in refuting their vain pretence, who gloried in being Abraham's successors, told them, 'So did not Abraham,' John viii. 40. But all their learning and sophistry will never answer what has been written, that makes it highly probable that St. Peter was never at Rome, much less sat twenty-five years there. It must, therefore, be a strong delusion to make them build such a fabric on so weak a foundation."

The next point of delusion and infatuation that the Papists are guilty of, (omitting many more,) is their worshipping a piece of bread as a deity. What a strange infatuation is it, that one cannot distinguish a piece of bread from a God, or an object of worship! To believe this against reason and common sense, and without any pretence from Scripture! "That there should be a Trinity, and yet

a unity in the Divine nature," says Dr. Fletcher, "is not absurd; because I am not required to believe that they are three and one in the same respect: but that bread is flesh, and wine is blood, or that a consecrated wafer, or a small portion of wine, should be separately and individually the very body, blood, soul, and divinity of our Lord Jesus Christ,—opposes all probability and possibility, as far as possibilities come within the cognizance of human perceptions; overturns the testimony of our senses, disarranges the physical constitution of our nature, and most egregiously insults the dictates of the understanding under the venerable sanctions of faith and religion."* But, alas! so stupid and absurd are the dogmas of the Catholic faith. And the poor deluded votaries are taught to believe all this! Then also, "If I will not believe a piece of bread ought to be worshipped as a God, I am to be tortured to death for this my disbelief; which is so horrid a transformation, as no power of thought can frame an idea of any thing more monstrous throughout the world!"

The second awful exhibition of degeneracy and delusion, in the Romish church, is that which regards our common humanity. This degeneracy depends on the former state; for where there is enmity towards God, there can be no proper exercise of humanity. The members of this church, especially where priesthood and civil power give their influence and authority, though they profess to be Christians, yet can impose it as a duty on themselves to become cruel and barbarous. As far as their power extends, they would destroy all the rest of mankind, for not being so stupid as themselves, or not agreeing with them in their sentiments and absurdities. Yet, to agree with them, I must disagree with myself, and with all other reasonable men, who still have their senses and the faith of Christians, in other points at least that are essential to true religion and the worship of God. "I am to believe, that a Christian, because he is one, must be made the common butcher of mankind, to destroy as many lives as he can reach! Hence we are to infer that men might, had they been heathens and not Christians, have been sociable and kind, and have lived pleasantly with one another! So that the Christian religion is the transforming

principle, and obliges men to be the destroyers of their brethren, as much as in them lies; and with the exquisite torment, that of burning alive, such as common humanity would abhor to use towards a beast. Besides, the tortures of the Inquisition must be thought a thousand times worse than burning for an hour or two!"

Let this matter be impartially considered, and we must conclude, that the authors of such calamities are in a much worse condition than the poor sufferers, even in the present state. "For, first of all, this horrible depravity, this delusive malignity of spirit, is entirely voluntary, and proceeds from a ready consent with the devil in this work of inflicting misery on their fellow-men. This is the import of those tremendous words—'The spirit that now worketh (or hath energy) in the children of disobedience,' Eph. ii. 2. This voluntary spirit appears in their self-complacency, under so direful a change, from man into part brute, part devil. Others feel in themselves some distempers of spirit, which they deplore and contend against: but these men 'glory in their shame,' and they will applaud themselves for what ought to make them a hissing and a reproach to the nations of the earth. 'They declare their sin as Sodom,'—justify the prodigious deformities of their own spirits, write volumes to defend them, and as if, in good earnest, they expected other men should think their cause to be good. But to what a stupendous height does this raise the horror of their case!"

We see in all this the awful transformation of their minds. "The minds of men are transformed into the most horrid things; that is, they are turned, except the mere human shape, into ravenous wild beasts, into lions, tigers, bears, and wolves, destroying and tearing in pieces whatever comes in their way! Consider that such are set up as portents, prodigies, and monitory signs, both to admonish mankind, that the impression may be deeper and more permanent; and then to warn them, seasonably to repress the beginnings of any such disposition, fearing the dreadful result. Consider, also, how fearful a thing it is, that there should be such a sort of creatures in human shape, as can delight in tormenting them that never did them any harm; who can with pleasure torture others, for no other cause than merely because they take the same liberty of

* Lectures, pp. 144, 5.

thought, which as a common right themselves assume, and who cannot be of their opinion against common sense, and the common reason of mankind. If a man were to express his sense as to this matter, in a solemn prayer to God, would he not say, "Lord, let me rather be the most monstrous, deformed creature, in external shape, that ever was produced in this world; only let me have in me a right, nor give me up to a reprobate mind." What can we conceive more essential to man than these two things, reason and love; but both these are abandoned and lost in those men whose character has been given. Their reason and love do, at least, suffer the highest violation together. They believe themselves, and they would have all others believe, against the common reason and sense of men; and are become haters of mankind, if they do not fall in with their absurd sentiments, and become subservient to their cursed designs."*

It may, indeed, be objected to these statements, that they are matters of history, with which the Catholic church of the present day has nothing to do; and that many of her members in the present day, as well as in past ages, have lamented if not disavowed the bloody and

heartless persecutions, of which she has been guilty. It must be granted, too, that the diffusion of knowledge, and the maintenance of political rights, with the various civil associations that trade and commerce supply, have had a great tendency to soften down some of the cruel asperities of the Romish faith. But while we grant this, and would willingly grant much more,—especially on the score of personal piety and excellence of character,—we ask whether the Roman church does not still maintain its infallibility, its immutability, its dominion over the consciences of men, its alliance with the secular power, and consequently its right to punish disobedience by proscription, by confiscation, by banishment, and by death? If all this cannot be denied, then while we exhibit such a fearful record of the past, in this persecuting church, we may warn some, where warning may be needful, to "beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Say, therefore, in full dependence on Divine mercy, with our devout poet:

"Should all the forms that men devise,
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the Gospel to my heart."

Aug. 1839.

ADJUTOR.

* Howe's sermon on "Deliverance from the Power of Darkness."

LETTER OF THE LATE MRS. JUDSON TO MRS. LOVELESS.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—The following original letter of that eminently devoted missionary, Mrs. Judson, to my late beloved wife, has been read with great interest by many. If you think it will be acceptable to your numerous readers, it will afford me a mournful pleasure to see their names thus united in your excellent miscellany.

W. C. L.

Herne Bay, Aug. 26, 1839.

"Rangoon, July 20, 1813.

"MY DEAR MRS. LOVELESS,—The anxiety you manifested for my safety and health when we parted, induces me to embrace an early opportunity to gratify your feelings by informing you of occurrences during the voyage and arrival at Rangoon. I was taken ill soon

after our embarkation with alarming appearances, occasioned by the shock my frame and feelings received in witnessing the sudden death of the unhappy woman with us. I took my bed immediately after our good friend, Mr. Blair, left us, to which I was confined for several days, and was reduced to a state of great weakness. I began to recover, and was strongly inclined to think I should escape the unhappy effects which my first illness had threatened. But a storm came on before I was entirely recovered, which, together with contrary winds, occasioned so much motion of the vessel, that my illness returned with renewed force, and again obliged me to take my couch, which I never left until our arrival. I suffered much, but all my sufferings were mixed with mercies. I

had no medicines which I dared to take, no physician, and no attendant but Mr. Judson. I felt myself near the gates of death, and thought it probable I should find a watery grave. The idea of leaving a life of toil, hardship, and suffering,—and entering on a state of perfect holiness and happiness, divested death of its terrors, and caused it to wear a pleasing aspect. But the thought of leaving my dear Judson alone in this thorny wilderness, was exquisitely painful. Rest and quiet seemed the only thing which could afford relief, and this, it appeared impossible to obtain. But our heavenly Father did not leave us to sink in this distressing state, but turned our darkness into light. In the height of my sickness, and when the sea was most violent, our Captain discovered that we were near the Andaman Islands, and in no way could we escape being driven on to them except by entering a narrow channel which is between two of them. We were in much danger, but to this providence I impute, in part, my release from death, as we were immediately in smooth water, and the force of the wind was broken by the islands. But, my dear Mrs. Loveless, though our heavenly Father has seen fit to afflict, he has not suffered us to be cast down or discouraged. We never were so sensible of his faithfulness, his paternal care and protection, as in our late voyage; and we can still testify that there is no God like our God: none so worthy of our highest love and confidence. The Captain was extremely kind, and did every thing in his power to make us comfortable. Our good friends, Messrs. Strachan and Mortlock, know not how much they contributed to our comfort on our passage, by the wine and candles they kindly put up for us, as we had neither of them at our command on board. We were not detained at the Nicobar islands as we expected to have been, contrary winds prevented our making them. We arrived July 13, after a passage of three weeks. I felt much dejected the first night we arrived in view of our gloomy prospects, and my weak state of health. I did not go on shore till the next morning, as there was no method of conveyance but a horse which I was not able to ride. The only method of conveyance that was finally procured, was an arm chair through which they put two bamboos, and four of the natives carried me.

Weak and dejected as I was, I could

not but smile at this mode of conveyance, and the ludicrous appearance I made. We were politely received on the shore by Mrs. Stephen's brothers and other European gentlemen. When I had ascended the stairs which lead into the town, the bearers set me down under a shade, when the natives crowded around me having seldom seen an English female. Some of the females came very near, and with smiling countenances looked under my bonnet. I looked up and smiled at their innocent curiosity, at which they set up a loud laugh. I was next carried to the custom-house, a small open place much like a native bazaar. There were seated on mats a number of officers who treated us very politely. One of them asked liberty for a native woman to search me, to which I readily consented. I was again taken up by the bearers to be carried to the mission-house, when the crowd gave a general shout. These novel scenes quite enlivened my spirits, and made me almost forget that I was in a heathen land. The mission-house is large and comfortable, made entirely of teak wood, consequently it is very dry, though this is the rainy season. We were disappointed in not finding Mr. Carey at home. He had been ordered up to the capital a few days before we arrived. The reason assigned by the king, to inoculate for the kine pox. I think it probable we shall all continue here, though we must suffer many privations. Mr. Judson thinks this a most important missionary station, and just such an one as he has always wished to be in. I have never seen him so happy since he left America as he is now. My health is almost perfectly restored, and to-morrow we commence the study of the language. Oh, that God will bless us, preserve us in safety here, and make us useful to the poor Burmans! We long for the society of dear Christian friends, but to this privation we must submit, until it please God to raise up some among the natives.

“As it respects our food, we get along comfortably. It is true we have no bread, but our biscuits are yet very good. We have not yet attempted to make bread, as they have no place to bake. When Mr. Carey comes, we shall have an oven built. We are very happy through the day, but when night comes, I am filled with distressing apprehensions of thieves: the furious mob, and a thousand horrid scenes, my imagination pic-

tures. I do not know that we have much reason to fear, though there are frequent robberies and murders committed. I fancy, however, time and further acquaintance with this people will entirely erase such feelings.

"I need make no apology for writing so long a letter. I have been thus particular because you desired it, and have written every thing I think any ways in-

teresting to you. Do, my dear Mrs. L., write me every opportunity, animate and encourage me in my lonely situation. With best respects to Mrs. Loveless, and love to the children,

"I am, my dear Mrs. Loveless,
"Your affectionate,
"N. JUDSON."

P.S.—The butter and jellies kept perfectly good, and are now quite luxuries.

ON ORDINATIONS TO THE PASTORAL OFFICE.

To the Editor of the Evangelical Magazine.

MY DEAR BROTHER,—IN a conversation which I recently had with a devoted pastor, who is often called upon to take a prominent part in ordination solemnities, he suggested a few alterations in these services, which appear to me deserving of serious attention; and, through your work, I would affectionately submit some of them to the churches of God.

My friend thinks there is frequently a great sameness between the "introductory discourse," and what the young minister says, when he states his reasons for wishing to exercise his ministry among Congregational Dissenters; and, therefore, that there might be an alteration here, tending to edification. But he enlarged principally on the "sermon to the church and congregation," and remarked very truly, that this was generally delivered when the attention of the hearers was quite exhausted, and when many of the constant attendants on sabbath days must necessarily be absent. The remedy suggested was, that the sermon "to the people," should be preached on the Lord's-day following the ordination, and that the newly ordained pastor should rest on that holy day; this would be a great and profitable relief to the young minister, who has been feeling aright on the sacred morn of his ordination vows; and would leave (for the blessing of the great Redeemer would be there) deep and lasting impressions on the whole of his charge. Neighbouring congregations would know of such an arrangement, nor would the pastor and his people be forgotten in their prayers. I have frequently heard of "special meetings for prayer" at the place where an ordination was to be solemnized; and I lately heard of such a meeting being held by a sister church in the vicinity, which created a pious

interest for the youth about to be set apart to the pastorate, and for the people who had chosen him to take the oversight of them; and I would most earnestly recommend this practice to Christian churches generally. All our ministers and congregations will be blessed more than they have been, if, by any means, they are brought to feel a deeper and permanent interest in each other's prosperity. "They shall prosper that love thee, O Zion!"

Here allow me to introduce a paragraph from a letter, which I have lately received from a venerable and most honoured minister, who was among the first of the revered William Roby's students:—

"I feel much, very much, for the rising ministry amongst us: I wish that with all the other advantages our young friends have at our academies, more could be done for them, to preserve and increase their piety. I have been much distressed by observing how soon, after going to an academy, young men lose that simplicity which adorned their character, and much of that piety by which they had been distinguished.

"The Lord in mercy preserve all our young friends! I feel much interest in your dear nephew, (a student,) and am glad he is with you for a few weeks. I have no doubt but you will take every proper opportunity of warning him and cautioning him in these matters. I hope he will become a good minister of Jesus Christ; whose whole aim shall be to preach for Christ, and for souls, and he may be assured he will be blessed, and made a blessing."

Yours truly, &c.

LESS THAN THE LEAST.

August 21, 1839.

POETRY:

HYMN FOR AN OPEN AIR SERVICE.

BY JOSIAH CONDER, ESQ.

*Sung on Stinchcomb Hill, on occasion of the Whitefield Centenary Commemoration,
July 30, 1839.*

How sweet, from crowded throngs,
Zion, ascend thy songs,
With choral swell through echoing aisles !
Where breth'ren breth'ren meet,
Those songs rise doubly sweet,
From humbler rooms or loftier piles.

But here, not made with hands,
A nobler temple stands :
Here 'mid thy works, O God ! we bow,
Where all around, above,
Proclaims thy power, thy love ;
Oh ! tune our hearts to praise thee now.

We bless thy gracious care
For many a house of prayer,
Where saints may meet with conscience free,
To keep the simple rites,
In which thy church delights,
And, unforbidden, wait on thee.

But now, beneath the sky,
We raise our songs on high,
To Him who gave all nature birth ;
While the free air wafts round
To distant vales the sound,—
Praise to the Lord of heaven and earth.

So to the mountain air
The Saviour breathed his prayer ;
So 'mid green hills or deserts rude,
The poor he meekly taught,
And gracious wonders wrought,
Or fed the famished multitude.

So did apostles teach ;
So did our Whitefield preach ;
These hills have heard his fervent prayer :
Oh let the saving word
Throughout our land be heard,
Free as the light, and open as the air.

REVIEW OF RELIGIOUS PUBLICATIONS.

*The ENGLISHMAN'S GREEK CONCORD-
ANCE of the New Testament.*

B. Wertheim.

THIS work adds another valuable help to the many facilities which have of late years been afforded to the critical study of the New Testament.

The amount of this assistance may, perhaps, at the first glance, be undervalued ; but we think that a little consideration will convince the reader that the volume before us, though simple and unpretending, is of a character essentially useful, that it in fact precisely meets the greatest evil connected with the existing state of our Lexicons of the Greek Testament, and provides for it the fittest, we had almost said, the only remedy.

Our best Lexicons, not only of the Greek Testament, but of the classical languages generally, are either translations from the German, or at all events derived from a German origin. But unfortunately a love of subtle distinctions seem to be inherent in the German mind, and hence works that are admirable for the labour and learning

which they display, have been overloaded with much that is superfluous, and obscured by much that is frivolous and trifling. We lay it down as a principle, that each single word in a language is originally the representative of a single idea. Its other uses are secondary ; either metaphorical, derivative, or the results of a change of signification gradually and insensibly effected in the lapse of centuries. Hence it would seem to follow, that it is the first business of a lexicographer to interpret each word by a single corresponding word, which shall represent its primitive meaning. The variations from that meaning are anomalies, which he should treat as such, showing how they have been produced, and in the case of changes effected by time tracing those changes by apt quotations from a succession of standard authors. Our lexicons generally have been formed upon an opposite plan, their compilers appearing to have considered each Greek or Latin word, to be strictly synonymous with every English word, by which it may, under any circumstances, be conveniently rendered. In Lexicons embracing the en-

fire words of a language, as used at various times and by various authors, some degree of latitude must undoubtedly be allowed, both on account of the causes which we have enumerated above, and by reason of the loose and illogical manner in which language is ordinarily employed. Even here, however, we would adhere to our principle with as few deviations as circumstances will permit. In a Lexicon intended for the interpretation of a single author scarcely any difficulties need occur. Time can have introduced no changes of meaning during the continuation of a single life, and the same writer will be generally found to have used the same word in pretty nearly the same sense. These remarks apply in full force to the Greek Testament; for although the production of several inspired writers, yet they all lived at the same period, were natives of the same province of the Roman Empire, and carried with them into the books of which they are the authors, the same modes of thinking and the same Hebrew idioms. Their language, then, seems, at first sight, capable of being translated with the greatest precision, by the employment of the same English word for the same Greek word wherever it occurs. But where is the Scripture student to meet with this precision? How is he to arrive at this definitiveness of meaning? If he turn to our authorized version, in many respects, confessedly excellent, he will find ten or a dozen English words used for one Greek word, not only indiscriminately, but often where the meaning of the passage is greatly obscured by this very variation. The word *δικαιος* for instance is translated "just," "righteous," "right," and "meet." Two of these translations are evidently superfluous, and we believe that the English word "just" would have been the correct and appropriate rendering of *δικαιος* in every instance. But what we especially complain of is, that this license, (for license we must certainly call it,) of translating one Greek word by several English words, has been used even where there was danger that the sense of the passage might consequently be mistaken. The same word *δικαιος* will furnish us with an example. It is used six times in the New Testament to denote a person *righteous in his own opinion*, and is five times translated "*righteous*," namely in the ninth and twenty-third chapters of Matthew, in the second chapter of Mark, and in the fifth and eighteenth chapters of Luke. But the parallel passage, Luke fifteenth chapter and seventh verse, *ἡ ἐπὶ ἐννευη κοντα ἐννεα δίκαιοις* has been unaccountably rendered "more than ninety and nine just persons," and hence the English reader is led to conclude that a different word is used in the original,

and most probably misinterprets the sixth passage, though he has rightly understood the other five. The same remarks apply still more forcibly to the two Greek verbs *μεταμελομαι* and *μετανοεω*, both of them translated by the English verb, "repent," though confessedly most dissimilar in their significations. We are far from wishing to find fault with our authorized version of the New Testament: on the contrary, we feel ourselves bound to acknowledge with gratitude, that it has served as a bulwark against the evils of Socinian interpretation, whilst in no case does it sanction the slightest doctrinal error. Whether it would be wise to attempt its revision, is a question upon which we will not at present enter. All that we mean to assert is, that the student who seeks for precise accuracy of interpretation will find in it a most insufficient guide. But will our best Greek lexicons supply the deficiency? Undoubtedly they will give him much valuable assistance, but we think that the main faults which pervade them all,—that of needless and hypercritical distinctions,—materially impairs their usefulness, and obscures rather than illustrates the true meaning of Scripture. There remains but one method to be pursued, (we believe in all cases the best method of ascertaining the true meaning of the expressions used by an author,) namely, a careful comparison of all the passages in which the same word occurs: and it is the great merit of "the Englishman's Greek Concordance" that it has rendered such comparison easy, that it at once sets before the student a tabular view of all the different instances in which the same word is used, and enables him to ascertain its precise meaning by a collation of passage with passage. This, we are persuaded, is the only way in which a critical knowledge of the New Testament can be attained, and we cordially recommend to the student a work so well calculated to abridge his labours.

We consider the title affixed to the book unfortunate. "A Greek Concordance" would have been at once more simple, and free from the palpable objection, that it is to the Greek scholar that it is mainly valuable. The only practical use to which the English reader can apply it, is to correct the generally entertained notion, that the use of a different English word in the translation always implies the use of a different Greek word in the original, and to convince him that the accurate interpretation of Scripture is somewhat more difficult than he may have at first imagined. For the same reasons we object to the Anglicising of Greek words, as unneeded by the scholar to guide his pronunciation, and calculated only to induce the English reader to venture beyond his depth, and to suppose that

he is pronouncing correctly, whilst he is only giving utterance to a barbarous patois. But these are minor objections. The book is, as we have said, invaluable to the student, who wishes to understand the Greek Testament accurately, and will be content to compare word with word, and passage with passage. He will find the labours of such comparison, we will not say diminished, but absolutely annihilated; and may rest assured, that he possesses a guide incomparably more useful, than the best Greek Lexicon which it is in his power to procure.

An EXPOSITION of the SECOND EPISTLE of PETER. By the Rev. THOMAS ADAMS, Rector of St. Gregory's, London, A.D. 1633. Revised and corrected by JAMES SHERMAN, Minister of Surrey Chapel, London.

Holdsworth, Amen-corner, Paternoster-row.

If through desire a minister should separate himself to seek and intermeddle with *all* wisdom, *that* is his learning by emphasis, which consists in an acquaintance with the word of righteousness. An inspired text is to him what an act of parliament is to a lawyer, or a physical phenomenon to a natural philosopher; the thing of which it is a shame to him to be ignorant and on which he rests all his decisions. No one can be called a believer, and certainly, no one is entitled to the name of a minister of the word, who does not bow to its decisions as beyond all appeal.

Expositions of Scripture, therefore, hold, among theologians, the place of reports among lawyers, assisting the profession to determine what is law, by sifting the terms of the act. From the nature of language, and the constitution of the human mind, such investigations of the import of the supreme oracles must arise, and no wise or modest man will despise them. They early appeared in the Christian church, and have abounded in proportion as true scriptural religion has prevailed. The original preaching has been said to be characterized by long texts and short sermons, which amounts to a definition of exposition, and nothing is more interesting than the works of Chrysostom, of the Greek church, and Augustine, of the Latin, because these exhibit the church of God fifteen hundred years ago, musing, like ourselves, over the law of the Lord, and asking, with us, "What saith the Scripture?"

The Reformation revived this study, which had never been entirely abandoned, and never can be, while there is faith in the earth. Though darkness was coming over the church in the eighth century, the venerable Bede, our earliest ecclesiastical

historian, spent a great part of his life in expounding the Scriptures, as he himself informs us, "*ex quo tempore accepti presbyteratus usque ad annum ætatis meæ quinquagesimum nonum hæc in scripturam sanctam,*" &c. He then gives a long list of comments on the sacred books from Genesis to the apostolical epistles. It is delightful to read such a list; for so much Scripture cannot have been brought before the minds of men without some beneficial effects.

But as the Reformation revived the primitive practice of exposition, so the progress of puritanism led to commentaries on the whole inspired code. The Italian annotations of Diodati and the Dutch annotations were, with the Geneva notes, the favourite instructors of continental Protestants, and the last of these three were much used in this controversy. But the Long Parliament set the able divines of that day on the work which is called, the "Assembly's Annotations," as they are the production of the men who composed the Assembly's Catechism. The rapid sale of the first edition, and the appearance of a second, in 1651, prove the acceptance of the work, and the diligence with which the Scriptures were studied. But as these Annotations were short notes on each verse, there was room not only for Poole's, but for the great work of Matthew Henry, which has not been superseded by that of Scott, nor by any other that has yet appeared in our tongue.

The Bible, however, though a portable volume, is too large for the labours of any single mortal; and they who would have the *best* exposition, should make a collection of commentators on single books. Of these, some have been prepared with as much labour as has been bestowed on the whole sacred code, by Henry, or Scott. Ainsworth on the Pentateuch, Venema on the Psalms, Vitringa on Isaiah, Lampe on John, Bodius on Ephesians, Owen on the Hebrews, and Leighton on Peter, with many others, may be mentioned as ancient; and "no man having drunk this old wine straightway desireth new, for he saith the old is better."

The editor of the volume before us has already done good service to the church, by putting within its reach Greenhill on Ezekiel, of which many had no more than such a fragment as made them wish for the whole. Mr. Sherman has now added to Leighton on the First Epistle of Peter, Adams on the Second, a work but little known, because the copies are so scarce that one has been lately sold for 5*l*. The author was a zealous Episcopalian in discipline, though a puritan in faith and spirit. For forty years, he laboured, first in Bed-

fordshire, and then in London, publishing as well as preaching, and as his last work issued from the press in 1653, it is not surprising that he was reduced to poverty, of which he has left an affecting memorial, in the following sentence:—"To the most honourable and charitable benefactors, whom God hath honoured for his almoners, and sanctified to be his dispensers of the fruits of charity and mercy to me, in this my necessitous and decrepit old age; I humbly present this testimony of my thankfulness, with my incessant applications to the Father of all mercies, to reward them for it in this life, and crown their souls with everlasting joy and glory in the life to come, through Jesus Christ our Lord. Amen. Thos. Adams."

The titles of his works, such as, "The Devil's Banquet," "The Mystical Babylon, or the World of Madmen;" and "The White Devil, or the Hypocrite uncaused;" show that quaintness was not peculiar to the Puritans, but was the fashion of the age, and that in this quality the opposite party sometimes excelled. Mr. Sherman, who is better acquainted with this writer than we can pretend to be, considers this Exposition of Peter as the master-piece of its author. It is, indeed, a surprising monument of mental wealth and ministerial diligence, exhibiting as many thoughts, in as few words, as are to be found in the English, or perhaps any other language.

The learned theologian will be pleased, if not surprised, to find in the comments on the first verse, a declaration of Granville Sharp's doctrine of the Greek article, which was taken up and unfolded, though not much confirmed, by Middleton. "Through the righteousness of God and our Saviour Jesus Christ. Some read these words, by disjoining them, 'of God and of our Saviour.' But, with St. Ambrose, they are better read together, and *this is plain from the Greek context, where all are contained UNDER ONE ARTICLE,*" "answerably to that of Paul, 'looking for the glorious appearing of the great God and our Saviour Jesus Christ,' Titus ii. 19. Here can be no distinction of persons thought on; for it is the great God that appears in judgment; but no person of the deity properly appears in judgment at the last day, but Jesus Christ. Here is, then, full testimony that Christ is God, against the Arians."

From this specimen it will be seen, that, though we have a large volume on a short epistle, there is no waste of words; for every sentence is an epigram, and Sallust cannot equal our author in the art of crowding his page with thoughts.

His acquaintance with Scripture is extensive and minute, and he has always one

text at hand to illustrate another, though he has not escaped the usual attendant on this excellence, the play upon words, that amuses as much as it instructs. His stores of knowledge are various, classical, historical, and theological, while his familiarity with the Fathers may be supposed to account for his episcopal attachments; he was what Charles II. called Barrow, an unfair preacher, for he has so exhausted his text, as to leave nothing for any who came after him to say.

His chief fault was that of his age, a punning style, of which the bad taste was almost atoned for by the richness of illustration, and the mass of information which it conveys. A sentence now under our eye may serve for an example. "Consider man in a fourfold state—confectionis, as he was made; *infectionis*, as he was marred; refectionis, as he was repaired; perfectionis, as he shall be accomplished; and see how all mercy came to us through Christ. First, God made man happy, because holy; without misery, because without iniquity. This I have found, that God made man righteous, (Eccl. vii. 29,) and in that righteousness he had the image of God, (Eph. iv. 24.) If a glorious heaven above him, a fruitful earth under him, command of the creatures below him, the guard of angels about him, the peace of conscience within him; if all this could make him happy, he was not scanted. He was created thus through Christ. 'By him were all things created, that are in heaven and that are in earth, visible and invisible,' &c. Col. i. 16. Secondly, Man stood not thus long; he fell from his holiness, so from his happiness; he lost the favour of the Creator, the service of the creature; a curse fell upon him for his sins. Lo! now he lies weltering in his own gore, who shall heal him? God redeems him through Christ, he 'so loved the world, that he gave his only begotten Son,' (John iii. 16,) he sent him to do it. Behold him, hanging, bleeding, dying upon the cursed cross to save us. Thirdly, a Redeemer is come; what is man the better for it, if he hath not the power to believe on him? Faith he can have none, if it be not given him through Christ. It is given to you in the behalf of Christ to believe, (Phil. i. 29.) Again, Lord help; for Christ's sake, grant us a third mercy; make us believers, or we are never the better; we had as good have no Saviour, as not have him for our Saviour, and ours he cannot be, unless himself makes us his. Lastly, For the state of perfection and immortal blessedness, it is through Christ. 'There is laid up for me,' saith Paul, 'a crown of righteousness; and not for me only, but for all those that love his appearing,' (2 Tim. iv. 8.) Who shall give this to us? 'The

righteous Judge;' and that is Jesus Christ. Thus all good comes to us through Christ." —p. 16.

When he speaks of the hand of faith, he tells us of the five fingers. On the reckoning of the great day, he says, "The books shall be opened, and there are set down all the particulars of our receipts and expenses. There is, Item, received, strength; and laid out, oppression. Item, received, riches; and laid out, covetousness. Item, received, health; and laid out, riot and drunkenness. Item, received, garments; laid out, pride. Item, received, speech; laid out, swearing and lying. Item, received sight; laid out, lusting. Item, to the poor in our will, to be paid at our death, forty shillings; to the preacher, for a funeral oration, to commend us, half-a-guinea. Will this bill go current when God comes to cast it up?"

How startling some of these things must have been, if delivered with seriousness and energy, both preachers and hearers must perceive. If their quaintness should diminish their effect on *our* mind, by making them almost ludicrous, we should remember that those who heard them were not so affected, because men were then accustomed to such a style of thinking and speaking. While the feebleness of common-place thoughts and sentences that may be stumbled upon by accident, leaves modern hearers to suspect that the expositor himself never thought of his text till he entered the pulpit, and thus necessitates the conclusion, that such exposition is the refuge of the lame or the lazy; the reader of this commentary on Peter must feel sure that Adams's hearers were penetrated with a conviction, not only of his abilities and diligence, but of the immense labour he must have bestowed to bring all his resources to bear on this book. The natural consequence was fixed attention and deep impression of the importance of the right understanding of Scripture. Exposition requires this and only this faithful diligence to raise it to the high rank which it ought to occupy in the public services of the church. No week should pass without some expository service, which would agreeably diversify public instruction, and save both preachers and hearers from the wretched effects of a preaching surfeit. Such writers as Adams furnish the ingot of bullion, that may be coined into current money of the merchant, and made to enrich our churches with vigorous thoughts in terse and felicitous expressions. But as no comments of the reviewer can convey any adequate notion of the work, we shall crave the editor's leave to insert the following extract:—"The creatures are constrained to minister to the wicked

desires of sinful men. The sun was fain to lend his light to those pagan monsters, while they committed their most execrable rapes and murders. The moon waits on the thief, while he acts his robbery. The stars hide not their aspects from atheistical astrologers. The winds, with prosperous gales, fill the sails of pirates. On the lands of oppressors the clouds let fall their fructifying burdens. Viands make fat the epicure; and wine is ready for the unnatural thirst of the drunkard. Herbs and minerals are medicinal to the unholy bodies. Jewels and precious stones shine on the proud. Birds are compelled to part with their feathers to stuff the bed of uncleanness. They are all forced to serve them that do not serve God. This is the bondage under which they groan, and from which they labour to be delivered, longing for the time when all these things shall be dissolved."

JOB and HIS TIMES. By THOMAS WEMYSS. 8vo.

Jackson and Co.

The title of this volume is somewhat unique, as illustrating the history and biography of a Scripture personage, it is nevertheless appropriate, being in unison with its design, which is not only intended to throw out all the most distinguished lights and shadows of Job's character and experience, but to introduce the reader to patriarchal scenes, and familiarize his mind with the manners, customs, arts, and sciences of those by-gone times in the early history of society. And there can be no question that there is much of fascination and interest thrown around this period, although it is only gleaned from detached and scattered materials in this ancient portion of Scripture. These, however, our author has detected with great acuteness, and seized with the avidity of one who has found great spoil. In order to show the result of his research in this way, we just insert his table of contents in the last chapter. The Arts, &c.: the Medical art; the military art; modes of travelling; of hunting; of writing; mining operations; precious stones; coins; process of refining; musical instruments; cosmology; astronomy; meteorology; aurora borealis; volcanoes; vegetable productions; zoology; behemoth and leviathan; judicial proceedings.

There is, under these distinctive heads, much to interest and amuse. Amongst the most valuable may be mentioned those on meteorology, zoology, and the aurora borealis. A brief specimen of the author's style may be cited from meteorology. The dawn, chapter 38th, 12th verse, "Hast

thou commanded the morning?" &c. "The images here are exceedingly beautiful and appropriate. The earth is represented as a winged creature, moving on its round, whose plumage is tinged with the golden light of the morning sun. And as the night is the time for robberies and outrage (and the Bedouin Arabs are proverbial for plundering) the return of the day puts a stop to their proceedings, and compels them to desist. As clay receives a new form from the hands of the potter, so the external appearance of nature undergoes a change from the rising of the sun: it becomes much more beautiful, and all things are seen, as it were, in a full dress." We herewith add a specimen of the translation. A description of a tempest.

"Behold, God is great beyond our comprehension,

Neither can the number of his years be searched out.

The drops of rain which descend,

He draws up again in vapours

Which the clouds distil;

They pour upon man abundantly.

He understands the expansion of the clouds,

The thunder of his habitation.

Behold he surrounds them with his lightnings,

And covers the bottom of the ocean.

Lo! thus he judgeth the nations.

He giveth food in great abundance.

With his hand he grasps the lightning,

And gives his orders when it should fall.

He commands that his friends should be safe:

But he hurls wrath against the wicked.

Truly at this my heart trembles

And shudders in my bosom.

Hear with awe the concussion of his voice,

And the peal that issues from his mouth.

Throughout the whole heaven is its flash,

And its blaze to the ends of the earth,

After it peaeth the roar.

He thundereth with his majestic voice;

The peals succeed without intermission—

Yet no one can trace him, though his voice be heard."

The author displays considerable ingenuity and originality of mind, whilst he has patiently consulted all the Foreign and English critics on the book of Job, within his grasp; yet he manifests no servility even to great names and high authorities, and he has therefore adopted none of their views, without being the subject of personal conviction as to their correctness. He has, consequently, in a few instances, in his interpretations, deviated from the path of his predecessors. If in some instances of minor moment, we dis-

sent from him, it is only candid to admit that he reasons with much power and ingenuity for the views of particular texts which he advocates. We perceive, for instance, that he doubts the reference of chap. xix. 25, to the Messiah. We cannot say we are convinced that he is right in so doing; but we are free to confess that some of his arguments are very difficult to dispose of. Nevertheless, we must say, we regard his views of this passage as altogether inconclusive, though many great critics have coincided with him. In closing our notice of "Job and his Times," we consider it as worthy of a place in our theological libraries; and a volume that will be found exceedingly useful as a work of standard reference, not only to private Christians, but ministers.

LECTURES on REVIVALS of RELIGION.

By CHARLES G. FINNEY. *With Introductory Prefaces, by Rev. J. A. JAMES, Rev. G. PAYNE, D.D., and Rev. W. J. J. BEMAN, D.D. With Notes, and carefully revised by Rev. W. PATTON, D.D.,* New York, U. S., N. A. pp. 150.

John Snow, Paternoster-row.

This is a very remarkable book. It is distinguished by great originality of thought and vigour of expression, whilst it is level to the understanding, and fitted to touch the conscience of all. We do not recollect to have read any book of the present day, which unites all the strength and raciness of the old writers, with that simplicity and directness, which almost uniformly secure attention and produce effect. If, indeed, these lectures were generally read in the spirit of serious and prayerful attention by the churches and pastors of this country; and if the impression which they could not fail to produce, were acted out to their legitimate extent, we might, without claiming to ourselves the gift of prophecy, predict the speedy arrival and wide-spread prevalence of pentecostal scenes. There may be a few statements throughout these lectures, to which a strict and cautious orthodoxy would object; but a careful and candid perusal of them in their present expurgated form, will, we are inclined to think, secure the commendation of all parties. Forming, then, as we do, a high opinion of the intrinsic value of Mr. Finney's book, and of the beneficial effects which it is fitted to produce, we earnestly recommend the present cheap and beautiful edition to the notice of all who are interested in the questions now agitated respecting the most efficient means of securing a revival of religion in this land.

MEMOIRS of the LIFE and LABOURS of R. MORRISON, D.D., F.R.S., M.R.A.S., Member of the Society Asiatique of Paris, &c., &c. *Compiled by his Widow. With Critical Notices of his Chinese Works, by SAMUEL KIDD; and an Appendix, containing Original Documents, &c.* In 2 vols. 8vo.

(Continued from page 426.)

We resume our remarks on these volumes, rather to glance at the high character, the distinguished attainments, and missionary devotedness of Dr. Morrison, than to enter into any minute or laboured analysis of their contents. And in attempting this pleasing task, we cannot but regret that our limits prevent us from carrying our observations to the extent justly demanded by such rare and lofty merits as belonged to the subject of this memoir, both as a philanthropist, a scholar, and a Christian. But, our regret on this score is well nigh removed by the conviction that all, who are gratified by the contemplation of integrity, which can yield to no compromise of principle—of genius, which has achieved what hitherto seemed to mock at human effort—and of Christian devotedness, which forgets its “own things” in caring for “the things of others,” will not deny themselves the pleasure of perusing these volumes. And, if already they have been disposed to extend to Dr. Morrison the homage of admiration so justly claimed by genius and high attainments, when associated with the beauties of Christian sanctity, and offered on the altar of heaven, that homage will, we doubt not, be extended to his memory with increased ardour, when they have examined for themselves this memorial reared by the hand of one, who is left to mourn his death, whilst she cannot fail to rejoice in the high honours which belong to his name.

From his earliest youth, Dr. Morrison was distinguished by the most delicate sense of integrity and truth, combined with unyielding perseverance in the pursuit of knowledge—qualities which constitute the essential elements of all intellectual and moral greatness. In illustration of the former feature of his character, Mrs. Morrison observes, “He has often been heard to say that he was not conscious of having ever uttered a deliberate falsehood, except once; and then, although there was no probability of detection, he could not rest till he had acknowledged his fault;” and in proof of the latter, she remarks, “that for the purpose of securing a greater portion of quiet retirement, he had his bed removed to his workshop, where he would often pursue his studies till one or two o’clock in the morning. Even when at work, his Bible or some other book was

placed open before him, that he might acquire knowledge, or cherish the holy aspirations of spiritual devotion, whilst his hands were busily occupied in the labours of life.” After some time spent in this silent but resolute pursuit of knowledge, and in the rarer and more momentous duties of heartfelt religion, he entered Hoxton Academy. But he had not long prosecuted his studies under the auspices of that Institution, before he offered himself as a missionary to the heathen, in opposition to the wishes of many of his friends, and evidently in compliance with deep and early convictions. And so fully convinced were the directors of the London Missionary Society of his fitness to carry the gospel to distant and benighted lands, that they at once sustained his application, and enrolled him among the number of their students. Thus did Dr. Morrison furnish early proof of his qualification to become the first Protestant missionary to the most numerous and remarkable nation of the world, and give promise of those high and brilliant attainments which have secured for him a place among the brightest names of past and present times. And when he was actually called upon to meet the privations and difficulties which, of necessity, thronged around him in the first and earlier steps of his career—when he entered alone an untrodden field of labour, where he found no example to guide, no previous achievements to encourage,—he did not fail to display a high degree of calm and unyielding firmness, combined with peculiar discretion, wisdom, and piety. Nor in the subsequent stages of his mission did he falsify the promise of efficiency which he had given, for in the exercise of those splendid mental gifts with which he was endowed, he surmounted difficulties that had been deemed too formidable to be encountered, and gained acquisitions in the literature of China that far exceeded the most sanguine hopes of his friends—filling them and all the learned of Europe and America, with mingled feelings of astonishment and delight. Denying himself even such comforts and enjoyments as he might have commanded, he confined himself to a small room as his study, with a lamp made of earthenware to supply him with light, and a folio volume of Henry’s Commentary set on edge to prevent the wind from blowing it out, until, according to the testimony of one well qualified to judge, “by persevering application, he not only became one of the most accomplished scholars in Chinese literature, but rose to high official eminence, rendering essential service to his country, both in its commercial and political relations, by his accurate and profound acquaintance with the language and manners of the Chinese; and preserving unim-

peached, until death, the consistency, efficiency, and benevolence of the Christian missionary."

Had Dr. M. done nothing for Chinese literature, and for future missionary exertions among a people hitherto isolated from all the nations of the earth, save the compilation of his Dictionary, he would deserve a high place among the friends of learning and the benefactors of mankind. The compilation of a Dictionary in a vernacular tongue, requires, undoubtedly, great and varied attainments united with perseverance; but to accomplish such a task in the Chinese language, which is confessedly the most complex and difficult known among men, demanded a strength of intellect and a fixedness of purpose which belong to few men. This task Dr. Morrison executed unaided and alone, and hence he justly claims a reputation at once high and exclusively his own. Dr. Montucci, of Dresden, observes, "I am free to assert, that Dr. Morrison has published volumes by far more useful to the European student than all the printed and MS. works issued by missionaries in the course of the last century;" and M. Remusat of Paris, says, "Le Dictionnaire Chinois-Anglais du Docteur Morrison seroit incomparablement préférable à tout autre." But, in addition to his Dictionary, which would have been sufficient to occupy the life and tax the undivided powers of even a highly gifted man, he rendered the Scriptures of the Old and New Testaments into the language of China, which the learned of Europe had hitherto deemed beyond the possibility of being attained by any save natives. Some, indeed, who have succeeded him in the field, where he achieved so much, may suggest changes, and may recommend what they deem emendations; but whatever alterations or improvements may arise out of a wider diffusion of missionary effort, and less fettered intercourse with the Chinese, the translation of the Scriptures into the most mysterious and intricate language of the earth, will remain a splendid monument of the genius, perseverance, and devotedness of Dr. Morrison.

Further, as if no amount of labour had been deemed sufficient in the great cause to which his life was devoted, Dr. Morrison issued a variety of minor works on literary, philosophical, and religious subjects, all bearing either immediately or remotely on the missionary enterprise in which he had embarked. But whilst his literary achievements in the pre-eminently difficult language of China were so many and magnificent, they did not occupy his attention to the neglect of all other means which might be adopted with advantage to the interests of benevolence and truth. In imitation of

the Saviour of men, he "went about doing good." He endeavoured, in the employment of such expedients as he could command, to relieve the wants, to mitigate the sufferings, and heal the diseases of the poor and suffering Chinese around him. And in order to secure to the natives the means of a liberal and religious education as well as to furnish facilities to foreigners to prosecute the study of the Chinese language he projected the establishment of the Anglo-Chinese College, to which he himself contributed most munificently. His works, indeed, of every description, yield the most convincing evidence of high mental endowments and comprehensive benevolence; and the whole tone of his spirit and life shows, that amid his multiform engagements, and the darkness by which he was surrounded, he grew daily in meekness for the inheritance of the saints in light. And this ceaseless activity and untiring zeal, in preparing the way for the evangelisation of China, as well as his growing assimilation to the moral image of his great Master, seemed to be uniformly gaining fresh strength, until, at the comparatively early age of fifty-two, he passed from the field of labour on earth to the place of repose and triumph in heaven. Thus, then, without attempting to follow the varied and interesting details of these volumes, we have hastily glanced at the character, attainments, and labours of Dr. Morrison. We cannot, however, conclude without recommending these memoirs to the attention of our readers, assuring them that they will be delighted with the simplicity and faithfulness with which Mrs. Morrison has done her part, and with the learning and high ability which distinguish the dissertation or critical notices of Professor Kidd. Every one, indeed, who would rightly appreciate the magnitude and success of Dr. Morrison's labours as a Chinese scholar, must attentively peruse the elaborate and learned essay of the professor, who is, perhaps, the only man in England fully qualified to pronounce on the merits of such labours. He has at once done justice to departed genius and attested his own high scholarship.

WORKS RECENTLY PUBLISHED.

1. *Antipopopriestian*; or, an Attempt to liberate and purify Christianity from Popery, Politick-ality, and Priestrule. By JOHN ROGERS. *Popery*. 8vo, pp. 362. Simpkin, Marshall, and Co.—Our readers must not take alarm at the new coinage of words in the title of this book, nor, if they purchase it, at the frequent occurrence of the same in the body of the work. We can assure them it is the production of an original mind, and a sound thinker, and one truly earnest in the Protestant cause. We hope to notice it soon.

2. *The Student's Manual*. Designed, by specific directions, to aid in forming and strengthening the intellectual and moral character and habits of the

student. By JOHN TODD, Pastor of the First Congregational Church in Philadelphia; author of "The Sunday-school Teacher;" "Lectures to Children," &c. Second thousand of this edition, from the seventh American edition, 12mo, pp. 228. Simpkin, Marshall, and Co.—Putting the highest estimate on this truly excellent production of the American press, we are most grateful for this cheap edition of a work which should be in the hand of every intelligent youth.

3. *Sermons to Youth.* By the late Rev. JOSEPH HAGUE, Darwen, Lancashire. With a *Memoir of the Author.* 12mo, pp. 272. Ward and Co.

4. *A Guide to the Study of the Pentateuch.* Being a series of questions on the five books of Moses, with references to works in which answers may be found. Intended for the higher classes in schools, and for students in divinity. By J. THOMPSON, M.A., St. John's College, Cambridge, and Second Master of the Blackheath Proprietary School. 12mo, pp. 332. Hamilton and Co.

5. *Memoirs of my Dog.* Interspersed with original anecdotes of animals, designed to cherish in the youthful mind kindly feelings towards the brute creation. By INGRAM COBBIN, M.A. G. Berger,

Holywell-street, Strand.—This is an admirable little volume to put into the hands of children, who have just acquired the art of reading.

6. *The Voluntary System.* A Prize Essay, in reply to the Lectures of Dr. Chalmers on Church Establishments. By JOSEPH ANGUS, M.A., Pastor of the Church worshipping in the New Park-street Meeting, Southwark. 12mo, pp. 258. Jackson and Walford.

7. *The Fathers and Founders of the London Missionary Society.* Part VII. Containing Memoirs of Rev. Rowland Hill, and the Rev. Dr. Haweis. Fisher, Son, and Co.

PREPARING FOR PUBLICATION.

In the press, beautifully illustrated with wood engravings, *Continental India*; Travelling Sketches, and Historical Recollections, illustrating the Antiquity, Religion, and Manners of the Hindoos, the Extent of British Conquests, and the Progress of Missionary Operations. By J.W. MASSIE, M.R.I.A. T. Ward and Co., Paternoster-row.

Home Chronicle.

LONDON.

DOUGLAS ON REVIVALS OF RELIGION.

Some of our readers may not be aware, perhaps, that James Douglas, Esq., of Cavers, has, with his usual ability, written a tract on this most deeply interesting subject. It has, we have reason to believe, been already blessed by God to the good of many. Clear and forcible in its statements of the general doctrine of revivals of religion, it is, at the same time, most fervent in its appeal to the heart and conscience. The author evidently wrote it under the influence of a spirit of revival in his own mind. We have much pleasure in apprising ministers and churches, to whose immediate perusal we earnestly commend this spirit-stirring tract, that a cheap edition of it is now published in London, by Mr. Dinnis, of Paternoster-row. Those who wish to give it a wide circulation may do it for the small sum of *twopence* each copy, or *fourteen shillings* per hundred.

THE VOICE OF THE TIMES, AND THE CLAIMS OF HOME.

Address from the Directors of the Home Missionary Society.

The times in which we are appointed to live, are, confessedly, extraordinary, if not unprecedented:—such, therefore, must be the characteristic features of the plans and efforts of those who desire to be "valiant

for the truth;" that is, for Christ, who is "the way, the truth, and the life;" and are therefore anxious that "the word of truth, the gospel of our salvation," may be preached to, and received and enjoyed by the tens of thousands of our still neglected people. The Home Missionary Society, established in 1819, has passed through twenty years of diligent and prayerful exertion in this behalf; its plans and agents have been greatly owned and blessed of God, and its funds aided and supplied, from time to time, in unexpected ways, and almost by miracle. It has not been attached to any sect or party.—Why should it? What could it have accomplished more if it had been denominational or sectarian? No, our beloved country must be faithfully instructed in the truth as it is in Jesus; not in matters which, to say the least or the best of them, are "of doubtful disputation." The land must be filled with the knowledge of the gospel, which if hid, is hid to them that are lost: would it not tease and perplex the poor untutored villagers to speak to them of Mosheim or Milner; of Calvin or Arminius? They must hear of Him who is the wisdom and the power of God; their spirits must be melted by the disclosures of redeeming love and mercy, then will they exclaim,

"'Tis mercy all immense and free,
For, O my God, it found out me!"

Hitherto the Home Missionary Society has sought out and supplied with "faithful

men, able to teach others," awfully neglected and awfully destitute villages; much, very much has been through the Divine blessing accomplished, for their dark, and long neglected, and suffering inhabitants. More, very much more, must yet be done for them. But the thoughts and the hearts of the Directors have of late been intensely fixed on the consideration, whether recent events do not speak loudly to British Christians to labour more abundantly for the dense masses of our populous towns. Here the Infidel and the Socialist have pitched their tents, and from thence they would be driven by the might of heavenly truth. The faithful missionary, with his heart full of love to Christ and souls, and the evangelical pastor must be sent among them; the gospel, with its blessings, must be diffused; the churches in Britain must awake from their slumbers; and they must resolve that all darkness must be chased away from our isle, and that not a solitary parish shall remain unblessed; that the meagre, and cold, and formal preaching now heard in innumerable parishes must be exchanged for all the warmth, and life, and fervour of faithful ministrations; for such men, the Directors, encouraged by the past, are now determined to look, whose constant and well-directed efforts shall be applied to the inhabitants of our towns, as well as to wanderers in our villages and hamlets from the good old way.

Does not the spirit of the times imperatively demand such exertions, such vigilance, and such zeal? Does not the palpable and admitted increase, and vauntings of Popery demand them? Does not the broad, and swelling, and foaming flood tide of Infidelity and Socialism demand them? Does not the corruption of pure and scriptural Christianity, by anti-Protestant and semi-Catholic versions, demand them? All, all demand Christians to be up and doing, and the Lord will be with them, as of old. We want no councils or conventions about parties; we want not a one-sided view, except it be, indeed, that the Home Missionary Society has responded to the call, "Who is on the Lord's side?" The present appeal for renewed and greatly augmented support, will not be in vain! The Directors would not trust in man, or make flesh their arm, but trust in the Lord, and take great courage.

The number of agents employed by this Society is 110. They have under their care about 130 Sunday-schools; 85,000 children; 540 gratuitous teachers; and above 60,000 hearers; surrounded by a population of 600,000 immortal souls.

The Directors affectionately appeal to the Christian public to aid them in their present and prospective work. They feel the

great responsibility attached to the department intrusted to them.

Contributions in aid of the funds will be thankfully received by the Treasurer, T. Thompson, Esq.; Mr. B. Hanbury, 138, Blackfriars-road, Sub-Treasurer; the Rev. E. A. Dunn, Secretary, Belgrave-place, Piccadilly; by the Bankers, Messrs. Ladbroke and Co., Bank-buildings; at the Office, 11, Chatham-place, Blackfriars; or by any of the Directors.

THOMAS THOMPSON, *Treasurer.*

BENJAMIN HANBURY, *Sub-Treasurer.*

EDW. ALEX. DUNN, *Secretary.*

*Home Mission Rooms,
11, Chatham-place, Sept. 9, 1839.*

THE REV. J. K. FOSTER AND HIS STUDENTS.

To the Rev. J. K. Foster, President of Cheshunt College, from the Students who have enjoyed the advantages of his Classical and Literary Tuition.'

BELOVED TUTOR,—It is with feelings of the deepest sorrow that we hear of your resignation, as President and Classical Tutor of Cheshunt College, and cannot but regret sincerely the causes that have led to so unexpected and painful a decision, after you have discharged so efficiently the onerous duties of that office for upwards of thirteen years.

However incompetent we were, during our stay at college, to form a just estimate of the advantages resulting from your tuition, we now, after having had opportunities of appreciating those advantages more fully by mature reflection, and by realising their beneficial tendency in the exercise of our labours in the Christian ministry for several years, are thoroughly convinced (which conviction has been confirmed by the repeated and unqualified approbation of the friends and examiners of the institution) that you have filled that station, not only with great credit to yourself, but also with perfect satisfaction to us; with evident advantage to the connexion generally; and we have no doubt with acceptance to the great Head of the church.

We therefore consider it to be our duty to embrace the opportunity of your retiring from your official situation, as classical and resident tutor of Cheshunt College, to express our warmest sentiments of gratitude to you for your uniform attention to our domestic comforts, and especially for your able and laborious efforts and unceasing devotedness to advance our mental and spiritual improvement.

We assure you, beloved tutor, that our prayers shall ascend on your behalf to the God of all grace, that "the pillar of cloud,

and the pillar of fire" may direct your future movements; that your life may long be spared to witness the fruits of your fresh exertions; and that you may still prove an extensive blessing to the church of God.

J. Sortain,	W. Wilson,
J. Stribling,	M. Butler,
E. Bates,	J. Davies,
W. S. Keale,	W. A. Hurndale,
F. G. White,	J. P. Simpson,
R. Squibb,	S. T. Gibbs,
W. J. Grundy,	J. Dodd,
J. Morris,	S. Lefrine,
L. Hurndale,	C. Thomas,
W. Woodhouse,	F. R. Moore,
R. Pingree,	R. Parry,
J. Langridge,	H. Rogers,
H. Hollis,	J. Cope,
I. J. J. Kempster,	S. Powell,
C. Bird,	W. Franklin,
E. C. Lewis,	B. S. Hollis,
C. Lee,	W. Cox.
F. Perkins,	

To the Ministers, once Students in the late Countess of Huntingdon's College, under the instruction of the Rev. J. K. Foster.

Bath, Sept. 4th, 1839.

MY VERY DEAR BRETHREN,—A consciousness of the integrity of my motives in first going to Cheshunt College, as tutor, and of my constant anxiety to promote its welfare at any expense of labour and feeling, has supported me for more than thirteen years under duties of no ordinary weight and responsibility. I have likewise been allowed to witness great improvements in the institution in comfort, respectability, learning, and ministerial efficiency. With these encouragements, had no other voice approved, I should nevertheless have felt satisfied that mine was the path of duty, and that God had graciously smiled upon it. The approbation, however, of my services and the regrets at their discontinuance, expressed in so many forms by the best friends of the College and Connexion, and who have long been acquainted with me, afford an additional ground of confidence exceedingly grateful to my heart, and I beg to assure you, my dear brethren, that no expression of these sentiments could have been so pleasing as that which you have given in your highly respectful and affectionate memorial. That most of you had for years been separated from the College, and that your estimation of my services has been the result of cool reflection and of considerable experience of what is most useful to a Christian minister, greatly enhance the value of your communication, and confirms my own judgment, that my plans of instruction, however unpretending, were adapted to circumstances, and such as

have tended, under the blessing of God, to your "mental and spiritual improvement," and thus to the securing of the great object of your profession, while it proves, that sincere affection and disinterested labour on the part of a tutor, will not lose their reward with pupils of good sense and unaffected piety and devotedness to the work of the gospel.

Wherever my lot may be cast, I shall possess the same affection towards you as that which I have so long cherished, and shall employ a part of my greater leisure in observing your exertions in the cause of our blessed Redeemer, and in rejoicing in our happiness and success.

Be assured, my dear brethren, that your affectionate remembrance of the relation in which we have stood towards each other will be one of the brightest clouds of my evening sky; and the hope, that I have been useful to so many, who themselves are useful labourers in the Lord's vineyard, makes me rejoice that I have not run in vain, neither laboured in vain,—thank God and take courage.

I appreciate your prayers and beg their continuance, and trust I shall not sin against the Lord in ceasing to pray for you.

With an affection which I trust will be ripened by time and made perfect in eternity,

I remain, my dear Brethren,
Your devoted and faithful fellow-servant of
the Lord Jesus,

J. K. FOSTER.

CONGREGATIONAL CALENDAR FOR 1840.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—Thousands of the families of your readers will doubtless be interested in the "Congregational Calendar, for the Year 1840," a new publication by the Committee of the Congregational Union of England and Wales. Such a work will do honour to the Committee, and supply an obvious deficiency in our periodical literature. It will, I understand, communicate and preserve, a large amount of most valuable information concerning our various religious institutions, the ordinations, removals, and obituaries of our esteemed ministers, with important missionary and general statistics relating to our colonies and the whole British empire. No pains or expense, it is said, will be spared to render it worthy of its name and connection; and I cannot but regard it as likely to be a blessing to the whole Christian community. From the Christian character of the secretaries and of the committee, there is every reason to believe that it will

be an exceedingly useful publication; and it will greatly depend on the readers of the Evangelical Magazine, whether it shall be encouraged and rendered a permanent annual.

Yours faithfully,

THETA.

MINISTERS' FRIEND,

Or, Associate Fund.

This institution possesses strong claims upon the liberal support of the Christian public, from the interesting and important objects which it aims to promote, viz., to furnish pecuniary aid to those excellent and devoted ministers of the gospel, who, on account of their being engaged in the establishment of new interests in dark parts of the country; or from the extreme poverty of their people, are receiving salaries which are totally inadequate to their honourable and comfortable maintenance. This must be evident when it is understood, that it is not uncommon for laborious and useful ministers to be in the receipt of not more than forty, fifty, or sixty pounds per annum from their people, though they have large families dependent on them; a sum which is totally inadequate to meet their expenses, without great anxiety and privation.

The committee avail themselves of this opportunity to tender their best acknowledgments to the following ministers and their friends who, during the present year, have kindly aided the society by a sacramental or congregational collection:—

	£	s.	d.
Clapton, Rev. J. Mather, Congregational	13	6	10
Bristol, — W. Roper, Sacramental	21	1	0
Ditto, — T. Haynes, —	9	10	0
Highgate, — R. Blessley, —	1	6	0
Gloster, — J. Hyatt, —	4	11	6
Leatherhead, Rev. B. Barker, —	1	1	6
Liverpool, — R. Tunstall, —	4	0	0
Oxford, — J. Hill, —	11	0	0
Richmond, — W. Martin, —	4	16	8
Wem, — J. Pattison, —	2	16	3
York, — J. Parsons, —	8	13	0

While the committee acknowledge the above collections, they would earnestly entreat their friends to continue their liberality; and would respectfully call upon other ministers and churches to imitate their example. Never did the institution possess stronger claims upon the Christian public, of which the following fact must be a sufficient corroboration,—that during the last four months the committee have distributed upwards of one thousand pounds amongst nearly one hundred ministers, in various parts of the country. The following reply, received in answer to a check for ten pounds, from one of those excellent men, will present a just view of the objects of

this institution, as well as its great importance:—

“For this timely aid I am very thankful. A family so numerous as mine cannot be supported, even in the most frugal manner, with means so small as those which I have, in the way of regular income, to depend upon; the consequence has been, that I am often in painful perplexities and straits. In these trying circumstances, I cast my burden upon the Lord, and cry unto him daily, and many times in the day for necessary supplies. The handsome and unexpected contribution you have so kindly remitted will do much to relieve me of the anxiety and sorrow under which I have been labouring. In the ministry of the gospel, I find increasing encouragement. The Lord has opened a great and an effectual door for the preaching of his word in this neighbourhood. My chapel has recently undergone an enlargement which was necessary in order even to admit the hearers within the doors. The increase is principally composed of the poor of this world, who, I hope, will soon become rich in faith. While I rejoice in this growing attention to the ordinances of religion, yet it is plain that from such an increase of congregation, no great addition will be made to my salary. I must, therefore, continue to look up to God for my daily bread.”

This is only a specimen of the affecting letters received by the committee.

All communications to be addressed to the corresponding secretary, the Rev. C. Gilbert, Upper-terrace, Islington.

THOMAS LEWIS, } Secretaries.
JOHN YOCKNEY, }

August, 1839.

PROVINCIAL.

RECOGNITIONS.

On Tuesday, August 6th, 1839, the Rev. T. C. Hine, late of Ilminster, was recognised as pastor of the Independent church assembling at Batter-street, Plymouth; the Rev. W. Richards read suitable scriptures and prayed; the Rev. George Smith, of Plymouth, delivered the introductory discourse, in which he stated the constitution of a Christian church, and vindicated the order and practices of congregational dissenters from the objections of the Episcopalians, and from the attacks of the modern Millenarian party; the Rev. W. Rooker, of Tavistock, proposed the usual questions, which elicited an interesting statement from the newly-elected pastor as to the steps which conducted him to his present sphere; The Rev. Dr. Payne, of Exeter, prayed the recognition prayer, and the Rev. J. Nichol-

son, of Plymouth, preached to the people from Phil. ii. 2. The service was largely attended by Christian friends from other churches, anxious to testify their interest in the prosperity of the cause of Christ in this sanctuary. "O Lord, send now prosperity!"

On Wednesday, August 7th, 1839, an interesting service was held in the Independent chapel, Mount-street, Devonport, in connexion with the recognition of the Rev. John Pyer, late of Cork, the newly-elected pastor of the church assembling there; the Rev. T. C. Hine, of Plymouth, read the scriptures and prayed; the Rev. W. Keall, of Torpoint, stated the nature and constitution of a Christian church; the Rev. W. Rooker proposed the customary questions to the church and minister, and then offered the recognition prayer; the Rev. Dr. Payne, of Exeter, delivered a solemn and impressive charge to the minister, and the Rev. George Smith, of Plymouth, with much affection and fidelity, addressed the church and congregation on the subject of their various duties towards their pastor, from 1 Thess. v. 12, 13. A large assembly filled every part of the chapel, and it is believed that gracious influences descended from on high. May the results be permanently good!

CHAPELS.

PAGLESHAM, ESSEX.

On Wednesday, August 7th, a neat and commodious chapel was opened for divine worship, in the village of Paglesham, Essex, of which the late Rev. John Owen, Secretary of the British and Foreign Bible Society, was for twelve years rector. This chapel is under the superintendence of the Rev. Ebenezer Temple, minister of the Independent church, Rochford. The Rev. George Evans, of Mile End, London, preached a most excellent and suitable sermon on the occasion, from Psalm cxxxii. 13—16, at three o'clock in the afternoon.

About one hundred and thirty of the friends from neighbouring congregations, took tea together in an adjoining field; after which the Rev. E. Temple took the chair, and the meeting was addressed by the Rev. Messrs. J. Pilkington, of Rayleigh; J. Garrington, of Burnham; R. Fletcher, of Southend; J. Jacob, of Wakering; and G. Evans, who having just returned from a tour as a deputation from the Home Missionary Society, enlivened and animated the meeting with some striking and interesting anecdotes. About four months ago, a house for preaching was licensed by the Rev. E.

Temple, who, in connexion with others, has supplied the place. The increased and encouraging attendance led to the immediate erection of the chapel in this ignorant and long-benighted village, containing a population of more than 500 souls. Liberal contributions were made towards defraying the expenses incurred.

SOUTHWELL, NOTTS.

A new and commodious chapel was opened for public worship at Southwell, on Tuesday, August 20th, when sermons were preached by the Rev. T. East, of Birmingham, in the morning and evening; and in the afternoon, by the Rev. H. Hunter, of Nottingham. On the following Sabbath, the services were continued, when the Rev. J. Simmons, M.A., of Leicester, preached in the morning and evening; and the Rev. R. Alliot, jun., of Nottingham, in the afternoon.

BOWDEN DOWNS.

On Thursday, July 4th, the chapel at Bowden Downs, Alhringham, near Manchester, was re-opened for divine worship, when the Rev. Dr. Raffles, of Liverpool, preached in the morning, and the Rev. Samuel Luke, of Chester, in the evening. The collections amounted to the handsome sum of 55*l.* 5*s.*, including a donation of 5*l.*

At two o'clock, more than one hundred individuals, with many ministers from the neighbourhood, sat down to a dinner, which was provided by the liberality of Ibotson Walker, Esq., in a large private room, tastefully ornamented for the occasion.

The chapel is small but elegantly neat, fitted up with raised seats in the form of an amphitheatre. It had long been felt by the friends of the gospel in the neighbourhood that increased accommodation was needed in this attractive and thriving town, and this chapel, which was built recently for the followers of Mr. Aitken, having been offered for sale, it has been purchased principally through the activity of a generous friend on the spot, and re-opened in connexion with the Independent denomination.

ASSOCIATION.

The forty-eighth annual meetings of the "Kent Congregational Association" were held at Greenwich Tabernacle, on July 9th and 10th. Sermons were preached by Rev. Samuel Raban, of Marden, from Rev. ii. 7; and Rev. Benjamin Slight, of Tunbridge Wells, from 2 Cor. 7—9. Devotional exercises were conducted by Messrs. Jenkins, Bevis, Tippetts, and Thomson.

An open meeting of the committee was held in the school-room, in the after-

noon of Wednesday, when the sub-committee appointed for the purpose of drawing up resolutions on the several subjects of "General Education," "the reduction of postages and Bible Monopoly;" and also a committee consisting of five ministers and five lay members of the association to ascertain the exact amount of actual debts due on the chapels belonging to the denomination in the county, and to prepare a plan for the liquidation of the same, to be brought up at the next annual meeting.

The annual public meeting was held in the evening, Thomas Thompson, Esq., treasurer of the Home Missionary Society, in the chair. The report presented by the secretary, (an abstract of which is ordered to be printed,) afforded pleasing evidence that with scarcely an exception, peace and prosperity are enjoyed by the associate churches, and efforts are making in every

district for the spread of the knowledge of "the truth as it is in Jesus."

The meeting was addressed by Messrs. Jenkins, Holliday, Thomson, Bevis, Foster, Chapman, James, and Rev. A. Wells, secretary to the Congregational Union. The collections at this anniversary amounted to considerably more than on any former occasion; and the sum of 65*l.* was voted in aid of the efforts made for the spread of the gospel in the county.

The annual meeting of the Kent Union Society, was held on the afternoon of the 9th, when annuities of 17*l.* 12*s.* 6*d.* were granted to six aged ministers, and eleven widows, as also gratuities of from 5*l.* to 20*l.* to several necessitous cases. It is greatly to be regretted that this society does not meet with the countenance and support which its importance deserves.

General Chronicle.

EXTRACTS

From Mr. Douglas's Tract on Revivals.

"Our first step is to feel our wants, and this might seem of no difficult attainment. 'The opinion of plenty,' observes Bacon, with respect to natural knowledge, 'is among the chief causes of want;' and it is so in spiritual advancement likewise. Those who fancy themselves rich are sent empty away; but conscious poverty of itself is a prevailing plea for obtaining celestial riches.

"The second step is, that we must expect great things, 'Open thy mouth wide, and I will fill it.' The conviction of our own poverty must be accompanied with the belief of the inexhaustible riches of Christ, and that the only barrier to our being put in possession of them, is because we either ask not, or ask amiss. If we expect great things, we shall pray for great things. Why are the promises so abundantly held forth to us, but that we may turn them into petitions? Idle speculation is useless and hurtful. 'Hope deferred maketh the heart sick;' but we defer our own hopes, by spending the time in vain wishes, which should be employed in fervent prayers.

"The last requisite is, that we wait until we obtain. Ordinary waiting is easily practised. It is not offering up a petition, and then directing the mind to some other object: but waiting, in the Scripture sense, is a high and persevering exercise of trust, and hope, and supplication; where the con-

fidence of being ultimately successful, increases the earnestness and diligence with which we seek the promised blessing."

"America is the country of revivals. From its first planting its founders watched over the decay of religion, and sought by prayer and supplication for the return of the light of the divine favour. They never sank down to that supineness which is contented with declaring the gospel, without inquiring whether that declaration is effectual. They knew that the gospel was the power of God unto salvation, and gave themselves no rest till that power was fully manifested. The example of America is full of encouragement; there we have an instance of a country where revivals are ever recurring, because, whenever the times of refreshing are interrupted, they have recourse to prayer, which is earnest and uninterrupted till the blessing be obtained. Where no revivals are expected, none are likely to take place, for men will only pray for blessings which they hope to obtain; but the expectation of spiritual recovery determines its recurrence, for these men plead the promises; and God, who is faithful to his own word, abundantly crowns their petitions, and shows that he has not forgotten to be gracious.

"If America serves for encouragement, it may serve also for warning. They expect revivals, but they generally expect also that these revivals will speedily ter-

minate. Even in the discourses of Edwards, addresses are made to the impenitent to come and be converted while the season of revival lasts, for the Spirit would soon withdraw his influence, and it might be long, very long, before they might witness a revival again. And all this with as much solemnity and authority as if such views were actually contained in Scripture.* Hence the benefit of revivals is very much lessened. A long winter often succeeds a brief spring. Men in religion obtain what they expect. We are not straitened in God, but we are straitened in ourselves. The gospel is equally free at all times. The Spirit and the Bride continually say, Come! but if men restrict the accepted time, and will only come at imaginary intervals, they limit their own mercies, and curtail their own privileges.

FRANCE.

A Country Congregation in France, the First Fruits of Calvin's Ministry, and preserved to the present Day.

[Taken chiefly from the Paris *Archives du Christianisme*, Aug. 24, 1839.]

BROTHERLY ADDRESS TO THE FRIENDS OF RELIGION AND EDUCATION, ON BEHALF OF THE REFORMED CHURCH OF ASNIERES-LES-BOURGES, IN THE DEPARTMENT OF THE CHER.

In a village in the heart of France, there exists a Protestant church, which has a strong claim on the friends of religion.

This church is poor, and few in number. It consists of about ninety families, all vine-dressers, and chiefly day-labourers; sincerely attached to the gospel, and honouring it by such an exemplary conduct as has always drawn from the magistrates of the district an excellent testimony. It owes its religious principles to the evangelical teaching of JOHN CALVIN. There is good reason to believe that it received its instructions from him in the very first steps of his course as a Reformer; and that the Protestant church at Bourges, of which that at Asnières is a feeble remainder, was the *first fruits* of his ministry. Calvin had not separated from the Church of Rome when, in 1531, he came to the University of Bourges, the most eminent in France as a school of law, in order to prosecute his studies in that faculty, under the celebrated Italian, Andrew Alciati, the first jurist of his time. It is believed that he took this step, quitting the course for the priesthood into which he had

been introduced in very early youth, to devote himself to the bar, and to escape from the difficulties likely to be brought upon him by a profession of the gospel-doctrines, of which he had received some convictions from the reading of the Scriptures. But it was in vain that he endeavoured to turn his thoughts into this channel; though the University of Orleans, where he had before studied, had conferred on him the doctorate in civil law. At Bourges, besides his legal studies, he diligently cultivated the Greek language, under the Professor, Melchior Volmar, with whom he contracted an intimate friendship, and to whom, fifteen years after, he dedicated his Commentary on the Second Epistle to the Corinthians. The doctrines and feelings of the gospel now took firm hold upon his heart. He began to preach at different villages and chateaux in the neighbourhood, particularly at Lignières, under the protection of the Seigneur and his lady. It is affirmed that a family still existing, one of the most numerous and respectable in the village, was the first that was brought by young Calvin's preaching to the faith of the gospel.

It was, however, considerably later, that the Christian converts by his labours formed themselves into a church at Bourges; under the indefatigable ministry of Simon Brossier. This took place in 1556. Five years afterwards, Charles IX. issued an edict forbidding Protestant meetings in towns, though tolerating them in country places.

The church at Bourges was at length destroyed by the sword of persecution. All the professors of the Reformed faith were either driven to apostatize, or were put to death, or made their escape by flight. Those of Asnières, being only poor villagers, were spared; and they only. The ferocious persecutors, drunk with the blood they had shed, did not invade these poor people; or perhaps they thought that, having cut down the trunk of the tree, the branches must soon die. But the ways of man are not those of God. Often even in this life, "the wicked worketh a deceitful work," (Prov. xi. 18.) Not only did the little church at Asnières escape from falling by the strokes which had destroyed that of Bourges, but the persecution strengthened them in the faith. They concentrated their resources, they maintained their standing, they triumphed over all the attempts which were afterwards made to take their children from them, [a very common practice in the French persecutions;] and, after having passed through more than two centuries of sufferings, a period during which they were totally deprived of the benefits of a settled

* Many of the later American revivalists are not chargeable with this defect.

ministry, they obtained, in 1814, permission to build a place of worship [un temple] over the graves of their fathers. In 1821, the government allowed them to have a pastor; now M. Duviver. In 1832, the mercy of God enabled them to build a temple in Bourges itself, there to rekindle the gospel light, some glimmerings of which had been preserved; and now they are seeking to crown their work by building a school and an asylum, which will serve for more than one hundred and fifty children.

Thus has HE whose mercy endureth for ever, delivered the Evangelical Church of Asnières from all its distresses; has enabled it to resume its ancient position; and has enabled it to hold fast, with constancy and without variation, the profession of its faith and its hopes, from the days of Calvin to the present. Therefore this church now "magnifies the Lord, and rejoices in God its Saviour."

It attaches the greatest value to its two temples; town and country; and in them divine service is maintained every Lord's day. But these Christians are equally concerned for their school; for there it is that their numerous children must be trained in the knowledge of the Holy Scriptures. The building is now unhappily stopped by the want of means to carry it on. The people have done their utmost, some by pecuniary sacrifices, others by gifts in kind, others by digging stone from the quarries, and carrying materials; but the consistory has only 10,000 francs [£400] and they want 5,000 more [£200] to complete the work. In their distress, they implore the friends of religion and education to afford them some kind help. They have read with deep feeling the account of the late beneficent act of the Town Council of Erfurt, to the orphan children, descendants of the illustrious Reformer of Germany. These destitute children are supported at the expense of the town, and have their dwelling in the very convent which, three hundred years ago, was the abode of Martin Luther. The church of Asnières owes its birth to Calvin: it is his offspring; and, in this capacity, it comes humbly forward and says, *O brethren, help me! Your offerings will not impoverish you, but will enrich me; and for my sake many thanksgivings will be rendered to God.*

The king has given to the church at Asnières, for its school, 300 francs; and the Duchess of Orleans, 200.

In LONDON, donations will be faithfully transmitted, if intrusted to Jackson and Walford, or T. Ward and Co.

BELGIUM.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—Having lately passed a short time in Belgium, I am anxious to draw your attention to the moral and religious state of that country, in the hope that many of your benevolent readers may be induced to afford their aid to the Belgian Evangelical Society, whose proceedings, under the fostering hand of the great Head of the church, have both surprised and delighted me. I was not prepared for such immediate and striking results from the circulation of the Scriptures, and I bless God for what I have heard and seen. It is lamentable to think of the long night of papal darkness which for three centuries has covered that land; and the more so when we recollect the struggles which were made at the era of the Reformation, for the propagation of a purer faith, and the many sainted martyrs, who then suffered for their attachment to the word of God—our own Tyndal among the rest, to whom we owe such a debt of gratitude for his early translation of the New Testament. The flames of persecution have indeed long ceased to burn, but there was little improvement in the moral and religious state of Belgium, until the British and Foreign Bible Society commenced its distribution of the Scriptures among the people about three years since, which has well been described as "the greatest boon that Belgium ever received." The circulation of fifty-seven thousand copies of the Sacred Scriptures has awakened inquiry, and in a most remarkable manner prepared the way for a Protestant ministry. Under the immediate superintendence of some pious pastors of the reformed church, a society has been formed, called the Belgian Evangelical Society, whose objects are the same as those embraced by the Evangelical Societies of Paris and Geneva, and whose labours have been crowned with similar blessings. I had the pleasure of meeting several of these Protestant ministers, who conduct the affairs of this society, and I should feel wanting in duty if I did not express what I heard of their zeal, wisdom, and piety; of their sound Christian principles; and my full conviction that any remittances sent from this country to a Committee formed of men of such high character, will be expended in the way best calculated to carry out the religion of our Lord and Saviour. Having visited some of their stations, and met some of their interesting congregations, I can, moreover, bear my humble testimony to the very important work now carrying on

through the labours of these devoted servants of God, and their excellent agents : for instance, at Genval, a village containing a population of eleven hundred Roman Catholics, there has been formed, within the last three years, a congregation of forty or fifty Protestants, nine of whom are considered to be really converted characters, and two have died rejoicing in the hope of the gospel. At the station of La Bouverie, with a population of six thousand Roman Catholics, there was not three years and a half since a single Protestant, there is now a congregation of nearly sixty Protestants. At other places much good is doing ; and I believe it may be affirmed of the Protestant congregations of the larger towns, that they have not only gathered large accessions, but remarkably improved in the tone of their piety, since the attention of British Christians has been directed to Belgium.

The efforts of Popery, at this time, are very great in the country, and, apparently, the only means, under the divine blessing, of checking their evil, are the circulation of the Scriptures, and the labours of the Belgian Evangelical Society. The British and Foreign Bible Society has established its agency at Brussels, from whence the sacred volume is spreading through the length and breadth of the land ; but if the question were put to the Belgic people, once addressed to the Ethiopian Eunuch, " Understandest thou what thou readest ? " the reply of thousands would be, " How can I, except some man should guide me ? " Hence the necessity for a Christian ministry, which is the divinely appointed means for the conversion of the world ; and it is now for British Christians to say, whether the labours of the Evangelical Society should be suspended for want of funds ; as they certainly must, if not provided with the means for carrying on their operations.

The Society has at present five evangelists, two schoolmasters, and one school-mistress ; it occupies six chapels, and two school-rooms, which cannot be supported without considerable expense.

The cause does appear to me in every respect worthy of the support of all who wish well to the interesting congregations already formed, and who desire to see other groups of Protestants collected in a Popish land—and if it be not sustained, many will be left in the midst of a Roman Catholic population " as sheep without a shepherd." I have the pleasure to say, that books have been opened at the Banking houses of Messrs. Glyn and Co., Lombard-street ; Messrs. Williams, Deacon, and Co., Birchin-lane ; and Messrs. Ransom and Co., Pall Mall, East, to receive subscriptions and donations ; and I trust that

many will be induced to aid in this important object.

CARR GLYN.

Wimborne, July 29, 1839.

SIBERIA.

LETTER

From a Converted Buriat in Siberia, to Rev. J. C. Brown, St. Petersburg.

To the Rev. J. C. Brown, greatly beloved by me from the heart, and by the great mercy of the Lord Jesus Christ, one of my elder brethren in Christ.

I desire the peace of your spirit, soul, and body, by the light of the comforting influences of the Holy Spirit of Jesus Christ. And what shall I tell you ? We, the friends here, rejoiced much on receiving your letter, which you wrote in the warm love of your heart, remembering and exhorting us, a few orphans, living in this wretched heathen land. Although the word of God is given unto us, and we know how great his mercy is, it was a joyful thing to receive your kind letter, full of instruction and love, which gladdened us when read in time of trial, and encourages when read in time of sorrow. We are very far from each other, have never seen each other's face, nor know one another ; yet it is much better to receive your letter, which you wrote by the instruction of the Holy Ghost, and by the word of our only Lord Jesus Christ, pitying us, a few weak, ignorant, needy, and blind persons, than to find gold. The day in which we received your letter was cloudy, and the sun was not seen in the skies, but I was so instructed and comforted on receiving it, that it was like walking in a delightful place, on a warm, sunny day. But I hope, dear sir, you will forgive me for not answering you so long, after having been gladdened by receiving your many instructions and consolations, and after reading the letter which you wrote, remembering us and praying for us. Oh, when I think how the Lord Jehovah pitied us who live in this dark land, where there is no light,—whose feet have been chained by the fetters of sin, whose eyes and heart have been blinded by the deceit of the devil, who deceives the world ; and that He has caused His face to shine upon us, and although we were sinful and have dishonoured Him by our sin, has greatly pitied us and has sent us teachers, who have left their relations, friends, and native land, and have come with warm zeal and love to teach us the path which delivers us from our evil ways, and who are our fathers according to the new birth, and that He has

delivered us from death before any of our countrymen; it is an unspeakable mercy which my heart cannot contain! Therefore we greatly strive that we may keep this mercy all our lives, and that we may walk up the steep and narrow path which has been opened to us, and that we may not leave it. Dear sir, I think you have often heard of the temper and customs of our Buriats, who have departed from God and are full of sin and evil, who give their glory to idols, and who make Satan their lord. When God is pitying such sinful people, and has sent his holy word into Siberia, and has called the heathens here, and when it is now dawning in our land, I desire to be one of those who, hearing and knowing the word of God, rely upon his mercy, think about their souls, and know there is a happiness beside that of the body, and I desire to go on in this good way till my death. I pray, with thanks and joy to the Lord, who showed me such mercy, and delivered me from the power of sin, and in-treat his mercy. When going in this way, I look back, and remember my former state, when, ignorantly, I built my house upon the sand, and lived securely; when I remember the many sins which I committed, sorrow and fear come to my heart, and tears to my eyes. Yet I am comforted by the holy word of God. I deserved, long ere this, to endure the torments of hell; my sin was great; I am ready to say as Paul did, that I am a great sinner. Yet by the great long-suffering of God, and by the sacrifice which the Lord Jesus Christ offered for me, and by the prayers of the true, holy, and devoted followers of the Lord, I am seeing this great mercy, I glorify and praise God. Here the people worship lifeless and senseless things and lamas, as the disciples of God and equal to God,—like saying, that the nettle is a pretty flower, and that poison is honey. But though these lamas take the property of the dead and the honour of the living, they are not satisfied. I think many missionaries have gone out from England into many lands, and have enlightened them. For example, Britain is a very happy land, and is a garden of the Most High. From what I have heard of it, it is, in size, a very little kingdom. But it is not only nothing less than other kingdoms in this sinful world, but it is the greatest of all. How fruitful is the word of God, the vine planted there! With how much diligence and love do those servants of God who live near its roots water it, that it may cause those who have no fruit to produce the fruits of salvation! And how much doth the Lord extend it to the heathens scattered through the whole earth! While it was

thus growing, one of its branches has extended even to this place. Now the flowers are shooting forth, out of it, its leaves are plentiful, it is full of fruit. But although the word of God, which is like sweet fruit, is preached here, the people do not care for this food of the soul, which ought to be received by all nations; and are blinded in their eyes and hearts, and those who know the truth are few, and though some know it, those who believe it are still fewer. And those poor people, who have wandered from the right way, serve lifeless idols, which have been brought from Thibet, which do not save but destroy the soul, which do not comfort but torment it, which have no eyes to see, no mouth, tongue, and throat to speak, no feet to walk, no hands to handle. Those people do not think what will happen to them after this life. They do not think whether their gods are true gods and saviours or not. In their estimation, the body is inferior to clothes, and the soul to the body. They lose everlasting happiness, for the useless and transitory riches of this world. Many, although they have heard the word of God, are taken from this world before they repent, building their house upon the sand, who are like chaff, and are in a state deserving eternal misery. Poor things, it is very pitiable to think that the days when they might have repented are past. I also was one of those sinners. I knew not the name of God; mocked his name, worthy to be praised; and compared his holiness and goodness to lifeless idols. If I die, I deserve to be cast into hell: and though the dreadful torments of hell-fire should burn upon me, it would be God's righteous judgment. But if I had been one of those who died before they had received the mercy of God, and while in their evil state, I should not have heard the merciful word of God; I should not have found this pearl of great price; I should not have received your kind letter; I should not have written to you, but should have borne the consequences of sin in the torments of hell, should have been with devils as the food of the worms which die not; and the great wrath of God would have been upon me. Oh, how great is the mercy of our Lord, that he offered himself up! my narrow heart cannot contain it. Though I continually think about the mercy of the Lord, I become senseless from my wonder. I know clearly that it is not from any works which I have done, by which I deserve to go to heaven, and to flee from hell and to receive his mercy; but that it is by the great salvation of the Lord, and by the mercy wherewith he pities all men. Although I am unworthy to walk in the way opened before me, and to be with the flock

of the Lord, yet if, by the grace of God, I am one of those who praise his name, I desire to go in this narrow way without departing from it. Yet because man is weak as a worm, and because his heart is unsteady and full of sin, it draws toward sin; and while Satan is standing near my heart and desiring to chain my feet with the fetters of sin, I desire and pray to watch and to keep in this good way till the end. Many of the places here are dark, and the good news has not been heard in many places. Some do not know the word Christ, and do not understand what it means. Not half of the Buriats have heard the word of God. Many are dying here without knowing and hearing the word of God, and without salvation or hope. They are very pitiable subjects to my heart. The harvest truly is great, but the labourers are few! When I think about the promise of the Lord, I hope and rest assured that God will repair the bad state of Siberia. It is a token of your great love to us, when we know, that though you have many countries and places to pray for, still you remember and pray for us. Dear sir, to say one word concerning your instructions: they are good for me, and show the way in which I ought to walk. And I desire to strive that I may walk in them. I hope, also, you will not cease to instruct us in this good way. In eight days, according to the Buriat way of counting, will be the new year. Then every person will be one year older. I also shall be one year older.* On the first day of the year our Buriat people go about from house to house, drink and riot much, from morning to night. They also take their lifeless idols out of their boxes and spread them out, and pray to them, and say that it is a holiday of their gods. The lamas also read in the temples the first day till the fifteenth. On the second day of the year, the day after the people around us play and get drunk, we, a few persons assemble, to pray to the Lord, and to give some money, according to our ability, that this word of Christ may be printed and made useful to many poor wandering sinners, and we call this day the joyful day of the gospel. Not that the day will be opened by our small and weak offerings. But we desire and pray that it may be opened to the will of the Lord. Though the followers of Christ are very few here, and the light is faint and feeble, I hope that the kingdom of God will be established here. And the time will come: God will not speak the word in vain. The five books of

Moses, Joshua, Judges, Ruth, two books of Samuel, two of Kings, two of Chronicles, the Psalms, Proverbs, Ecclesiastes, and Solomon's Song, have been printed here, and now they are printing Ezra. They are preparing the food of God's word here quickly. But those who eat this till they are satisfied are few. May your and our prayers be offered up that the number of those who eat this food may be multiplied. I hope you will forgive this bad and unworthy letter. May you be filled with the comfort of the Holy Ghost, and may your heart burn with pure light.

Please give my Christian regards to your dear lady. Wishing you peace and joy, I am, by the mercy of the Lord, your unworthy younger brother, and a weak friend out of the flock of Christ,

WANDANG.

PINANG.

Rev. J. N. Goulty, &c. &c. &c.

Pinang, Jan. 30, 1839.

REV. and DEAR SIR,—I have the pleasure to acknowledge your kind and acceptable letter of June 5, 1838, with the useful articles sent to Mrs. B. for the female school; and it affords us great pleasure and encouragement to find our friends in England so very kind and ready to assist us. We have not long since sent a report of the girls' school, &c., to the Directors, and I am happy to say it is in a prosperous state, and so I hope it will continue. I have not the pleasure of knowing you personally, but I have often heard of you, and, to the best of my recollection, my revered tutor and pastor, the late Dr. Bogue, went up to heaven from your home. To have been favoured with his valuable instructions I consider one of the greatest privileges I ever enjoyed on earth. I have now been permitted to spend about twenty years of my life on this island, among superstitious Mohammedans and pagan idolaters. My attention has been chiefly directed to Mohammedans; but oh their hard and stony hearts, they are full of hatred to the gospel. Their religion sanctions vice in its worst forms, and is well adapted to the propensities of human nature in its depraved state. I have established schools for the young, and made known the gospel to all to the best of my ability, which is but small. The Scriptures and Tracts have been widely distributed, and I trust the seed which has been sown will not be in vain in the Lord. There is now a great stir among the Mohammedans, in consequence of a Tract I have just published, called Christ and Ma-

* According to the method of Buriat calculation, the new year is the birth-day of every person. The part of the year in which he is born, be it ever so small, is reckoned a whole one. So it is no uncommon thing to see children in their second month, a second year at the same time.

homet compared. It is the subject of much discussion, and many are anxious to inquire and search for themselves. Several persons have declared that their religion is false and that Christianity is true; and I hope some are earnestly searching after truth. Some of the influential Mohammedans a few days ago lodged a complaint against me to the governor, and also in the Court of Judicature, and petitioned very strongly that the government would restrain me from circulating such books. My colleague, Mr. Davis, and myself, have had an interview with the governor. He seems aware that he has no power to prohibit me giving away Tracts. Were he to do so, it would greatly injure me in my work. When the great excitement has abated, and the affair settled, I shall notice it to Mr. Ellis; but just now I am unable to write to the Directors. My time is fully occupied. Some have written what they call answers to my Tract, but only express their displeasure that their prophet should be called an impostor; they make no attempt to prove the accusation false. They told the governor that if I were in a Mohammedan country, my head would be cut off immediately, &c. Should only one soul be brought to the knowledge of the truth I shall rejoice. The Mohammedans by this stir have made the matter more public than it would have been, and have aided me contrary to their own wish. Would that there were now six missionaries ready, with a knowledge of the language, to go among them, and to preach unto them Jesus!

Last Lord's-day, I directed the attention of my hearers to the 4th chapter of the Acts of the apostles, and told them the reply of Peter and John, when commanded to speak no more in the name of Christ, &c. I informed the people that no one has power to prevent my giving them books, nor they from receiving them. I am preparing a letter in Malay on the subject. I pray that this event may tend to the furtherance of the gospel. I have been persevering in *faith* for many years—could I now see Mohammedans embrace the gospel I would almost say with old Simeon, "Now, Lord, let thy servant depart in peace." I beg the prayers of my Brighton friends, that Divine influence may descend on the inhabitants of Pinang. Mrs. B. feels very grateful to Miss Goulty for her kind aid to the female school. She says the articles will do very nicely for the native children, and will be pretty rewards for their regular attendance at school—she wishes to teach them marking, but cannot get any canvass here. We are now mourning the loss of a dear daughter, who was very suddenly removed from us, aged seven-

teen years and six months. She promised fair for being useful to her own sex, but the Lord has taken her to himself; our loss is her eternal gain. Perhaps you may meet with our only son now in England, who I hope has given his heart to God, and should you see him any where, I should be glad, as you can kindly encourage him. I have two dear daughters with me at home, and one copies out my letters, as my friends complain of my bad writing, and that they cannot make it out. Mrs. B. unites with me in kind Christian regards to Miss Goulty and yourself, and am,

My dear Sir,
sincerely and gratefully yours,
(signed) T. BEIGHTON.

SYRIA AND THE HOLY LAND.

Notices by Mr. Smith of the Bedaween Tribes of Arabs.

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From the American Missionary Herald for March.

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Countries of the Bedaween Tribes—Peninsula of Sinai.

(Continued from page 452.)

Bedaween Tribes in the Valley of the Jordan.

IV. The valley of the Jordan, from the distance often of fifteen miles below the south end of the Dead Sea to the southern end of the lake Tiberias, is called the Ghor. Among the Arabs of the Ghor, I include three tribes on the western side of the Dead Sea, and as many more on its eastern side, both for convenience of arrangement, as well as because several of them pitch occasionally on the banks of the Jordan, and all of them on the shores of the Dead Sea. The territories of those on the west, we traversed thoroughly, and from two of them we had guides in our employ for several days. They number about five hundred men, exclusive of women and children. But one of these tribes, and that the largest, have assumed so nearly the character and habits of peasants, that they are hardly acknowledged as Bedaweens by other tribes. They are all thoroughly tributary, and subject to the existing government of Syria, and of course have a subdued spirit. They are easily accessible from Jerusalem or Hebron. With the tribes on the east of the Dead Sea we had no intercourse, but from what I heard of them, I judged that they were no better than their neighbours farther south, and that the present inhabit-

ants of Moab are quite as unsubdued and uncivilized as those of Edom. A tribe of their friends from the west had occasion within two or three years to seek among them an asylum from the oppressions of government. While these guests were dwelling unarmed in the same tents with them, they actually fell upon them and robbed them of every thing, even to the outer garments of their women. This is the basest act of which, according to Bedaween law, an Arab can be guilty. The result is a deadly feud between three of the tribes east of the Dead Sea and others in the west.

Including the tribes above mentioned, my list of the Bedaweens who pitch in the Ghor, or valley of the Jordan, south of the lake of Tiberias, contains the names of seventeen tribes. None of these inhabit the Ghor permanently, but only make it a common ground in which they occasionally encamp, especially in winter, when the warmth of its climate makes it a more comfortable residence than the mountains where they usually dwell. Of these tribes, nine descend into the Ghor from the west, and eight from the east. Excluding those already spoken of, I know of only two or three of any size, the rest probably consist of only a few families in each, and would not number more than so many small villages. Two or three of them are venerated as companies of religious *fakeers*, and it was formerly common for travellers to put themselves under the protection of one of their sheiks, and then they were respected wherever they went. We came into contact with one of those tribes in our visit to Jericho, and in spite of us, we were compelled to accept from their sheik a present of a lamb, and also of a breakfast the next day, as we passed through his encampment. At the same place, also, we found several individuals of a tribe that encamps near Heshbon, on the mountains of Moab, and with whom we could probably have visited in safety the ruins of that ancient city. I am not aware that any of the western tribes now attempt to commit robbery, and all those on the east, to the north of the country of Moab, are at present in a subdued state.

Proceeding farther north, you find numerous small tribes, encamping in the plain of Genesareth, on the northern shores of the lake of Tiberias, and along the course of the Jordan, as you trace it up towards its source, through the broad basin of the Hooleh. I have the names of fifteen tribes within the government of Safed, most of whom, I believe, encamp more or less in the region just marked out. But as our present journey led us to see or learn very

little respecting them, I cannot give you much information. They must be very small, though some of them are rich in herds. This is particularly true of an encampment, whose large black tents I have twice passed on former journeys, pitched in the verdant meadows of the Hooleh, just north of the ancient waters of Merom.

Bands of the Ghawarineh.

There is still another class of people inhabiting the region now under review, which may properly be mentioned in this connexion. A Bedaween, in attempting to describe to me their character, said, "You must conceive of them as something that is neither Bedaween, nor citizen, nor negro." His implication was, that they were beneath the lowest of the three, thus arranged according to his idea of relative rank. They are called Ghawarineh, the plural of Ghory, which is an appellation derived from Ghor. They are the proper, permanent inhabitants of the valley of the Jordan. Though of the Arab race, and speaking the Arabic language, they are owned by neither Bedaween nor peasant, and despised by both, as the lowest of the race. A settlement of some two hundred of them live near the site, and cultivate the fertile soil of the ancient Zoar at the south-eastern corner of the Dead Sea; where they are the only people that can live, on account of the sickness of the climate. Another smaller body occupy a peninsula that projects into the Dead Sea from the eastern side; and a third cultivate a fertile tract at the north-east corner of the same sea, which is watered by the streams of Hesban and Nimrin. At each of these places they live in tents, made chiefly of reeds, and suffer the very extreme of oppression from the neighbouring Bedaween tribes, whose demands of wheat and corn from them are regulated by no rule and know no limit. So that, though occupying the most exuberantly fertile soil, they are constantly sunk in the lowest poverty. The inhabitants of Jericho, about 200 in number, are of the same class of people. Here they occupy houses, if such their miserable hovels of round stones and mud, can be called. A more slovenly, indolent, degenerate race I never saw; and that, though the plain around them, watered by the noble fountain of Elisha, smiles in all the richness of the most exuberant vegetation. Their own soil they do not cultivate: but it is sown and reaped by Christian peasants from the mountains, who give them the fourth of what it produces. It would seem that this valley has not lost its reputation for licentiousness since the days of Lot. The night before we left Jericho, I overheard the Arabs who were guiding us, de-

manding of their sheik a writing to shield them from the fascinations of the women of that place; and from the conversation that ensued, I inferred that licentiousness prevails among the Ghawarineh with hardly a check, both among the married and the unmarried. And on inquiring of the sheik the next morning, I had the information confirmed.

The same race of people inhabit the valley of the Jordan, north of the lake of Tiberias. I have formerly found their reed tents scattered along the basin of the Hooleh; and on this journey, having occasion to visit the northern shore of the lake of Tiberias, where the Jordan enters it, we found there some 150 of their tents of the same material. In an atmosphere raising the mercury in the thermometer to above 90 degrees, with a strong breeze blowing over them from the lake as they lay in their frail, open habitations, upon the very margin of its waters, they seemed to be enjoying the very luxury of indolence. A more fertile and better irrigated plain does not exist in Palestine, than the one we found here. And as I rode over it at sunset, and met large droves of buffaloes and oxen slowly moving towards the tents of their owners, I got some idea of the wealth of its occupants. We had found no tribe of Bedaweens so well off.

I have now gone over the ground which I laid out for myself, at the beginning of this letter. But for the misfortune which deprived me of the manuscript of a former journey, I could add a *fifth* division of country, the Hauran. But since that accident, I am left with only a bare list of some thirty names of tribes and divisions of tribes, and a few indistinct recollections. The one would not interest you, and to the other I am not willing to trust; and besides, the war that is now raging in that region will probably exterminate many of them. I will therefore bring my letter to a close with a few general remarks. In perusing them, you are requested to bear in mind two considerations;—one, that they have specially in view the real Bedaweens of the desert, and are not so fully applicable to those who are surrounded by the inhabited parts of Palestine: as the spirit and character of the latter, if not their habits, have been more or less modified by intercourse with the resident population;—the other, that I do not profess fully to understand the Bedaween character; such an understanding being only to be obtained by a much longer and more intimate acquaintance than I have yet had opportunity to cultivate. You will receive my impressions for what they are worth, remembering that they are my own, and not borrowed, any more than the information already given, from other travellers.

Prevailing Ignorance among the Bedaweens —State of Mohammedanism.

1. Mohammedanism assumes among the Bedaweens a perceptibly different character from what it has among the citizen Moslems. Two important circumstances help to account for this variety. One is their ignorance; the other their mode of life. It is a fact, which I wish you distinctly to mark, that among all the tribes with which we have had intercourse, or respecting which we have made inquiries, *we have not heard of one Bedaween that could read.* The only exception to this remark is the sheik and priest of the tribe on the western side of the Dead Sea, which I have already spoken of, as having approached so near to the habits of peasants as hardly to be acknowledged to be Bedaweens by other tribes. On being asked if he can read, the Arab of the desert replies, with a negative motion of the head, "I am a Bedaween;" as if the very name implied an ignorance of letters. One sheik, indeed, acknowledged that he had heard of some tribes far east in Arabia, who knew how to read; but among all the tribes with whom he was acquainted in these parts, he had never heard of an individual who had this knowledge. When the sheik of all the Tawarah receives a letter, or an order from government, he sends to the convent or to Toor, to have it read. The Amrans resort in like manner to the castle of Akabah; and the Haweitat of the south to Meewehih, a similar castle on the road to Mecca.

A very great ignorance of the theoretical doctrines of their religion, and especially of those nice and multifarious distinctions which have been introduced by the Ulama, could not but result from such a universal ignorance of the art of reading. Among the ignorant peasantry some doctrinal knowledge is kept up by frequent intercourse with the cities, and by the sermons of preachers, who go abroad among them during the sacred month of Ramadan. But who will go to preach to the Bedaweens? They are as much despised by the citizen Arabs, as the latter are by them; and such a missionary work as that of preaching to them, is not, in any case that I know of, attempted. But their ignorance is not limited to theoretical doctrines; it shows itself in their neglect of ceremonial and positive injunctions. Among the external rites of the Mohammedan religion, which actually assume the greatest prominence, are the five prayers, the fast of Ramadan, circumcision, and the pilgrimage to Mecca. The Mohammedan religion enjoins upon each of its professors, certain forms of worship five times a day, upon penalty of long and excruciating torments in hell for each

omission. These prayers are commonly attended to with great strictness. But among all the Bedaweens with whom we have had to do, we never saw one at prayer; the single sheik already mentioned, always excepted. They confessedly do not know how to pray. After many inquiries, I am satisfied that not more than six or eight per cent. of the men even know the forms and the words of prayer.

The rest, when in the company of these, occasionally join with them in their devotions; at other times they never pray. Of the pilgrimage they are still more neglectful, and a much smaller proportion of them have ever been to Mecca. Circumcision and the fast they observe; but of the latter it is said the women are very neglectful.

Their nomadic mode of life has produced other modifications, especially in their domestic and legal institutions, which, as the Koran meddles so much even in these matters, may be considered, to a certain extent, as modifications of Mohammedanism. While the Ulema, by their traditions and commentaries, have been adding to and twisting the precepts of Mohammed, to fit them to the wants of a civilized resident life, the nomadic customs of the desert, readily gaining the ascendancy where the Koran is not read, have, it is believed, to a considerable extent, been producing a counter modification among the Bedaween tribes. But to follow out this inquiry, would lead me aside from my present object, and in fact carry me farther than my own investigations have hitherto extended. While under this head, I may be allowed to remark that the Bedaweens, separated as they are by distance and mode of life from all resident citizens and peasants, have a less distinctive prejudice against Christians and Christianity, than other Moslems. They are more apt to associate them, both Christians and Mohammedans, all together, as one body of resident people, or as they call them, *hudher*: and as such, they have little fellow feeling with them. For the Bedaween despises the hudher. He considers himself of a noble race, of the purity of which he is as choice as are the kings of Europe of theirs. To intermarry with the hudher, would be to taint this ingenuous blood, and is never dreamed of. Their common intercourse with each other is in keeping with this sense of personal dignity; and were you merely to overhear the conversation of two of them accidentally met, you might, from the high titles and compliments used, imagine yourself listening to the formal intercourse of two nobles of royal blood, and be sadly disappointed on turning round, to find yourself in the presence of two half-starved barbarians, clothed in rags. But when they ap-

proach the dwellings of the hudher, all this self-esteem goes for nothing, and they are treated according to their mean appearance, without compliments, and without respect. Hence a strong dislike and feeling of repulsion is generated in their minds towards all the hudher; but so far as I have observed, Moslems share about as largely in it as Christians, and feelings of religious bigotry towards the latter have very little to do with it. This is particularly true of the Tawarah. We had an illustration of this in our intercourse with them, which, though a little circumstance, is worth mentioning. The Bedaweens have the custom of offering sacrifices, which they call *feda*, i. e. redemption. Our Tawarah guides, as we were encamped one Sabbath in the desert, purchased a kid, and sacrificed him as a *feda*, they said, for the benefit of themselves, their camels, and us. With the blood they marked all their camels; and though Moslems generally avoid, with the greatest care, making in any way what shall look like a cross, this blood was in every instance put on in the shape of a cross.

Of the moral character of the Bedaweens I need say little more than that it does not, so far as I know, differ materially from that of the labouring Moslem peasantry of Palestine. In general it is believed to be less demoralized. But in one respect the Bedaween habits are shocking. I have never met with so profane a people. Almost every sentence contains an oath. They can hardly answer a question without one. The Arabic language contains four affirmative particles corresponding to our *yes*. One of these is intended to be always accompanied with an oath. This, with its oath, is the one they use.

Remarks relative to the Establishment of Christian Missions among the Bedaweens.

2. In reference to missionary labours among the Bedaweens, the following thoughts have occurred to me:—

It should be adopted as one of the objects of these labours, to change their nomadic mode of life. That must be tolerated, for the simple reason, that, in the desert, no other is applicable. The desert must be inhabited by nomads, or so much of the earth's surface be left uninhabited. Moreover, so strong is the attachment of the Bedaween to his mode of life, that to interfere with it is attempting almost a useless task. I believe he will give up his religion sooner. It is associated in his mind with his most cherished ideas of nobility and freedom, and to become a cultivator of the soil, and an inhabitant of a house, he regards a degradation. Fragments of different tribes of the desert, have been residing

for years along the eastern branch of the Nile, where Jacob and his descendants doubtless settled : but with all the temptations before them to change, they still tenaciously adhere to their former habits, and remain Bedaweens, which was probably the case, in part, with the Israelites, and enabled them so readily to return to the nomadic state. It is said that such a life is unfavourable to religion. I refer to the patriarchs, Abraham, Isaac, and Jacob, whose wandering life, a happy emblem of their spiritual pilgrimage, helped them to cultivate the feeling that they were strangers on earth.

Should a Missionary go among them, he must live like them, dwelling in tents, and moving about as they do. This, in the first place, would be the only way in which he could actually live among them ; and in the second place, it would be the most effectual method by which he could overcome their prejudices against him as a hudyery, and produce in them a fellow feeling in his favour. Probably such a step would be effectual to produce this result ; and they might, in favourable circumstances, be even gratified to welcome him as a member of their encampment. In one case such a course has been adopted by a French gentleman among the Tawarah, for a year or two ; and he lived among them on terms of the most unreserved friendship, gaining their esteem and confidence. But the missionary's Bedaween life must be a real one, and not consist in name only, while he surrounds himself with comforts. He must be ready to suffer hunger and privation with his neighbours. If he make a show of wealth, and it takes but little to constitute wealth in the estimation of a Bedaween, he will never be at ease. Generosity is the crowning virtue of an Arab. He will divide his last morsel with his friend. This would be expected of the missionary, and such insatiable beggars are they, that they would not be long without an opportunity of doing it. He would only be at ease when he was as poor as they.

The Missionary would have some strong suspicions to overcome at first. The Bedaweens have a prejudice against their country's being visited, and especially described in writing. The prejudice is universal, and it is strong. Their first thought on seeing a Frank, is that he has come to write down their country. We encountered this feeling continually, and the objection uniformly made was, that by our writing, we would deprive them of rain, and condemn their country to drought. Yet this feeling is not invincible. Among the Tawarah who are

accustomed to conduct travellers, it has nearly disappeared. And with our other guides, I generally succeeded in very much allaying it after a day or two, so that we uniformly noted down our information as we obtained it, while on our camel's backs, and yet got generally answers to all our questions. I am persuaded that a missionary, already acquainted with their language, might, by a judicious deportment, in a short time fully acquire their confidence. From religious prejudice, I am confident he would have a lighter impediment to encounter than among any other class of Moslems. This is the interesting point from which to look at the Bedaween character. I believe I am not mistaken in it. And notwithstanding all the other obstacles, I am not sure but it will be found, that the Bedaweens are the most accessible part of the Mohammedan sect. Such a field presents hardships almost too severe for an American missionary to endure. But it is an interesting one for native labour. Had we native helpers, properly qualified by Divine grace, and by education, for such a work, I should love to send them forth among these Arab tribes. They could endure the climate and the privations better than we. The native brother who accompanied Dr. Dodge and myself in the Hauran, had a strong desire which he often expressed, to engage in such a work ; and had the direction been given, he would readily have left his home, and penetrated among these wild people. I sympathise with him in this interest in the Bedaween. No class of people in this journey have interested me so much. We have been served so well by none, and have found none so easily managed. The simplicity of their minds gives one, who touches the right string, ready control over them. Their confidence is easily won. And when once friends, there is nothing they will not do for you. And with all their proverbial revengefulness, when once the occasion is given which their law recognizes ; they are long suffering and patient, far beyond any thing to which we are accustomed.

My interest in them has led me to the composition of a longer letter than I should have otherwise been induced to write. But I offer no apology, for it is so rarely that your missionaries have occasion to write respecting the Bedaweens, that I know you will excuse one long letter. I close with the prayer that that beautiful prophecy of the Psalmist in the 72nd Psalm may be fulfilled, and Sheba and Seba speedily offer gifts unto the Lord.

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SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankey, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.



SOUTH SEAS.—MISSION AT EIMEO.

A FEW particulars relating to the rise and progress of the Mission in Eimeo, preceded by a brief notice of the natural peculiarities of the island, will, we are assured, be acceptable to our readers.

The island of Eimeo, or, as it is generally called by the natives, Moorea, is situated about twelve or fourteen miles west of Tahiti, and is twenty-five miles in circumference. In the varied forms its mountains exhibit, the verdure with which they are clothed, and the general romantic and beautiful character of its scenery, this island far exceeds any other in the Georgian or Society groups. A reef of coral, like a ring, surrounds the island; in some places one or two miles distant from the shore, in others, united to the beach. Eimeo is distinguished not only by its varied and beautiful natural scenery, but also by the excellence of

its harbours, which are better than those in any of the other islands. The rivers are but small, and are principally mountain streams which originate in the highlands, roll down the rocky bottoms of the steep ravines, and wind their way through the valleys to the sea. The mountains are broken, and considerably elevated, but by no means so high as those of Tahiti, which are probably seven thousand feet above the level of the sea.

When the Missionaries who were expelled from Tahiti, in 1808, returned to the Georgian Islands in 1812, it was in Eimeo they recommenced those labours which, by the signal blessing of the Most High, led to the total subversion of idolatry, and the general profession of the Christian faith throughout the Georgian and Society Islands in 1815.

In Eimeo the first attempt was made to aid the spread of the Gospel in the South Sea Islands, through the instrumentality of the printing press. As early as the beginning of 1818, there had been issued for circulation among the people several thousand spelling-books, catechisms, and scripture selections, with an edition of three thousand copies of St. Luke's Gospel in the Tahitian language. The press was subsequently removed to Huahine, where it still continues to render essential service towards advancing the Redeemer's kingdom in this part of the world.

The church was formed in 1820, and in the course of five years increased to nearly 300 members. The average number has probably been about 250. The communicants have always lived in great peace and harmony with each other; while, with some exceptions, their spirit and deportment have adorned the doctrine of God their Saviour.

At an early period of the Mission, an Auxiliary to the Parent Society was established in Eimeo, as a branch of the Tahitian Auxiliary Missionary Society. Its annual meetings have generally been well attended by the natives, and the proceedings have uniformly been of an interesting and edifying character. Many of the reported speeches delivered by the native speakers display considerable eloquence, and indicate the influence of fervent piety. The contributions have consisted of various kinds of native produce, chiefly cocoa-nut oil and arrow-root, large quantities of which have been disposed of in aid of the Society's funds.

At one period the Mission in Eimeo suffered severely from the effects of war and intemperance among the natives; but, by the Divine blessing on the operation of the Temperance Societies which were established throughout the Georgian and Society Islands in 1833, the evils of inebriety have been greatly diminished if not wholly removed, and peace has been restored. In one of the latest communications from Mr. Simpson, wherein he refers to the discontinuance of the use of ardent spirits among the people, the following statement occurs:—

“The demon of intemperance which brought moral sterility and desolation, nipping and stunting the young plants of promise, has again disappeared; our fears have been dispelled, and the streams of salvation which make glad the city of our God, again diffuse their healing and fertilising effect over the length and breadth of the land.”

A view of the Mission-station established in a part of the island called Blest Town, or Papetoai, accompanies the present communication.

DEATH OF MAHINE, CHIEF OF HUAHINE.

Writing from Tahiti, in August of last year, to the Foreign Secretary, Mr. Barff communicates the subjoined account of this painfully interesting event:—

DEAR BROTHER,—It was your request to be informed of the death of Mahine, whenever it should please God to call him. I have now the painful intelligence to communicate. He died Feb. 2nd of this year, after a short illness, much regretted by all the people. The following are the remarks made in my journal, just after witnessing his departure:—

Mahine, I suppose, was nearly eighty years of age at his death. He was a man when Capt. Cook called in 1777, sixty-one years ago. He was baptised with thirteen more in 1819, and received into church communion the following May; since which period he has been a steady, active, and consistent member. He had been several years a deacon, in which capacity he was very active, accompanying the Missionary from house to house, to exhort to love and good works. No chief that I am acquainted with showed such attachment to the Missionaries, desiring as much as possible to be in their company, and even accompanying them in itinerating excursions to other islands, until the weight of years compelled him to remain at home; and even then to be in the company of the Missionary, to converse about the way to heaven revealed in the Sacred Scriptures, seemed all he wished to live for.

During the lapse of twenty years, many changes have taken place, and characters have been tried. Many whom we thought our friends forsook us in the day of trial, and the faith also they once professed; but Mahine was our steady friend at all times, and on several occasions hazarded his life in defence of the truth which we were appointed to teach.

As death approached, he had a presentiment that his end was near, and proceeded to give particular directions about his granddaughter and wife, and the affairs of his district and government, and exhorted the chiefs in particular to maintain a steady attachment to the Missionary and the Gospel. I called upon him frequently, and felt anxious, if it were the will of God, to retain him a little longer among us; but on the 1st of February, perceiving his end was near, I asked how he felt in the prospect of death; he said, "Christ is my resting-place—the fear of death is removed—I have taken leave of all things here—and am waiting and praying for the Lord to take me." Early the next morning, the Lord took him. Thus died Mahine, great as a heathen chief, and the terror of the islands around; but greater as a Christian in humility, in faith, in diligence, in steadfastness, through grace, unto the end.

MISSIONARY TOUR IN THE MALAYAN PENINSULA.

IN the early part of last year the brethren at Malacca, Rev. Messrs. Evans and Dyer, proceeded with their Chinese assistants, on a journey to the interior, for the purpose of preaching the Gospel and distributing portions of Scripture and other religious books among a large number of Chinamen employed among the tin mines, in the quarter to which they directed their course. The subjoined report of their operations during that period, including some interesting notices of the country through which they travelled, and of the singular people with whom they held intercourse, has been received in one of the latest letters from these brethren:—

The mines which we visited are situated in a Mohammedan state belonging to the king of Selangore. On entering the territory we were obliged to repair first of all, to the residence of the king, or rajah, to make known to him the object of our visit, and to solicit permission to go through his territory.

On our arrival we inquired for the rajah, and were informed that he was then on a visit to a distant part of his kingdom, which is a very extensive one. We then expressed a wish to see the chief personage in the village: being seated in the shade, a group of Malays immediately assembled to see the strangers; (few of them had ever seen a white face before;) each was armed with his *Kris*, and a number of them had spears. After waiting some time, a stately individual

made his appearance from a house adjoining the king's palace, followed by a Hadjee, (Mohammedan priest;) being seated, and surrounded by several of the royal family, dressed in yellow, the royal colour, together with the ministers of state, and the retinue and body-guard connected with the palace, each one bearing his insignia of office, the chief, or regent, began by inquiring who we were, and what was our object in visiting the king's territory. Having heard our explanation, he requested to see a Chinese book—one was immediately handed to him. He then inquired if we had any Malay books; we answered in the affirmative; he requested to see one: a New Testament was given to him, which he instantly handed to the priest, who, on perusing a few lines, recognised it as a book he

had seen before at Singapore. Happily for us, he pronounced it good; for we perceived the chief was so much under his influence, that he was likely to be guided by his opinion. Had he given an unfavourable opinion, we certainly should have been denied permission to proceed further—perhaps we should not have been suffered to depart so easily.

Embracing an opportunity, after having been long surrounded by this formidable assembly, and closely questioned, we rose and again requested permission to proceed. This was granted, and we quickly left the group, consisting now of probably all the men in the village, (the women not being allowed to appear before strangers, could only get a sight of us by stealth,) wondering what sinister motive we had, concealed under the ostensible one of giving away books, to visit the Chinamen at the tin mines.

After travelling some distance through the jungle, accompanied by part of the king's body guard with *krises* and spears, we arrived at the commencement of the mines, and took up our quarters in a Chinese village. In their usual spirit of hospitality, the Chinamen residing in the house at which we stayed, took what articles we had with us of any value, and put them under lock and key. Having taken a little refreshment, which we much needed after our toils, we opened our store of books, and found the people very eager to possess them. We observed that each individual put them carefully away until he should have leisure to peruse them.

About three o'clock, p.m., we sent coolies forward with some books, and we soon followed, intending to visit some of the nearest mines, not more than four miles distant, through the jungle, along a path beaten by the coolies who transport the tin. Here again we were well received by the Chinamen. It was with them a day of sacrifice. We saw in their public building, or headman's house, the offerings, consisting of pigs, ducks, fowls, &c. Having disposed of our books, and become wearied with their pressing invitations to eat with them, (of the meat sacrificed of course,) we returned to our quarters, most heartily tired, having had great fatigue, and scarcely any rest since leaving Malacca.

After we had taken a little refreshment, we proposed to our Chinese brethren who accompanied us to have a Chinese service. They immediately wrote out a Chinese hymn, which we were to sing, and we soon collected most of the villagers. One of our Chinese brethren conducted the service, which was most interesting. Here God's praises were literally sung in the desert, in a strange tongue; here his Gospel was

preached by a Chinese evangelist to his countrymen, who never before had heard the glad tidings, and, perhaps, never may again; and that in a Mohammedan state, where both we and they were scarcely tolerated.

Completely wearied, we commended ourselves and our dear families to the protection of our Heavenly Father, and we then lay down upon a paddy-chest for the night.

In the morning we rose with the dawn, having planned a journey into the interior in another direction. Our road, as before, lay for miles through a dense jungle, inhabited only by beasts of prey and venomous reptiles; at length we emerged into a narrow valley, partly cleared for mining, without any interruption, or having sustained any injury either from man or beast; although in these Mohammedan states one is surrounded by as many *krises* as human beings. Having entered the mines and arrived at the headman's house, we were very hospitably received. He expressed a wish to entertain our Chinese brethren, and would take no denial. He also invited us, and as he appeared to feel disappointed by our declining, we at last accepted it. The number of books intended for this village was soon disposed of; and as we had further to go, we left our host to prepare for our reception while we went forward. We pursued our journey, reaching the most distant part of the mines in that direction.

Our stock of books being exhausted, we returned according to promise to partake of the Chinaman's hospitality. Tables were laid out for our Chinese brethren and ourselves, well furnished with rice, ducks, fowl, salt pork, and various Chinese dishes, all cooked in the Chinese style, which we had to partake of with the chop sticks. After remaining a short time to rest ourselves, we retraced our steps towards the village in which we first took up our quarters; and we found on our arrival that our books were all gone, except a very few intended for a small village in the neighbourhood. We also found that all the Malay tracts and Scriptures which we took with us, had been taken away during our absence. This was a convincing proof of the eagerness of the people to be possessed of our books.

Having taken a little rest, and accomplished our object by giving away nearly 5,000 volumes of Scriptures and tracts, and preaching the Gospel as opportunity permitted, we took leave of our host and bent our way towards Malacca, lifting up our hearts to God for a blessing upon our humble efforts, and beseeching him that the books distributed in his name might be as the good seed sown in good ground.

We proceeded on our way the whole

night, and reached Malacca the following day, where we found our families well. Here we united together in praising God for his

goodness, and that his Gospel had been carried into this barbarous clime.

MISSION AT MYSORE, SOUTHERN INDIA.

THE establishment of a Mission in this part of India, which had been long contemplated by the Directors, has at length been carried into effect through the instrumentality of the Rev. Colin Campbell, who had previously laboured in connexion with the Mission at Bangalore. The Directors have received from their brother, Mr. Campbell, under date 6th of April, the following account of the commencement of his labours at this new and important station, of his means and prospects of usefulness, and of the extent and character of the field to which he has been directed, and where it is earnestly hoped many may be led to cast their idols to the moles and to the bats, and flee for refuge to the hope set before them in the Gospel. Having adverted to some previous visits which he had paid to Mysore for the purpose of inquiry and observation, and his arrival there with Mrs. Campbell on the 1st of February last, Mr. Campbell thus writes:—

Social influence of Mysore—its inhabitants.

You have at different times received so much intelligence about Mysore, that I need say nothing respecting its importance as a Mission station. Of the influence which it has over the country generally, being the capital of the Mysore and one of the strongholds of idolatry, you are aware: while its nearness to Seringapatam, and other large places, renders it still more interesting. The population of Mysore itself is estimated at 65,000; 14,000 of whom are Brahmins, 12,000 Mohammedans, and the rest composed of different castes.

Treatment of the Gospel by the natives.

As yet I have not met with any great opposition in my work. The people hear the Gospel attentively, and when they enter into discussions they speak very respectfully. This may be because the thing is new to them. Should God bless my labours so as to lead to the conversion of any, I doubt not the enemy will begin to take the alarm, and stir up opposition. Most gladly would I exchange my present peace for suffering, were it to be followed with good to the souls of men and glory to the Great Head of the Church. I feel, however, that I labour on precarious ground, where much care is required not unnecessarily to provoke opposition. I have, therefore, hitherto avoided preaching in the streets of the Pettah. I prefer taking my stand in two or three open places outside, where there are great thoroughfares. In this way I put it out of the power of enemies to bring any just complaint against me, while by the means adopted I gain my object in making known the Gospel to as many as will hear it. By and by when the people are more accustomed to it, I may be at liberty to act with less caution. I

hope to be able soon to get two or three places in the Pettah, which may be used in the same way as those at Bangalore.

Formation of Schools.

I have established three schools; one Canarese, in the old Agruhara, a village closely connected with Mysore; one Tamil, in Eringherry, which is a part of the Pettah; and one Canarese, in my own compound.

The first of these is under Timothy, formerly a catechist at Bangalore. He does not, I am sorry to say, give any signs of real repentance, but I hope he will make himself useful as a schoolmaster, and ere long experience a change of heart also. The Tamil school is under Nathaniel, who was once a reader or catechist in Belgaum. He had been employed as a schoolmaster before I came to Mysore. I can say nothing about him from personal knowledge, only that he is qualified for his situation, and my prayer is, that he may conscientiously discharge his duties. My reason for establishing a Tamil school was that he was unemployed at the station, while there were many Tamil people in his immediate neighbourhood, whose children he might instruct. The one in our own compound is taught by Josiah, also from Bangalore.

Mrs. Campbell did what she could to make this a girls' school, but hitherto she has only been able to get one girl. This object will of course be kept steadily in view, and I hope God will ere long open an extensive sphere of usefulness among this much wronged and wretched part of the community. Very often her expectations have been raised, and again disappointed, in reference to getting female children to instruct. I trust it will not be long so. There are even very few boys in

this school. I dare say the people are afraid to trust their children so much under our influence. Notwithstanding this, I think it of importance to persevere. Josiah is a good schoolmaster, and as both Mrs. Campbell and myself have an opportunity of daily inspecting the school, many may by and by be induced to avail themselves of its advantages.

I have the schoolmasters at my house twice a week for instruction. On Tuesday morning, from six to seven, I give them lessons in geography, and on Saturday afternoon, religious instruction. On Sunday forenoon I have a service in Canarese in my own house, when the schoolmasters, my own servants, and a few others attend.

Preaching in English.

There is a small but interesting community of Europeans and East Indians at Mysore. Some time ago they built a chapel by subscription. The ground on which it is built was consecrated by Bishop Corrie, and therefore it has always been considered as belonging to the Church of England, and under the charge of the chaplains at Bangalore, who visited it occasionally for the purpose of dispensing the Lord's Supper, &c. All evangelical ministers, however, have been allowed to preach in it when passing through. Since I came to Mysore, I have preached in the chapel twice every Sabbath-day. The resident reads the prayers. Our Wesleyan brother declines

taking any part in the English service, except alternately with me conducting a prayer-meeting, which we have on Wednesday evening. I think it proper to give so much attention to English preaching, because the people here have no other means of grace; they therefore value, and are likely to benefit by the instruction thus afforded them.

Mrs. Campbell has formed a Sabbath-school, and a Bible-class, which I trust will also prove a blessing to them. I do not expect that much will be done in the way of contributing to our Society among the people, as the most of them are poor; still I do not want for supporters. The resident (the only one to whom I have yet applied) has shown his good-will to the cause by giving 30 rupees as a donation, and seven rupees a month of subscription for schools.

Upon the whole I feel encouraged by the commencement which has been made. It is the day of small things, but I hope there are many great and good things in store for us. Glorious things are certainly spoken concerning Zion in the word of eternal truth; these shall all be fulfilled in their season. It is ours to labour hard, and pray fervently now; our labours shall not be in vain in the Lord. May he by his Spirit soon turn the hearts of this blind and rebellious people to himself, that his holy name may be glorified, and their precious souls everlastingly saved.

BRIEF ACCOUNT OF A HINDOO GIRL AT BELLARY.

In a letter dated January 11th, the Rev. John Reid has favoured us with the following interesting narrative:—

Ruth Dudley—her birth and parentage.

Anamak, or Ruth Dudley, was born at Seringapatam about the year 1824. Her parents were of the Madigà caste, and were consequently in very poor circumstances, being obliged to subsist chiefly on the miserable pittance in grain allowed to that class by the Government, for the most laborious and servile employment to which the natives of this country are liable. During the season of scarcity in 1833, her father died from starvation, leaving a wife and two children. On her husband's death, the mother left Seringapatam with the view of visiting some of her relations in the Kowl Bazar, Bellary; and to obtain from them that assistance and support for herself and her children which she was unable to procure in her own town. She begged her way from place to place till she reached this, (a distance of upwards of 200 miles,) but on her arrival, found her relatives in circumstances of almost equal distress with

herself. Exhausted with fatigue, and in a state of partial starvation and consequent disease, she only survived the journey a few weeks; one of her little girls having died from the same causes, while on the road.

Abandoned by her heathen relatives.

The little girl, Ruth, was thus entirely thrown upon the care of Providence. Her relatives, indifferent whether she lived or died, treated her with unkindness. In consequence of their treatment she left them, and though then only nine years of age, or thereabouts, she determined to beg for herself. She came to the Pettah quite alone, a distance of a mile from the place where she had lived, and commenced begging in the Patcherry, where many of the native Christians reside, near the Mission Compound.

Kind conduct of a Native Christian towards her.

One of the Christians received her into

his house, and my Ayah, a relation of that family, gave her food for that night, and brought her to me on the next morning. I well recollect the pleasure which beamed on her countenance, when in reply to the question, "Will you come and live with these other little children in my compound, and be a good little girl, and learn to read?" She replied, "Oh yes! Sir."

Her reception by the Missionary—her disposition—progress in knowledge.

She was gladly received; her filthy and tattered garment tied round the waist exchanged for a little frock; and she was soon quite happy, and freed from all anxiety for the future. For many months she was very slow in her attainment of knowledge, and being of a very dull understanding and sullen disposition, she was far from being a pleasing or promising child. Her diligence, however, in some measure compensated for her obtuseness, and she made very fair progress in learning. Peevishness of disposition was her prevailing fault, and this sometimes required correction and reproof. She, however, listened with some attention to instruction, and was, in general, ready with her lessons, and thus her mind became gradually informed on religious subjects; but no evidence of a gracious work appeared in her disposition or conduct till the time of the three elder children being received to the privilege of Divine ordinances.

First religious impressions.

This was the first thing, she says, which brought home to her heart the inquiry, "What must I do to be saved?" But her serious impressions were not of long duration. She thought, she read, she prayed for a time, and the example of her companion, Elizabeth Boyle, had the effect of keeping up a sense of her obligation to love and serve the Lord; but her evil heart grew cold and dead, and she again, for a time, desisted from the practice of bowing her knee in secret, till nearly twelve months ago, an expostulation from the pulpit, on the infatuation and guilt of putting off the concerns of religion to a future day, was brought home with power to her conscience, and from that time she began, she in-

forms me, to seek the Lord with her whole heart.

Appearance of a divine change.

Shortly after, having, without any knowledge of her state of mind, called her up to my study, for the purpose of privately pressing upon her the duties of personal religion, she, while I was speaking, burst into tears, and said, "I have been praying a long time to God to take away my wicked heart, and to make me to love him; and he will not hear my prayer; and how can I turn to him if he will not give me a new heart?" The tone in which she spoke, gave evidence of her sincerity, though what she said was manifestly spoken with considerable impatience and hard thoughts of God. I reproved her temper, but at the same time encouraged her to persevere in earnest prayer, bringing before her mind many of those great and precious promises which are fitted to inspire confidence towards God, as the hearer and answerer of prayer. She seemed humbled and encouraged, and promised to continue to seek till she should find grace from the Lord to serve Him. I sincerely trust, she has kept her promise, and has not sought the Lord in vain.

Improvement of her religious character.

The change which has taken place in her disposition within the last twelve months is most strikingly evident to all. Her diligence in the study of the Scriptures is evident from the clear and correct views she has attained of Divine truth. She has become warmly attached to Elizabeth, and spends much time with her in prayer and serious conversation, assisting her as far as she can in teaching the younger children; and I have confidence, in the testimony of the matron, master, and all who know her, that she is following the way of truth, and has chosen that good part which shall not be taken away from her. She was baptised on the first Monday of December, and received to the Lord's Supper on the next sacramental occasion. That she may be kept steadfast and consistent in the profession she has made so early in life, and adorn the doctrine of God our Saviour, the prayers of all interested in this little narrative are earnestly desired.

LONSDALE STATION, BERBICE.

AMID the trials, from the prevalence of illness, which the Mission families in Berbice have suffered for a considerable time past, there have been abundant tokens of the Divine blessing on the labours of the brethren among the people. The Directors have been repeatedly called to unite with them in grateful acknowledgements to the Most High for the extent to which he has graciously condescended to shed abroad the influences of his Spirit in the hearts of those whose

spiritual welfare it is their earnest desire to promote. Various communications have of late been made to the friends of the Society respecting the progress of the cause of God in this part of the world, calculated to animate their feelings, to call forth their thankfulness, and to assure them that the exertions of the devoted men whom they have sent forth to make known Jesus Christ and Him crucified among the now emancipated negroes are not in vain. The appended extracts of letters from Mr. Forward, who is engaged at the Lonsdale station, are peculiarly adapted to confirm these pleasing impressions. In February last, he proceeded to the island of Barbadoes with Mrs. Forward, whose health, as well as his own, required a change of air, and after an absence of three months they returned to Berbice with recruited strength to pursue their all important work. Shortly after his return, viz., in the month of June, our brother writes as follows :—

Missionary meeting—liberality of the Negroes.

I was very desirous to be at home before the annual missionary meeting, held at Lonsdale on Whit-Monday, and providentially arrived here on the Thursday preceding (June 11.) From sickness, and other necessary causes, none of the brethren could attend except Mr. Haywood; so we were obliged to look to other sources for our speakers. One or two of the teachers, and some of the most intelligent and useful of our negro brethren, were called upon to address the assembly. They were listened to with great attention, and a good effect was produced. The collection was in a high degree encouraging, amounting to between 60*l.* and 70*l.* sterling, and *that* exclusively from negroes—men who were not long since slaves—men neglected, despised, and thought almost unworthy the name of men, much more of Christians. Such fruit as this we have often the honour to see, proving a great encouragement in all our difficulties. Another circumstance serving to place this effort in a stronger light is, that within the preceding three

months the same people had subscribed above 150*l.* towards the cause of religion. I hope these efforts will induce you to do all you can to send us additional labourers, for we are ready to faint for want of help.

Desire of the Negroes to send the Gospel to Africa.

Our people are beginning to feel deeply in behalf of their own race in Africa. Nearly 100 members of our church are natives of that land, and most of them feel a great degree of interest in all that relates to it. Some of our young men have expressed their willingness to carry the Gospel to the land of their fathers, especially since our late meeting, on which occasion the subject was prominently brought before them. I have every reason to believe this will ultimately be the case, and that the descendants of Ham, the offspring of those forcibly separated from their friends and native land, are destined to be honoured instruments in performing great things towards the moral renovation of that unhappy country.

Such is ever the effect of the Truth on those by whom it is received in love; their first desire is to convey to others the unspeakable blessings of which they themselves have been made partakers. Writing on the following day, Mr. Forward observes :—

Attention of the people to the preaching of the Gospel.

With respect to the members of the congregation, there is much to encourage; they always exhibit great attention, and occasionally a depth of feeling, convincing us that God condescends to come among us in the exercise of his convincing power and saving grace. Our congregations generally are rapidly ^{advancing} in knowledge, so that very little, ^{learned} even by the minister whom they usually hear, is lost upon them. The attendance at the services has always been good on the sabbath-days, the chapel often overflowing; in fact, before we had regular

services at Salem chapel, hundreds came who could not get within the doors.

Freedom a test of Christian principle among the Negroes.

It was generally supposed by the colonists, that after the 1st of August many who had previously attended the house of God, would become remiss in that important duty. It has certainly been a time of trial, and it is probable we may yet experience something of the sort. Whilst in a state of slavery, or apprenticeship, there was a leaning on the missionaries, who were the professed friends of the people—they had

none to whom they could look with equal confidence—thus situated, there was an attachment felt, and a dependence evinced, by the majority, which would not have been the case under ordinary circumstances. That all this arose from religious principle, it would be folly to suppose, and without doubt many made this their religion, and all their religion; and many might even be so self-deluded as to suppose that this *was* religion. It is possible that many of those who compose our churches have mistaken their true character, and imposed on their respective ministers. It would be too much to expect that instances of this kind would be generally or often discovered at the time, or even afterward under the old regime. Now it is different—the people know and feel that they are free. If there be not principle and genuine religion, many may be expected to leave the house of God, and turn their backs on the services of the sanctuary. Interest no longer binds them to us, but tends rather to draw them away; consequently it may be well said that this is a season of trial. As yet no diminution has taken place among us but rather an increase, inducing the erection of an additional gallery in the chapel, so that we can now, including children, accommodate 1,000 people.

Prosperous state of the church—necessity for increased exertion.

The church during the year has been in a

The paucity of labourers in Berbice at the present time, compared with the extent of the field, the claims of the people, and their intense desire for religious instruction, is a fact which cannot be viewed without the deepest regret, combined with importunate prayer, that the Divine Spirit may move the hearts of those suitably endowed to carry on the work, to offer themselves on the service of their faith in a field where the harvest is so invitingly prepared for the sickle of the reaper. Since the retirement of Mr. Edwards, followed by that of Mr. Seaborn, the number of Missionaries, exclusive of assistants, is reduced to three, on whom the care of seven extensive stations and several out-stations has been devolved. The Directors feel most painfully concerned that their brethren should have such an overwhelming amount of duty laid upon them, and are constrained to reiterate the call for help, which has of late been so frequently urged upon ministers of the Gospel, or those preparing for the ministry, in this country. Under date of June 20th, Mr. Forward thus describes the enfeebled state of the Mission: his representations will plead more powerfully than any appeal which it is in our power to put forth:—

Exigencies of the stations with regard to labourers.

You can easily conceive what my engagements are, with the pastoral charge of these two extensive stations, in addition to the two of my own, and the demand made upon me to supply one sabbath every month in town.*

highly satisfactory state. It is really gratifying to see so many of the degraded sons of Africa coming to join themselves to the Lord in everlasting bonds. Many of those who in previous years, by their appearance and conduct, had excited my highest expectations, have relapsed into their former indifference—their religion has been “like the morning cloud, or early dew, that soon passes away;” whilst others, of whom but little hope had been entertained, have exhibited a saving change, and are now united to the visible church of Christ. I should be rejoiced could I refer to a mighty movement in the minds of the people of my charge, but this is not the case. It is true some join us every month, and some weekly give in their names as candidates for the ordinances of religion. This is good, but not the good I long to behold. We are authorised to expect great things—without them we cannot, ought not to be satisfied. The people are passing off the stage of time, very many of them unsanctified and unsaved. Missionaries are dying, or leaving the shores for their native land;—error is being widely promulgated in our midst. The precious seed of the word has taken deep root in the hearts of many, but still much remains to be done and great exertions must be made, or these fair fields for the exhibition of Gospel truth and the enjoyment of Gospel privileges will become blighted, and prove as barren as the sterile desert.

At this station alone there is ample work for two agents, as there are two chapels, two schools, and two congregations. It is impossible for any one, not on the spot, to conceive of the increased demands made on our time and attention. Since August almost every separate estate requires as much attention as we can now give to the

* New Amsterdam.

whole. I feel myself quite unequal to the discharge of the ordinary duties of the station, so much have they increased. To seek after additional work, and to form new plans of usefulness, is quite out of the question.

We have now eleven chapels, besides preaching places, and service should be conducted at least once every Lord's-day in each; and, if they had it, each within a year would support its own agent. I am desirous to impress these things most em-

phatically on the minds of the Directors; because if we are to maintain our ground we must have an increased agency. There is now every thing to encourage. We have the hearts of the people in almost every part of the colony. If we can at once take possession, and follow up with energy, it is my firm persuasion that no colony of the British empire, so far as religion is concerned, will present a more encouraging aspect than this.

SOUTH AFRICAN MISSION.

WE resume the extracts of Mrs. Philips' journal from last month's number. On leaving Pacaltsdorp our friends proceeded to Dysal's kraal, thence to Hankey, and afterwards visited in succession Bethelsdorp, Theopolis, and Graham's Town. At Dysal's kraal, Mr. Melvill had made a satisfactory commencement of his labours among the newly emancipated population. Hankey had been restored to a degree of prosperity equal to what it possessed at any former period, although not free from trial in its temporal affairs. Mr. Williams was endeavouring to introduce the arts of spinning and weaving among the people. Notwithstanding the patient exertions of Mr. Kitchingman, the Bethelsdorp institution was in a deeply depressed state. Theopolis was also suffering under a combination of adverse circumstances. The schools at these stations, however, exhibited for the most part a decidedly promising aspect, particularly the infant schools.

Our friends left Graham's Town on the 6th of December, for the Kat River settlement, and having crossed the Fish River, Mrs. Philip thus describes their progress:—

We proceeded as fast as bad roads and a hilly country would permit, the country becoming more mountainous as we approached the Kat River. On the morning of the 8th of December we passed the grave and former residence of the missionary Williams, who resided on the Kat River in 1816 and 1817, when it belonged to the Caffers. It was with peculiar interest we gazed on the spot. Alas! how soon was he cut off in the midst of his usefulness. Yet God did not suffer him to labour in vain. Two years after his death, when another missionary was sent into Cafferland, eight or ten persons, who had been at the Kat River, joined Mr. Brownlee at the Chumie; and Mrs. Robson, the widow of Mr. Williams, had the pleasure of sitting down at the Lord's table, at Philipton, in the Kat River settlement, with twelve Caffers, who had formerly lived on their station, had subsequently embraced the Gospel.

What a difference in the state of Cafferland now and at that time! When Mr. Williams died there was not a missionary left in the country; now there are from ten to twelve stations, and from fourteen to sixteen missionaries.

A little beyond this place we came to the location of a number of people from Theopolis, called Blinkwater. Leaving them,

we came to a location of Gonas, under Hans Noeka. On the opposite side of the river is the farm occupied by Makomo. Noeka's party can all speak Dutch; but most of them understand the Caffer language. They have led out the water, but have not yet had their land measured out to them; as soon as that is done, they will remove to their land on the opposite side of the river; they will then be on the same side as Makomo, with whom they appear to be on the best terms.

On this spot it is proposed to settle Mr. Calderwood. Living at this place he will be under the protection of Government, and close to Makomo's residence. He will not only have the people of that chief, Noeka's people, and the Blinkwater Hottentots, but a large body of people, about 500 in number, situated in a kloof on the opposite side of the river from Makomo, under Hermanus. Among these people Dirk Hather labours. Another party, called Gola's people, are still farther off, yet within the range of the missionaries' influence.

It will be necessary for whoever is settled here, to have native teachers at each of these stations, and to keep the superintendence of the whole. It will be an important and extensive sphere.

We outspanned at Noeka's location, and

while at breakfast Makomo arrived on horseback, dressed in the European costume. He breakfasted with us, but appeared very much depressed, and spoke little. He offered us oxen to assist us in our journey, but they were unnecessary, as our friends from the Kat River had sent so many, that we were under the necessity of changing our oxen every five or six miles, in order that all might be gratified by having their oxen used.

After breakfast seven of Makomo's wives, and five of his children, came to visit us. The wives were large tall women, and the full mantle or cloak, worn by the females when in full dress, gives them rather an imposing appearance. These cloaks are made of bullock's hide, but dressed in such a manner as to give it the appearance of a dark-brown frieze or duffle. Down the back is a loose strip, about a quarter of a yard wide, extending from the neck to the bottom of the cloak, and covered with rows of small round brass buttons; each of them had also a small shell of the land-tortoise hanging down her back as an ornament. They had handkerchiefs on their heads, the beauty

of which they had, I suppose, intended to increase by loading them with grease. They are, however, beginning to like the European dress, and always come to church with it on.

After giving each a present, which is always deemed requisite on such occasions, Dr. Philip went to visit Hermanus' kraal, on a horse which Makomo lent him, and I remained by the wagon. Soon after Dr. Philip left the whole party moved off.

There is much that is interesting, and much that is distressing about Makomo. He is not without convictions respecting the truth of Christianity, and the necessity of a change of character, in order to become a partaker of the blessedness of heaven; it is said that he has told his wives that he is not sure but that he will have to dismiss all but one, because his conscience troubles him for acting contrary to the word of God. When there is no Missionary to preach, he assembles his people and sings and prays, and speaks to them; but his heart is not under the influence of religion.

KAT RIVER.

About 12 o'clock we resumed our journey to Philipton, attended by between twenty or thirty horsemen who had come to meet us, and our attendants increased as we proceeded. The roads were not good, very hilly and stony, and as each person who came to drive his own oxen wished to show how fast they could go, we were nearly shaken to pieces. We arrived at Philipton at six in the evening, having been repeatedly struck with admiration during the day by the fine scenery through which we passed. The appearance of the country about Philipton, though dry, was very pleasing; and the quantity of cultivated land which we saw in our progress was exceedingly delightful to the eye, accustomed as ours had been for so long a time, to gaze over waste uncultivated deserts without a patch indicating the presence and industry of man. Whether it was that a feeling of usefulness added to the charm, or the feeling of the state of the inhabitants, I can scarcely define, but I confess I enjoyed no scene so much in all my travels as looking upon these cultivated valleys embosomed within ranges of green mountain, the most picturesque I have seen in the colony.

On Sabbath morning the bell rung at day-break for prayer-meeting, but we were too much fatigued to attend. At nine o'clock the school commenced, and the place of worship, which will hold from 600 to 700 hearers, was nearly filled. After reading in classes under monitors, for some time, they were questioned from the Scrip-

ture, and from Palmer's Catechism, and then dismissed. In a quarter of an hour the bell again rang for service, the place was crowded, Dr. Philip preached, and Mr. Read interpreted. After another interval of half an hour, Mr. Read preached; then another short interval, and again the school assembled, so that from nine till three the time was occupied with very short intervals. The reason why so many services are so close together, is the distance that the people have to travel, which makes it desirable to get away at an early hour, that they may reach home before dark.

In the evening there is a service for the Fingoes; it is in Dutch, but it is translated; the prayer, and one of the hymns were in the Caffre language. They sang the Caffre hymn at the conclusion, the translation of which Mr. Pringle has given in his South African Sketches; there was something particularly plaintive in the notes; and the manner in which the leader of the singing repeated, without singing, the few first words of each verse alone, and then was joined by the others towards the end in these plaintive notes, had something in it quite unique, and foreign to our ideas. During the day a native teacher had addressed them in their own language in the infant school.

The whole of the services were interesting; the people appeared well dressed, and seriously attentive to the word spoken, and we rejoiced in what the Gospel had effected among them.

Next day we visited the schools, and were much pleased with them. The order of the children, their attention and general knowledge, convinced us that pains were taken to instruct them. Some of the higher classes had a pretty good knowledge of English grammar and geography. The infant school had not been long begun.

On the Wednesday we visited Buxton, and were much pleased with the school. One of the pupils is a blind boy, whose quickness of apprehension, and retentive memory are quite astonishing; he is general monitor for the spelling when the children are writing words, and he surpasses all, I believe, in his knowledge of grammar, geography, and arithmetic.

On Thursday there was a general meeting of the schools from the several locations. Of course only the elder children could attend from those at a distance, but there were 500 present. There are seventeen native teachers; two of them who have infant schools are females, the others young men. Capt. Stretch, political agent for the Government to the Gaika tribes, was present at the examination, and appeared much gratified by the scene. He is a Christian and a friend to the natives, and is generally present on the occasion of their examinations.

On Tuesday we visited three of the locations on the Eiland's river, a stream that runs into the Kat River. They are called Wilsonton, Vanderkemp, and Bruceton. We were pleased with the simplicity, affection, and Christian spirit manifested by these people. Not a murmur escaped their lips, although their crops had again failed them, after they had sown an immense quantity. It was distressing to see large valleys which had been all cultivated, but from which they had reaped little or nothing. Even the Indian corn, which in other parts of the settlement looked well, was here failing for want of water to irrigate the land. Their water-courses had been long dry, and they had had very little rain; many of them were last year under the necessity of living on wild roots, or whatever they could find to support life. They felt their situation, but their eyes were directed to God for support.

There are schools at each of these locations. The answers given by the children in the school at Wilsonton, and their translations from English to Dutch, showed that they were made to understand well the meaning of what they read. In conversing with the pious females at this station, I particularly urged upon them the necessity of doing more to bring the young to the Saviour. It is to be regretted, that throughout all the Missionary stations that we have visited, very few conversions appear

to be taking place among the young, and there is evidently a most affecting responsibility on the part of the parents on this subject.

Family discipline is not to be expected among a people only emerging from barbarism, but these people are now sufficiently advanced to have its importance urged upon them; and I could not but express my fears to them, that unless the young were brought to feel the power of the Gospel, that change that had taken place in their outward circumstances, from being an oppressed people to be landholders, or as they call themselves, Burgers, would be the means of making them forgetful of their former state, high-minded, insensible to the blessings they enjoyed, and look down upon the Fingoes and emancipated slaves with contempt. This leaven is, I fear, already at work, and nothing but the grace of God subduing the hearts of the young, will prevent them from indulging similar feelings towards those below them, which are entertained by the former against themselves. I urged upon them the necessity for earnest and united prayer, that their children might be brought to the Saviour; and I also endeavoured to impress upon their minds the necessity of teaching their children to submit to their authority, as the first step towards bowing their hearts to the obedience of Christ.

We were much pleased with our visit to Bruceton, the Bushman location, where Mr. Read at first found the people in such a wretched condition. They had never been at a Missionary station, but had lived among the farmers of Graaf Reinet district. Their situation at that time has often been described by Mr. Read when in England, and must be well known; and it was with extreme pleasure that we found them living in houses quite as good as the generality of the houses at the other locations, and some of them better; the appearance of cleanliness and industry was visible all around. The Christian affection and delight with which those countenances beamed on us, which formerly would not look upon the preacher, when he came to declare to them the word of life, and the decent dress which had taken the place of the filthy kaross, so filthy that the stench of it made it almost impossible for the preacher to come near them, was such a contrast that we could not help exclaiming, "What has God wrought! It is the doing of the Lord, and wondrous in our eyes." While visiting these places, a wish was expressed by the deacons and people, that as we were not likely to remain at the Kat River over the first Sabbath of the month to commemorate with them the dying love of the Saviour, that the Lord's Supper might be administered on the fol-

lowing Sabbath; that should we never again have the privilege of visiting them, we might have the satisfaction of celebrating the Saviour's love together before we parted.

The proposal was agreeable to all, and the following Lord's-day, in addition to the other services, we met for this purpose. A goodly company of several hundred members sat down, though it not having been generally known, many of the members who live at a distance, and who have it not in their power to attend every Sabbath, were not present. It was a delightful season, and while we felt a oneness with the dear people among whom we were, our thoughts were insensibly carried forward to the time when people of every nation, language, and colour, shall meet around that table which shall never be drawn, in the kingdom of our blessed Redeemer; and we prayed that we might see his kingdom spreading on earth till all should know him from the least even unto the greatest.

On Monday we went to visit Read's Dale, one of the most beautiful of the locations. We called at many of the houses, and were hospitably entertained by the Field Cornet, one of the Hottentot magistrates. Perhaps I should have mentioned that at the different places which we visited, the people provided us with refreshments, either dinner, tea, or milk in abundance. To-day our host had provided most bountifully every thing excellent of its kind, and served up with cleanliness and comfort. I only mention this to show that there is a growing improvement among the people, and that they are not at all insensible to the conveniences or comforts of life. We

were delighted with the pleasure evinced by these good people in the bounties with which God has crowned them; and we trust that they may be the means of leading them to honour God with their substance, and with the first-fruits of their increase. Their crops, though partially injured by the rust, have been more productive than most of the others, having from their neighbourhood to the mountains been favoured with more abundant rain. While at dinner a thunder storm came on with abundance of rain, a pleasant sight in this country.

On Wednesday, the people met from the different locations to take leave of us, and again to receive the word of exhortation. This meeting I was unable to attend, but I was told that it was very interesting. Dr. Philip urged upon them the cultivation of all those virtues which he saw required to be invigorated, guarded them against those dangers to which he saw them exposed, and particularly pressed upon them the necessity of cultivating personal and family religion, and of endeavouring to promote the interests of piety among the people by whom they were surrounded.

We left Philipton on Thursday, the 20th of December, the people showed their kindness by furnishing us with such provisions as they had, and thought would be useful to us on our journey. A number accompanied us for five or six miles to the location of Vanderkemp, and we parted from them thanking God for what our eyes had seen and our ears heard of the work of the Lord.

The same day we passed the boundary of the colony, and entered Caffreland.

ACCOUNT OF JOHN BURNS, NATIVE TEACHER, KAT RIVER.

THE following account of the life and death of John Burns, a Caffre native teacher, lately engaged in connexion with our Mission in the Kat River settlement, South Africa, has been received from the Rev. James Read, Sen., under date Feb. 10, 1839.

John Burns* was a Caffre, and the son of a Pakati, or head man, who was one of the counsellors of the late chief Gaika. The father and son spent some time with the late Mr. Williams, at Kat River, in 1817. John Burns was then a boy, but it seems his mind received at that time some impressions in favour of religion. After the death of Mr. Williams he removed to the Chumie River, and was some time under the instruction of Mr. Brownlee, and afterwards of the Missionaries of the Glasgow Missionary Society. This was the period at which he appears to have become savingly acquainted with the way of salvation; he was baptised and received into

church-fellowship; his piety and talents were such that the Missionaries employed him as a native teacher till nearly the time of the Caffre war, when he proceeded on a journey to Cape Town in company with two gentlemen who had visited the stations, and when the war broke out he was at the Cape.

His first wife having died, John Burns married the daughter of Hans Noeka, a Gona, who was baptised at Chumie, and who joined the Kat River settlement at its commencement. During the war the wife resided with her father, and when Burns returned from Cape Town, he resolved to remain in the settlement. Finding him

* His Caffre name was Kaikana.

here on my return from England, I engaged him and another to become native teachers to the people of Macomo and Botman. On being informed of this, Macomo expressed high satisfaction, called one of his counsellors in our presence, and said that these two men were appointed by Congola,† to sow the word of God among his and Botman's people, and that he must make it known in every direction so that the teachers might meet with every protection and encouragement.

Burns and his companion made several interesting excursions, and reported that they had been every where received with kindness, and listened to with attention; they mentioned more especially some Caffre women, who, as they said, were ready to eat the word that came out of their mouths. John Burns was full of zeal. Before we employed him he seemed quite unhappy at not being engaged in the Lord's work; it was chiefly on account of his wife and family that he left the Chumie, for he loved the Missionaries, and loved his work; however, his work was soon ended. Not more than three months elapsed after he joined us, when he was laid up with a severe cough, his lungs became affected, and a consumption ensued. We had no idea at the beginning of his illness that his end was so near, but his work was done, and he was ripe for glory. He at first prayed very earnestly that, although he was not unwilling to die, yet if it were the will of God, he might be spared a little longer to preach Jesus Christ to the Caffres; but after he began to feel that death would be the result, he said his path to heaven was opened, that his soul was in Christ's hand, that he longed for heaven as if it were a place where he had once been; he told his wife and friends that the few days given him were only to make known to them more of the Lord's will, that Satan had been trying to weaken his faith, but that he had not been able in the least degree to shake his trust in Christ; that thus he had gained the victory; that his friends should not be alarmed about his safety, that his wrestling was only the pain of the body, but with the soul all was well. The Lord, he said, had sur-

rounded him with his presence, the everlasting arms were above and beneath him, and had made his bed in sickness; and when the symptoms of death approached, and he could with difficulty speak, he said to his friends that his expected end was near, that he had fled to Christ in time for refuge, and that it was his own experience of the preciousness of the salvation of Christ which had urged him to go about among the Caffres to warn them to flee from the wrath to come. During his illness, he could not bear any worldly conversation; nothing would he hear except about Jesus Christ. He said he felt no regret in leaving this world, nor in parting from his friends and connexions; his only regret was that he could not go again and preach the Gospel to his nation, and almost with his dying breath he asked if it were not possible to take him on horseback to address the Caffres for the last time. He was most anxious to admonish his friends to the last; if they did not come he sent for them, and said they must not be concerned about the pain he was suffering, since the road to heaven was through disease and death. He told his wife not to be alarmed at the thought of his leaving her suddenly. Next he sent for his children, and prayed with them and those about him, and as the last word was uttered, his breath failed, and he expired without a struggle.

Our brother died on the Saturday morning. When I received information of his death, I went down to Blinkwater, twenty miles distant from this place, and on Sunday, after service in the forenoon, we committed his body to the grave. Macomo and many of the Caffres attended the burial; it was a most solemn occasion. After an address at the grave, we returned to the shady trees on the river, and I preached from the words, "for me to live is Christ, and to die is gain." My prayer is, that the impression made may be abiding. Our departed brother has left a widow and three children; his wife is a pious woman; she said that her joy in witnessing her husband's happy state of mind, more than compensated for the weight of grief his death has caused her.

ORDINATION OF MR. DRUMMOND.

(Omitted in our last.)

ON Wednesday, 26th of June, Mr. George Drummond was ordained at Kilmarnock. The introductory discourse was delivered by the Rev. J. Blackburn, of London, from Matt. ix. 38; and the charge by Rev. J. J. Freeman, of Walthamstow, from 1 Tim. iv. 12. The questions were proposed, and the ordination prayer was offered, by

the Rev. Mr. Dickenson, now pastor of the church to which Mr. Drummond had belonged. A Missionary service was held in the evening, in the Cameronian Meeting-house, which was numerously attended. The chair was taken by a zealous friend to the cause; various addresses were delivered; and the friends of Mr. Drum-

† The name by which Mr. Read is called among the Caffres.

able memorials of their esteem, affection, and best wishes.

We are happy to be enabled to announce the arrival at Sydney, per the *Lord William Bentinck*, of the Rev. Messrs. Howe and Pratt, and their wives, with Mrs. Pitman, and Mr. John Barff, who departed from this country in November last. They had unitedly experienced the mercy of God in being conducted thus far safely on their voyage to the South Sea Islands, and had been most kindly and hospitably received

by the friends at Sydney. Mr. Howe, to whom we are indebted for this intelligence, writes under date of April 5, and concludes his letter by observing, "We have reason to be thankful to our Heavenly Father, that we are all in a good state of health, and now we only feel anxious for the arrival of the *Camden*, to take us to our stations, that we may enter upon our labours."

MESSRS. LEITCH, LEWIS, AND HAY.

ON the 24th of August, the Rev. Alexander Leitch and Mrs. Leitch, appointed to Chittoor; Rev. E. Lewis and Mrs. Lewis, appointed to Coimbatore; and Rev. John

Hay, appointed to Vizagapatam, in the Madras Presidency, embarked in the *Mary Anne*, Capt. Tarbutt, for Madras, whence they will proceed to their respective stations.

ON Tuesday, Sept. 17th, the Rev. John Smith, with Mrs. Smith and three children, accompanied by the orphan son of the late Rev. Wm. Miller, of Travancore, arrived in

London per *Barretto Junior*, from Madras.
Mr. Smith visits this country chiefly for the
benefit of his health.

THE Sussex Auxiliary will hold its Annual Meeting at Brighton, (D.V.), on Tuesday, 22nd October, when some of the Malagashy Refugees will be present. Sermons, also, will be preached on the preceding Sabbath.

SOUTH SEAS, 1838-39.—Sydney, Rev. W. Howe, Apr. 5. Marquesas, Rev. G. Stallworthy, July 23. Navigators Islands, Rev. A. W. Murray, Aug. 24.

ULTRA GANGES, 1839. — Malacca, Rev. J. Evans, Jan. 1. Rev. Messrs. Evans and Dyer, Feb. 8. Rev. S. Dyer, May 14, (from Singapore.) Singapore, Rev. Messrs. A. and J. Stronach, Mar. 20. Pinang, Rev. T. Beighton, Feb. 27, March 1. Batavia, Rev. W. H. Medhurst, March 25, Apr. 6.

Batavia, Rev. W. H. Medhurst, March 20, 1839.
EAST INDIES, 1839.—Chinsurah, Rev. G. Mundy, Mar. 15. Madras, Rev. J. Smith, May 10, (from Pondicherry). Cuddapah, Rev. W. Howell, Mar. 27, (two letters from Nellore.) Bel-lary, Rev. J. Reid, May 14. Bangalore, Rev. J. Hands, June 21. Neyoor, Rev. J. Abbs, June 18. Quilon, Rev. J. C. Thompson, June 18, June 20.

SOUTH AFRICA, 1839. — Cape Town, Mrs. Philip, June 12. Paarl, Rev. W. Elliott, May 28. Kat River, Rev. James Read, May 22.

AFRICAN ISLANDS, 1839.—Mauritius, Rev. D. Jones, Apr. 2, May 15. Messrs. Jones and Baker, May 16.

WEST INDIES, 1839.—Demerara, Rev. Messrs.
Watt and Rattray, July 11. Barbice, Mr. John
Morris, June 24. Rev. G. Forward, June 11, June
12, (two letters) June 20, June 22. Rev. S. Hay-
wood, June 14, June 18, June 21, (two letters.) Ja-
maica, Rev. W. Alloway, July 16. Mrs. Russell,
July 9. Rev. Messrs. Slatyer, Barrett, and Jones,
June 26. Rev. R. Jones, July 3. Rev. J. Wool-
ridge, July 5. Rev. B. Franklin, July 1.

From the 1st to 31st August, 1839, inclusive.

An acknowledgment for a providential favour.....			£ s. d.			£ s. d.			£ s. d.		
Mr. Jennings, per Mrs. Ivimey	1	0	0	Lady O'Brien, for the So. Sea Mission	10	0	0	Cornwall.			
J. Chippindale, Esq.	10	0	0	From an old Lady of 90, for the Malagash Refugees	1	0	0	Falmouth, Rev. T. Wildbore, for a Chapel to be called Matilda Chapel			10
G. Harriss, Esq.	10	10	0	W. Cabell, Esq. for Chapel at Mauritius	2	0	0	Devonshire.			
T. B.	1	0	0					Dartmouth, collected in shillings			13
Latimer Chapel, T. E. ...	30	0	0								10

	£ s. d.		£ s. d.		£ s. d.	
<i>Dorsetshire.</i>		Lowestoft	10 11 2	Rev. Messrs. Auld and Jeffrey's Church	5 10 0	
Zelstone Rectory, near Blandford, Rev. A. Wilkinson	5 0 0	Rev. F. Cunningham	2 0 0	Public Meeting	14 10 0	
<i>Essex.</i>		Melford	4 0 0	Mrs. R. Mafie	1 0 0	
Barking	18 18 6	Needham Market	17 0 0	A Friend, for the Malagashy	1 0 0	
<i>Herefordshire.</i>		Rendham	25 0 0	Anonymous, by Rev. Mr. Finlayson	10 0 0	
Doward, near Whitchurch	1 5 6	Southwold	26 11 1	Col. at Prayer Meet. for Malagashy	7 0 0	
<i>Hertfordshire.</i>		Stowmarket	167 5 7	Paisley, few friends in a Sabbath-school	0 10 0	
Bedwell Park, Sir C. E. Smith's collection on behalf of Malagash Refugees	35 5 4	For Nat. Tea. J. A. Webb, and R. Morrison	20 0 0	Hill-court Sabbath-sch.	1 2 7	
St. Albans, J. B. per Rev. J. Harris	10 0 0	For Nat. Girl, S. A. Knill	2 0 0	Rothsay, Rev. Dr. Macbride's Church	12 4 6	
Watford, a Widow's Mite For Chinese Mission	1 0 0	Legacy of late Miss Wilton	19 19 0	Duncan, Rev. Dr. Mackay's Church	6 2 0	
For Malagashy	0 5 0	Sudbury Old Meeting	41 13 5	Haddington, Rev. Mr. Russell's Chapel	2 8 0	
12. 15s.		Per Rev. T.K. Verdon	15 12 7	Rev. Mr. Young's Chu.	5 6 6	
<i>Kent.</i>		Wattlesfield	19 0 0	Falkirk, Soc. for rel. pur.	8 0 0	
Herne Bay	3 13 6	Wickham, Brook, and Stansfield	33 10 0	Public Meeting	1 5 8	
Tunbridge Wells, Andrew Taylor, Esq.	50 0 0	Wickham Market	10 2 0	Linlithgow, do.	7 0 0	
<i>Lancashire.</i>		Walpole	6 0 1	A Friend, for the Malagashy	1 0 0	
Blackburn, Chapel-street	35 11 2	Woodbridge Quay	20 16 1	Stirling, Public Meeting	13 1 0	
B. Eccles, Esq.	20 0 0	For Schools	1 16 0	Miss Runciman for the Malagashy	1 0 0	
Mrs. Eccles, for N. Tea. ..	10 0 0	Major Moor	1 0 0	Rev. A. Marshall's Monthly Pr. Meets.	4 10 0	
Mrs. Cunliffe, per Rev. R. Knill	10 0 0	Rev. E. Moor	1 0 0	Aloa, Pub. Meeting	2 17 6	
Annual Collections	174 17 5	R. N. Shawe, Esq.	2 2 0	Dunfermline, do.	7 2 0	
Darwen, Lower Ch.	20 2 7	Woodbridge Chapel ..	7 1 0	Leven	2 6 6	
Colne	10 0 0	Wrentham	27 12 10	Elie	2 13 2	
Clitheroe	7 12 4	For Fem. Education at Combaconum ..	3 0 0	United Mis. Pr. Meet.	4 0 0	
Burnley	56 15 0	Less exps. 34l. 11s. 5d.*	987 6 6	Anstruther	1 17 0	
Haslingden	9 0 0	* 900l. of this sum acknowledged last month.		St. Andrew's Aux. Soc. ...	12 10 0	
Less exps. 8l. 7s. 11d.	345 10 7	Hadleigh, a young Friend by Rev. J. Raven	50 0 0	Public Meeting	2 10 3	
<i>Lincolnshire.</i>		<i>Surrey.</i>		Market-street Sab. Sch. ..	2 0 0	
Lincoln, Legacy of late W. K. Hayward, Esq.	100 0 0	Brixton, Legacy of late Miss M. A. Easum	10 0 0	Mrs. W. Smith	1 1 0	
<i>Middlesex.</i>		<i>Sussex.</i>		Cupar of Fife, Aux. Soc. ..	6 0 0	
Hayes	22 2 4	Worthing, Legacy under Will of late B. Hawes, Esq.		Rev. Mr. Watson's	3 0 2	
<i>Norfolk.</i>		1000l. 3½ per Cent. 1818 ..		Rev. Mr. Rankin's	2 0 2	
Aux. Soc. on account ...	100 0 0	180l. 9s. 3 per Cent. Con. ..		Newport, Soc. for rel. pur. ..	2 0 0	
<i>Northamptonshire.</i>		2l. 14s. Cash		Dunkeld, Public Meeting ..	8 0 2	
Byfield	2 10 0	Value	1168 5 10	Blairgowrie, Rev. Mr. Tait's	2 14 2	
<i>Suffolk.</i>		Less duty and Chancery expenses	168 4 2	Perth, Rev. Mr. Massie's ..	7 6 1	
Aux. Society—				Rev. Dr. Young's	15 9 1	
Alderton	2 0 0			Rev. Mr. Newland's, Public Meeting	14 5 0	
Beccles	41 5 0			A Friend, by Mr. Bower ..	1 1 0	
For Nat. Tea. J. Crisp	10 0 0			Dundee, Rev. Dr. Russell's	51 12 0	
Bergholt	17 2 6			Tay-square and School-wind Seces. Churches ..	10 0 7	
Boxford	3 10 4			Steeple Church, Public Meeting	43 6 10	
Bungay	54 11 3			Aux. Soc. at Dr. Russell's	10 0 0	
For Orp. Girl, Fanny Sophia	1 4 0			Bible and Mis. Asso.	20 0 0	
Bury St. Edmunds	12 6 0			Sab.-sch. Gallatz-street ..	0 10 0	
Northgate-street	61 3 4			Do. Scouring Burn	1 0 0	
Clare	20 0 0			Sums under 10s.	0 15 1	
Cratfield	11 15 10			Mr. D. Low	1 0 0	
For Nat. Tea. J. G. Cratfield	10 0 0			W. Baxter, Esq. (A.)	10 0 0	
For Cratfield School				J. G. Baxter, Esq.	2 2 0	
India	10 0 0			W. G. Baxter, Esq.	2 2 0	
Debenham	21 13 4			A Friend's Mis. Box	1 0 2	
Falkingham	1 1 0			Arbroath Pub. Meeting ...	8 18 1	
Framlingham	12 0 0			Fem. Mis. Soc. 2nd Session. Cong. ...	0 18 6	
Hadleigh	76 10 1			For Malagashy	0 1 0	
For N. Tea. C. Kersey	10 0 0			Montrose, Pub. Meeting ..	22 15 0	
Halesworth	16 4 10			Miss M'Kinnon's Sabbath-sch. Sauchyburn ..	0 15 0	
For Nat. Tea. Halesworth	10 0 0			Forfar, Rev. Mr. Lowe's ..	8 0 0	
Ipswich, Tacket-street ..	92 7 11			Mr. Stuart, Kirrymuir ..	1 0 0	
Rev. J. T. Nottidge	1 1 0			Fraserburgh, Collection ...	7 1 0	
J. T. Shewell, Esq.	1 1 0			For the Malagashy	11 0 0	
Nicholas Chapel	16 15 0			Missionary Box	0 10 0	
Lavenham	23 12 8					

Further Contributions unavoidably postponed.



THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR NOVEMBER, 1839.

MEMOIR
OF
THE LATE JAMES WHITTEN, ESQ.,
OF COVENTRY AND KENILWORTH.

IN a day like the present, in which brilliancy of talent and a wide extent of literary acquirement are not only respected, but almost idolized, it is not uncommon to find that plain, strong sense and sterling principle, when existing without those advantages, are overlooked or depreciated, and their important influence on religion and morals very inadequately estimated. Yet careful observation evinces that intellectual elevation is rarely crowned with a proportionate amount of happiness or usefulness, unless accompanied with an unusual degree of simplicity of purpose and singleness of heart.

Sixty or seventy years ago, the education of young persons, who were intended for ordinary business, was generally very scanty and elementary. Now, indeed, our youth of the same class are allowed the privilege of a far superior course of mental training. Let them not, however, look down with disrespect on their less favoured predecessors; but rather admire the native force, the elasticity, the untiring perseverance, which, by help from on high, bore them on through every difficulty, and enabled them to attain solid independence, true respectability, and general usefulness.*

* The compiler of this memoir was once shocked at hearing that a clever and well-educated youth had referred, with evident self-conceit, to his pious and excellent father in the following terms: "My

Far be it from the writer of this notice to derogate, in the smallest degree, from the acknowledged utility of mental culture. There is, however, a peculiar charm in the original working of a powerful, ingenuous, and, comparatively, untaught mind—a mind unfettered by artificial rules, and literary precedents, and having free scope for its spontaneous actings. Such a mind is wont to exhibit an acuteness of perception, a boldness of thought, and a masterly clearness of inference, on topics within its reach, that strike astonishment into the more cultivated and more cautious intellect of a scholastic observer.

When, moreover, the principles of the gospel of Christ are engrafted upon such a firm and vigorous stock; when such a mind becomes expanded and elevated by the study of the Bible, and the teaching of the Holy Spirit, its progress in divine knowledge and in holiness is often remarkably great. Unencumbered by human systems, undistracted by conflicting opinions, such an one, like a new-born babe, feeds upon the sincere milk of the word, and evidently grows and thrives thereby. Under a deep consciousness of his ignorance and helplessness as a sin-

father," said he, "cannot judge of the matter, for he is not a man of education!" This augured ill. At that time, the youth was, in some respects, promising; but he soon became irreligious, dissolute, and worthless.

ner, he earnestly seeks instruction from the Father of lights; he grasps, as it were, with a strong and eager hand, the distinguishing truths of the gospel, and unhesitatingly appropriates them to his own case; and thus obtains such clear and encouraging views of "the great salvation" as exempt him from many of those labyrinths and perplexities, which Christians of a speculative cast of mind are apt very industriously, though perhaps unconsciously, to weave for themselves. Such a man was Mr. Whitten.

Having been led, by omnipotent grace, at an early period of his manhood, to choose "the good part," the natural decision and vigour of Mr. Whitten's mind were happily enlisted, in all their spring and freshness, in the noble cause of the great Captain of his salvation. In that difficult but delightful service, his manly heart found ample scope for its strongest and deepest affections.

Thus, in the fear and love of God, Mr. Whitten pursued a steady line of consistent piety, and of uncompromising integrity; increasing, from year to year, in personal holiness; and equally advancing in the estimation and confidence of all around him. The God whom he desired to "acknowledge in all his ways," was pleased benignantly to smile on his undertakings; enabling him, during a long series of years, to rise, step by step, in the scale of commercial prosperity and influence; yet was he not perceptibly elated, but ever remained the same humble, unpretending, open-hearted follower of his Lord and Saviour Jesus Christ, exhibiting a genuine specimen of a plain, direct, benevolent, and Christian Englishman.

During nearly twenty years, Mr. W. continued to enjoy the instructive and truly evangelical ministrations of the late venerable George Burder, whose affectionate counsels were rendered highly conducive to his growth in grace, and to his stability in the faith and hope of the gospel. There is reason, indeed, to believe that the singular clearness of Mr. Whitten's views of the work of Christ, and the encouragement he thence derived, during his protracted pilgrimage, were, in a considerable degree, attributable to the blessing of God on the well-directed labours of that apostolic minister. Mr. W. greatly loved and revered his pastor, who, in return, cherished for him a most sincere and cordial affection, which knew no interruption or abate-

ment while life remained. However the two friends must have differed in the nature of their engagements, and in their habitudes of mind, they bore a striking resemblance to each other in the essential points of simplicity and ingenuousness of character; in an ardent love to the Redeemer, and in enlarged desires for the extension of his kingdom at home and abroad; at a time, too, when the principles of Christian philanthropy were less understood, and still less practised, than in the present day.

Until somewhat advanced in years, the subject of this memoir had been favoured with a hale and vigorous state of health. During the last eight years of life, however, it pleased God to weaken his strength, and to exercise his faith and patience, by a succession of bodily trials. In the autumn of 1837, he was attacked, while sitting in the chapel, with typhus fever; but he was not dismayed. "I know not," said he, "whether this affliction will be unto death. I have a firm reliance on the Rock of ages. I have no righteousness of my own: I abhor the thought. I am a poor, miserable sinner."

The habitual state of his mind, during this, and each subsequent illness, was one of humble, cheerful resignation, child-like confidence, and overflowing gratitude. He was frequently saying, "Oh, the loving-kindness of the Lord! How good is God! What mercies I have! May I never cease to praise him! I love to be speaking of the goodness of God to such an unprofitable servant!" Nor should those memorable words be lost which dropped from him near the close of his life. "I do not think," said the almost dying pilgrim, "that a single day has passed during my illness, which I have not set apart a portion of, for the express purpose of praise."

Thus did this favoured disciple abound in praise and thanksgiving, even under the accumulated pressure of disease and infirmity. Looking to Jesus, acquiescing in his holy pleasure, leaning upon the everlasting arms, and confiding in the great and precious promises of Jehovah, he calmly awaited his dismissal, feeling assured, that to be absent from the body would, in his happy case be to be present with the Lord.

The writer of the preceding statement was chiefly desirous of describing the earlier portion of Mr. Whitten's honourable career, although he may somewhat

have trespassed on its concluding portion. It is with peculiar satisfaction that he is here enabled to introduce the just and admirable tribute which Mr. W.'s excellent minister, the Rev. J. Jerard, Mr. Burder's immediate successor, presented in a funeral sermon, founded on the apostolic exhortation:—"Be not slothful, but followers of those, who through faith and patience, inherit the promises," Heb. vi. 12. The description of Mr. W.'s religious character and experience discovers so much truth and exactness, so much judgment and piety, as to command the attention and respect of all who had the privilege of knowing the departed saint.

From the Rev. J. Jerard's funeral sermon.

In referring to the life and character of our deceased friend, the interest excited does not arise from variety of incidents and striking circumstances; it arises rather from the uniformity and stability of character he maintained through an extended course of years; a uniformity, not only of a good profession, but a vital and substantial piety, exerting an influence upon, and giving additional worth to his character, in all the relations of life, domestic, civil, and religious. It appears he had begun to feel a lively interest in the truths of the gospel a short time before the Rev. G. Burder came to Coventry. A highly esteemed deacon of a neighbouring church observed, as we were returning from depositing his remains in the grave, that he had lost an old friend, for it was Mr. W. and Mr. M., (another deacon of this church, whose name is fragrant among us,) it was these two young men who brought him under the gospel; and here we may remark, how pregnant with important consequences are such efforts to bring others under that sound we have begun to appreciate for ourselves. Here was a young man invited by two other young men to hear "words whereby he might be saved;" and now that very person, after upwards of fifty years of happy religious friendship, sees his two friends depart in peace, thinks of them with tears of grateful emotion, and cheers himself with the thought, that he shall at no distant period, be united with them in a blissful association that shall never be dissolved. In November, 1783, Mr. Burder became the pastor of this church, and, in the following year, Mr. Whitten became a member, so that he was a

member fifty-five years. In the year 1800, he, as well as Mr. Merridew and Mr. M'Rae, was chosen to the office of deacon. Deep seriousness, high value for the gospel, cordial satisfaction in the exercises of devotion, were traits in his character very evident to those who had the means of knowing them. He believed, felt, and deplored the corruption of human nature through sin; and his reliance upon the atonement of the Lord Jesus, was firm and was unequivocally expressed. At the same time his desire was to be "holy in all manner of conversation," and for this he looked up to God in prayer, "Hold thou me up, and I shall be safe." "Let integrity and uprightness preserve me," were words which frequently escaped his lips, and they were expressions of a salutary fear as it respected himself, and a humble dependence on the sufficiency of divine aid. He appeared, in his general course, to retain in a more than usual degree, a lively relish for the simple exhibition of the gospel of Christ. In affairs of business, those who knew him would testify of his diligence, uprightness, punctuality, and perseverance. In domestic life, affection, sympathy, and love of order, were exhibited; with an habitual acknowledgment of God in the various parts of family worship. To these exercises he adhered, leading the devotions of the family according to his ability, even when his infirmities and sufferings were greatly accumulated. As it respects public worship, we all know that his conduct was exemplary with regard to the unbroken constancy of his attendance while health at all permitted it. At our prayer-meetings, the fulness, the simplicity, the gravity, the humility, and fervour of his addresses and supplications, were always welcome to his associates in those exercises; and the recollection of them will not soon pass away. He sometimes expressed an opinion, that it was a bad sign when the professors of religion resorted to the pleasures of the world, as though the gospel did not furnish competent satisfaction. His own experience established the contrary. Our departed friend was a lover of good men, and had pleasure in showing hospitality towards those who, as the servants of Christ, devoted a portion of their time and talents in journeying through the country to advocate the cause of our great religious institutions. His religious temper exhibited, prominently, a strong

sense of obligation for divine mercy, as expressed in the gospel; admiration and thankfulness in relation to the providential goodness of God; indeed, this latter temper of admiring gratitude, was more conspicuous than any other feature of his character, (excepting his humility before God as a sinner); and it is the more worthy of remark, because his gratitude most of all appeared, during his long, and, in many respects, trying illness, extending as it did, in various forms, over eight years. His Christian spirit greatly alleviated the pressure of his affliction not only to himself, but to his relations, friends, and faithful domestics. It was truly refreshing to those who visited him occasionally, to hear from his lips what bore the stamp of the warm effusion of a grateful heart, for the Divine kindness from his youth up—in his preservation from moral danger, his gradual prosperity in trade, in surrounding him with affectionate friends, and every comfort, so as to leave him nothing to desire. The pious and excellent vicar of H. was one of his visitants, and expressed the edifying impression made upon his mind by the temper and sentiments of our departed friend. I will just mention a specimen or two of the nature of his expressions and feelings, when I visited him, and which indicate what was the prevailing state of his mind. October 11, 1836. (He had been greatly oppressed with extreme difficulty of breathing, so that his immediate departure was apprehended, but feeling somewhat relieved,) he said, "I hope I shall never complain. Indeed, I have nothing to complain of, but every thing to be thankful for. I desire to be thankful for a heart sensible of the Divine goodness, and a disposition to praise. Never, for many days together, has that passage been out of my mind, 'Whoso offereth praise, glorifieth me;' it has often been refreshing to me, that he should condescend to accept the praises of such poor creatures as we are. I desire to leave the world with the language of the publican, 'God be merciful to me a sinner.'

'Nothing in my hands I bring,
Simply to thy cross I cling.'

Give me holiness here, if there be nothing hereafter. I abhor self-righteousness; it may well be denominated filthy rags. I hope I can say, 'I have loved the habitation of thy house.'" He then mentioned Mr. A., of Nottingham, and Mr.

B., and said, "Many happy hours I have spent with them." In November, 1837. "I have nothing but mercy and goodness, (with much emotion.) Humility and gratitude become me. Servants are so kind; they think they can never do enough for me." Inquiring about the missionary meeting, he said,

" 'My soul shall pray for Zion still,
While life or breath remain.'

If I should recover, we must have a little jubilee of praise and prayer. I have not been elated nor depressed, but rest upon the sure foundation. There is no other. I do not want any other—a poor unprofitable servant." Inquiring after a poor member of the church, he expressed his sympathy for the afflicted who were poor; also contrasting their circumstances of privation with his own. He did not merely feel for them, but afforded them relief. Although from the state of his affliction, he was confined to his chair; and, for the last few months, was never able to go to bed; yet he happily retained his ability to read; indeed, he read much. He told me, about two months back, how much benefit he found in reading some of the works of Robinson, &c. By an habitual reference to the Scriptures and pious authors, who dwelt on the grand peculiarities of the gospel, his faith, and love, and humble hope of eternal life were nourished. It evidently gladdened his heart to learn by various publications that so much good was likely to be effected by the means that were in operation. "Ah!" said he, "God is doing a great work in the world!" It was an evident comfort to him to know the cause of Christ must advance. It gave me much pleasure to have an interview with him a few days before his decease. He had been extremely feeble, but revived a little, and asked me to read a Psalm and pray. I read what I deemed appropriate to his past experience and future prospects, viz., the 23rd Psalm, "The Lord is my Shepherd," and, closing with the words so much in accordance with his experience and hopes, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." After prayer, fearing I might exhaust him, I was about to retire, but he pressed me to sit down, and entered into a little discourse, in which he appeared quite enlivened. On the Thursday I understand he was very languid,

and it was thought he would not survive the night, he thought so also himself. In the evening, while leaning his head on the bosom of his affectionate wife, he said, “ ‘ My times are in thy hand.’ When thou wilt, and as thou wilt ! ” Could any language be more expressive of the spirit of adoption ? On the Saturday morning, he was favoured with as easy a dismissal from the body as could be well conceived ; for the time at which it took place was not observed, although Mrs. W. and others were in the room—indeed they thought he was asleep as he sat in his chair, and were cautiously moving in the room, lest they should awake him—but they soon perceived that the spirit had departed, leav-

ing the countenance with the appearance of unruffled placidity. Thus, being preserved from those painful feelings, which such scenes sometimes occasion ; they feel the more thankful for this, because he had sometimes said, that, although through mercy he did not dread the consequences of death, yet he had a fear of the article of dying. How great is the consolation presented to his bereaved widow, and the other members of his family, in the blessed thought, that the spirit of their loved and revered relation is with the Lord—has entered on the eternal inheritance embraced in the promises on which he here rested as yea and amen in Christ Jesus !

NATIVE MISSIONARY AGENCY.

ITS IMPORTANCE AND BENEFITS ILLUSTRATED BY A NARRATIVE OF FACTS.

To the Editor of the Evangelical Magazine.

DEAR SIR,—I send you the following narrative, which you are at liberty to publish in your Magazine, if you should judge it to be of sufficient importance. It is fitted to give your readers some idea of the lately destitute condition of the straggling settlers on the banks of the rivers in British Guiana. It will, moreover, show the value of native agency in promoting the kingdom of Christ in these remote and destitute parts.

It may be necessary to remark at the outset, that that part which is cultivated, is nothing more than a narrow strip along the sea coast,—that behind this is a gloomy and almost impenetrable forest, extending in one direction to the foot of the Andes, and in another to the banks of the Amazon, where, for hundreds of miles, there is scarce an Indian's hut. On the banks of the three great rivers, the Berbice, the Demerara, and the Essequibo, which intersect British Guiana, there are a few families of black or coloured settlers, at least a few such may be occasionally met with for the first hundred miles of your ascent. There are likewise a few Indians of different tribes on the banks of the rivers and creeks. In the year 1808, the London Missionary Society began its operations among the slave population on the sea coast. Its operations were on a small scale until 1834, and were almost exclusively confined to

the slave population on the sea coast. The straggling settlers, however, on the banks of the Essequibo have not been entirely neglected.

Toward the close of the year 1832, or the beginning of 1833, I left my own station, which is on the sea coast, to spend some time with Mr. Peters, in visiting the stations on the banks of the Essequibo. Mr. Peters is a black man, and had been a slave. He was among the first fruits of the black population to Christ. He had been employed, and I may add, usefully employed, in teaching and preaching the Lord Jesus to the people of colour on the Essequibo. There is an island in this river, near to its eastern bank, and twenty-five miles from its mouth, on which there are the remains of a Dutch fort, and which is, in consequence, called Fort Island. On this island there are a few families : the first station occupied by the Society in these parts was on this island. Here Mr. Peters then resided. Here there was a small chapel ; a tolerably large congregation, considering the smallness of the population, and a small church, when I went to Demerara in 1831. The first two days I spent with the church and congregation on Fort Island. For some years Mr. Peters had been confined to Fort Island and places adjacent, having to labour for his daily bread. But a little pecuniary assistance having been

obtained for him, he was enabled to extend his labours to places never visited by any missionary. He informed me that he had met with an interesting family, persons of colour, at a distance of about seven or eight hours' sail from Fort Island, who had manifested a very strong desire to have Christian instruction. Of this family I learned the following particulars:—It consists of thirty persons, including two venerable parents, about eighty-five years of age; eight children, the eldest of whom was sixty-one; twelve grand-children; three great grand-children. Five persons had connected themselves with the family by marriage. These people, I was moreover told, lived together, and had all things common; that they were many miles from any other family; and that, until visited by Mr. Peters, they had never enjoyed Christian instruction, and had been totally ignorant of every thing connected with the Gospel except the name. Mr. Peters expressed a very earnest wish that I could prolong my visit for two days longer than I had intended or expected, that I might visit them. This I gladly consented to do.

We left Fort Island about six in the morning, in a small canoe, so small that it was impossible to stir except at the risk of upsetting it. About two o'clock in the afternoon, we were approaching the spot, where this family or tribe resided. But although less than a quarter of a mile from the spot, I could neither perceive any habitation, nor any thing indicating that a habitation was there. I saw nothing but a gloomy forest—the trees of gigantic height, and so entwined with all sorts of vines that they seemed as impenetrable as the closest hedge. Besides, the trees were growing, not merely to the water's edge, but in six or eight feet water. As we approached a little closer to the trees, for, of course, no bank could be seen, I discerned a small opening, manifestly the work of man, resembling the entrance of a grotto. Into this place our boatmen paddled us. Before we had proceeded two or three lengths of the canoe, it was dark as midnight. After proceeding about 50 yards farther the canoe struck ground. The boatmen jumped out, pulled the canoe on dry land, and, taking me by the hand, assisted me in stepping out. They conducted me a few yards farther, when I got into daylight. A few paces farther, and I found myself in a cleared open

space—the area of which was about two acres. The scene was peculiar, and such as no one unacquainted with the luxuriance of intertropical vegetation, could form any adequate conception of. I was introduced into an area of about two acres, which was surrounded with what seemed like a wall of vegetation, about a hundred to a hundred and thirty feet in height, nothing to be seen beyond this narrow boundary, except the sky above head. Between where I then was and the Andes, a distance of more than one thousand miles, there was scarce an Indian's hut. I was struck with the thought. Cowper says,

“O for a lodge in some vast wilderness!
Some boundless contiguity of shade!”

Had he been where I was, he might have realized his wishes to the full.

In this retired and gloomy spot, I found six or seven neat little cottages; and there Urius Carel and his descendants to the third generation, were enjoying a quiet retreat from the turmoils and cares of man, where society is more complex and artificial. Mr. Peter's first visit to this settlement formed a new era in the history both of the patriarch and his descendants. The gospel, which they had never before heard, excited their surprise—every thing was new; the same to them as if sent directly, and the same day from heaven. It came, too, with power, not as the word of man, but as it is, the word of God. Urius very soon gave evidence of faith in Christ and of a state of regeneration; and he therefore wished much to see the missionary that he might receive the ordinance of baptism. Mr. P., however, informed him, that as marriage was the ordinance of God, and as he and the mother of his children had never been married, that circumstance might place some difficulty in the way. Mr. Riley had been at the settlement about two months before me. He preached the gospel to these aged people, and to all who were in their house. He was the first European missionary they had ever seen. They expressed great gratitude to God for the gospel which he had, in his mercy, sent them in the evening of their days; and in the presence of their children, grand-children, and great-grand-children, they stood up together, and earnestly requested that they might be allowed an opportunity of acknowledging their submission to the divine law by being married. To this

request Mr. R. gave a favourable reply, and dispensing with the formality of publishing banns in the case of these people, they were married at the close of the service.

This venerable old man received me with tears of joy. He and his wife soon informed me that they hoped I would baptize them before leaving their settlement. By this intimation I was led to enter very seriously into conversation with them on the doctrines of the gospel, and their experience of its power. With both, especially with Urius, I was greatly pleased, considering how recently it was they had heard the truth for the first time in their life. About five o'clock in the afternoon, the whole of this interesting community assembled in one of the cottages. I sang a hymn, prayed, and preached to them the gospel of salvation. At the close of my sermon or address, I put a few questions to them, with the design of ascertaining how far I had been understood. My questions were answered by the old people with so much clearness, precision, and feeling, that any doubts I had formerly had of the duty of baptizing them, were completely removed. I questioned them in the hearing of their family, for the good of the spectators as much as for their own. I addressed them solemnly. The tears rolled down their withered faces. Their family looked and listened with deep and fixed attention. Water was brought: the ordinance was administered. The scene was an interesting and a deeply affecting one. Before I sat down, Urius turned, and for a little looked on his family with great benignity and affection, in whose presence he had thus made a public profession of his faith in Christ, and raising up his right hand, he ejaculated a prayer for their conversion and salvation. There are few moments in one's mortal life that yield joy like what I that evening experienced, while I saw those who dwell in the wilderness bowing before Emmanuel, and heard tongues unused to pronounce his name, "call him blessed."

It may be gratifying to many to learn that the prayer breathed by Urius, at his baptism, for the salvation of his children has been, to a pleasing extent, answered. On subsequent visits, I baptized several of them, and at the time of my leaving the colony, there were as many as ten or twelve of them members of a church planted in those wilds, about ten miles from their settlement.

For several hours I sat with this patriarch, enjoying pleasing and refreshing converse. He told me that his father was a European, I think a Dutchman, but that when he was young there were neither churches nor chapels, nor ministers nor missionaries, nor schools, nor any form of Christian worship in the colony, and that all he knew of Christianity was, that it was the religion of white men, and that it was his father's religion. He told me that sixty-five years before my visit, he and his wife had taken up their abode on the spot where I found them, and which I have described, and that they had never left it for more than a few days since. Their eldest daughter was then sixty-one years of age, but that although surrounded with children, grand-children, great grand-children, together with sons and daughters-in-law, there had not, in all these years and among all these individuals, occurred one death. He told me that, with the exception of one granddaughter, none of his numerous descendants had left his settlement, all were about him. They had had all things common, yet there never had been an instance in which there had been any misunderstanding or disagreement between any two members of the community. This last fact may well excite surprise, but from all I saw of this interesting people, I can easily give it implicit confidence. He claimed patriarchal authority, and received every mark of filial affection and obedience.

Death which, for the space of sixty-five years, had never visited this community, at length entered the circle. On a subsequent visit to these parts, I learned that Urius and his wife had both been called home to their Father's house. Well do I remember the feelings with which he said to me on the evening of his baptism, "I have been asleep all my life, and am only awaking out of sleep as my sun goes *done*, (meaning down.) I wondered why God spared me so long, but I now see the cause: he spared me to see this light" (meaning the gospel.) During my last visit, or my last but one, I met with an interesting young woman whom I had baptized, in the last stage of a consumption. Her friends had brought her in a little canoe, to the place where I was preaching, about eight or ten miles from their dwelling-place, that she might hear of Jesus once more. As her brothers were taking her by the hand to assist her

in getting into the canoe, to take her home, she grasped my hand, and said, "I shall never again see you, but I know Christ now. We shall meet in heaven." She has gone, and others have since followed her; but it is a remarkable fact that none had been removed by death until they had obtained the knowledge of salvation; nor had any of them been called away without giving evidence of knowing the Lord. To have carried, or to have assisted in carrying the gospel to this interesting family; to have seen it become the power of God unto salvation to many of them, I count one of the greatest mercies of my lot. What tongue can describe the importance of the event, when the sound of the gospel first fell on the ears of this people who sat in darkness, and in the shadow of death!

Those who know nothing of life but

what they have learned in our crowded cities, may look with pity on this family living in a trackless forest, removed from all the enjoyments of civilized life. Their situation certainly is solitary, but I am not quite sure they need or desire sympathy. They were happy and contented before they received the gospel; and they are blessed in its enjoyment. I am neither able, nor do I desire to decide as to comparative advantages of such a state of society and one more artificial,—but I can honestly say that some of the happiest moments of my life have been spent at some solitary spots in the wilds of South America, while publishing the gospel where it had never been known, or witnessing its triumphs where enjoyed.

I remain, dear Sir,

Yours, ever truly and faithfully,

JAMES SCOTT.

THE CLAIMS OF YOUNG MEN LEAVING HOME,

ON THE ATTENTION OF MINISTERS AND CHURCHES.

For the Evangelical Magazine.

MR. EDITOR,—I cannot but regard it as one of the most pleasing and hopeful characteristics of the present times, that the sympathies, the prayers, and the efforts of professing Christians are so largely called forth on behalf of the young. Sabbath schools and Bible classes furnish ample opportunities for instilling into the minds of our youth of both sexes, the first principles of religious knowledge, while many of the publications of the day indicate an anxiety to provide those means of instruction which are calculated by the Divine blessing to make them wise unto salvation. There is one method, however, of advancing their best interests which is, I fear, too much overlooked, and it is in order to invite to it the attention of Christian parents, and of my esteemed brethren in the ministry, that I now presume to address you. Never, perhaps, at any former period in the history of our country, were our young men so liable as they now are to be called away at the most critical season of human life from the parental roof and from the salutary influence of Christian associations at home, in order to engage in one or other of those avocations which can only be successfully pursued in certain localities. At this juncture they pass through an

ordeal of a most perilous kind. Placed among strangers, most of whom have no regard for religion, introduced to novel scenes which are calculated at once to interest and to gratify their hearts, with little time for mental or spiritual improvement, and with no fixed principles to guide them,—they are very apt to abandon themselves by slow but sure degrees to the sins which are practised around them, till at last they become in the estimation of all who can form an idea of their character from their conduct "children of wrath even as others."

Might not this mournful process of deterioration in many cases be prevented, were they introduced on their first removal to Christian friends who would feel it to be as much their privilege as their duty to watch over them and to help them on in their Christian course? It would be very easy in every case when a youth leaves home to commend him to the notice of the minister nearest to the place in which he is about to be located, unless peculiar circumstances, by affording him the advantages of Christian superintendence elsewhere, rendered such an introduction unnecessary. I am sure I may venture to say that no minister, however numerous his engagements, would regard such an appeal with indifference, but

would most cheerfully respond to it, either personally or by such a substitute as he could easily find among those of his people who take a peculiar interest in the young. Were the plan adopted of applying to the nearest minister, where no peculiar reasons existed for applying to another, the danger would be avoided of leaving the young to roam from place to place, till their habits become quite unsettled, and all improvement is sacrificed to the indulgence of a vain curiosity. If I may be allowed to refer to my own experience, I can state that during a pastorate of several years' continuance, I have often seen the advantages resulting from the adoption of the course I have recom-

mended, and the disadvantages arising from the neglect of it; nor can I entertain a doubt, from what has fallen under my notice, that if it were generally followed, much parental solicitude might be spared; much juvenile irreligion might be avoided,—while there would often be joy both on earth and in heaven, over the repentance of those who not only might go and seek the Lord their God, and ask the way to Zion with their faces thitherward, but also might be led to say, "Come, and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten."

I am, &c.,

September 10th, 1839.

R.

ANECDOTE OF DR. THOMAS,

PRECURSOR TO THE MISSIONS OF BENGAL.

In a Letter to the Editor.

MY DEAR SIR,—Having been a correspondent of the late Rev. Abraham Booth, while I resided in the metropolis of the north, of course, when in London I was accustomed to visit him now and then. I especially considered it a privilege to be permitted to attend, what might be called, his tea levees, on Thursday evenings. On one of those occasions, I found a stranger gentleman, who had introduced himself to Mr. Booth before I had joined the party. From his conversation I soon perceived that he had lately arrived from India, and his mentioning the town of Malda, in Bengal, struck me as a name somewhat familiar to my ear, though at the moment I could not recollect the cause of its being so; but in a few minutes I did, which led me to say, "Sir, you have mentioned the name of Malda; did you ever hear of a Dr. Thomas, who was a surgeon on board of an Indiaman, who, on his arrival at Calcutta, observing the gross superstition and ignorance of the natives, felt great compassion for them, [here I observed some of the company beginning to smile, but not knowing the cause, I proceeded with my story,] he resolved to resign his office in the Indiaman, learn the Bengalee language, and teach them the gospel the best way he could. Having acquired a smattering of the language, and hearing that there was a pious Com-

pany's Resident* at Malda [or Governor of that district] he removed to it, and commenced his labours." On finishing my tale, the gentleman I addressed, with evident surprise, said, "I am the person, sir, after whom you are inquiring."

This was rather a singular occurrence, considering the circumstances of the case, for he had come from India for the express purpose of inviting the Baptists in England to send out missionaries to that country, and had just introduced himself to Mr. Booth, to assist him in his object; and my story was a confirmation of the truth of what he had been stating to Mr. Booth, respecting his own exertions in Bengal. This was the circumstance that made part of the company smile.

There were no missionary societies at that time in Britain, except the two chartered societies for propagating Christian knowledge: the one in London, the other in Edinburgh, neither of which made the least stir among the Christians in either city. I know the very existence of the one in Edinburgh was hardly known there, except to a few Christians in the higher ranks of society. I once attended their annual sermon in the high church there, which I found to be a cold, formal concern, and I think there could

* The late Charles Grant, M.P., Chairman of the East India Company.

not be more than a hundred persons present in that large Gothic pile.

There was another remarkable occurrence respecting the time of Dr. Thomas's arrival in this country. At that very time, Mr. Pearce, of Birmingham; Fuller, of Kettering; Sutcliff, of Olney; Carey, of ditto; and other Baptist ministers, were actually holding meetings to devise a plan for forming a society for the very purpose of sending missionaries to India, —indeed it is probable that this scheme arose in their minds about the very time that Dr. T. stepped on board of ship at Calcutta to sail to this country with the view of stirring them up to do this very thing. The Spirit of God was seemingly exciting him and them at the same time to effect the same object. Wonderful are the ways of God!

As you can easily suppose, Dr. Thomas and our tea-party were anxious to know how I, who was then a stranger, on a visit to London, was so well acquainted with the history of Dr. T., which led me to relate the following circumstances:—

A gentleman in an Edinburgh bank had a mother in Montrose, whom he visited every summer. On one occasion, while there, he called upon the nonjurant* bishop of that town. During the interview, the bishop was called out of the room; while absent this gentleman, who was near-sighted, observing something white lying upon the table, rose and looked to see what it was, and found it to be a letter from India. On the bishop's return he remarked, "I see you have got an Indian correspondent!" "Oh yes," said he, "it is an enthusiastic relation of mine who sends me a long letter every year, about revivals of religion there, though I never answer one of them." On this, my friend asked him if he would favour him with a reading of them. "Oh yes," said he, "if you will not read them here, but take them with you," which was exactly what he wanted liberty to do. He then gave him three letters, which were all he had received.

On returning to Edinburgh, he showed them to me and several other friends, who were all delighted at the intelligence they contained. In one of the letters he

says that, as he left Scotland when he was a thoughtless young man, he knew nothing of the different religious denominations which existed in his own country, and requested the bishop to favour him with an account of them, evidently supposing, from his office, that the bishop was a pious man and well acquainted with all such matters.

In the same letter, he gave a pretty full account of Dr. Thomas's history, the outlines of which are mentioned in the former part of this paper. Either in those letters or somewhere else, I met with an interesting anecdote of him, during the time he resided at Malda, which was the following.

A native, much higher up the country than Malda, had become very uneasy in his mind about the consequences of death, who went frequently to the Brahmins to inquire how he could obtain peace. They recommended, like blinded Catholics, various kinds of penances, which he uniformly performed, but he assured the Brahmins that they did him no good, for he felt as unhappy as ever. Finding he was becoming troublesome, the priests told him if he would put spikes in his sandals, and walk in them to the temple of Juggernaut, which was two or three hundred miles off, he would be perfectly relieved. The poor man, in the hope of finding that it would be as they said, set off on the journey, thus accoutred. On coming opposite to Malda, Dr. Thomas was preaching, under the shade of a tree, to a company of natives. The pilgrim walked to them and sat down, listening to what was spoken. Dr. T. was preaching on the substitutional sufferings of the Son of God for miserable sinners. God enabled the pilgrim to understand and believe the truth of what was stated, on which he said, "This is what I want!" and untying his sandals, covered with blood and gore, he threw them away.

Now, about the letters. Some of the friends who had seen them thought it a pity that the writer's inquiries should not be answered, and I was asked to do that, which I did. Two years after, a letter came from the gentleman of Malda, expressing thankfulness that his letters had so strangely fallen into my hands. His letter had come by the same ship which had brought Dr. Thomas to London, for I found it lying for me on my return to Edinburgh, and a correspond-

* Nonjurants were those who would not swear allegiance to the Hanoverian family, judging that the Stuart dynasty had a divine right to the British throne. The death of Cardinal York at Rome put an end to this episcopalian denomination in the north. I remember they went by the name of Jacobites.

ence was kept up for several years afterwards.

Observant Christians will notice a chain of little providences in the above history; each link connected with its successor, and necessary for its production, like the facts in the life of Joseph. The bank Christian having a mother; she living in Montrose; his visit to her; his calling on the bishop; finding him at home; his being called out of the room; the gentleman being near-sighted; attracted by the letter; observing whence it came; his request to read it leading to

the possession of it and the former letters; and the use afterwards made of their contents. You will not smile at these remarks, as if they were silly; for if you were to look back to all the steps by which you were led from playing by the burn of Craigstone to editing such a magazine as is spreading knowledge and news over the whole civilized world, and providing materials for future ecclesiastical historians, you could tell an interesting tale.

J. C.

Kingsland, Sept. 1839.

THE CLAMS OF IRELAND.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—I am happy to see the great interest which you appear to take in the spiritual state and welfare of Ireland. Our dear friends in England too often forget their sister country. I am aware that, in the heart of many a Christian in England, there exists much sympathy on Ireland's behalf; and that, on the wings of many a prayer her sorrows are borne into "the holiest of all." But notwithstanding this, England has never unitedly and practically stood forth to the accomplishment of her entire evangelization. In her great and all-absorbing concern for the distant heathen she seems to have almost overlooked the millions of her own unhappy subjects, who live and die on the sister isle, unnoticed and unsaved. Gratitude, however, cannot overlook the operations of the various important societies which British benevolence has sustained on Ireland's behalf; but without cherishing the least semblance of ingratitude, we cannot but feel that those operations, valuable and important as they are, are vastly inadequate to meet the claims of a perishing country. England has given much of her money, and true it is that little can be done without it; but it is equally true that money is comparatively useless to any missionary, society destitute of men. It is men that Ireland wants; men all heart, and zeal, and prudence; men whose souls are full to overflowing of love to Christ, and poor perishing sinners; men, that will adapt themselves to the very peculiar state of the country; men, that will value the smile and the blessing of the poor and

the depressed, and that will delight to enter the cabin among the mountains, as well as the mansions of the rich, there to make known the unsearchable riches of Christ. Oh, yes, Sir! Such men may find a home in the affections, and the sympathies of a people capable of warm and grateful attachment to those who may bless them. It is often said that Ireland can hate, when her giant indignation is aroused, she certainly can; but, oh! she can love as well as hate, and love with all her heart: let but her evangelization be accomplished, and earth, with all its amplitude, will be contracted enough for a display of her affectionate regard. Her own shores will not limit the overflows of her pitying heart—the outbursts of her diffusive benevolence.

But is not Ireland inaccessible to the gospel? is a question often suggested by our friends in England. Inaccessible! Oh, no! Were it not that I should be guilty of egotism, I could tell of many hundreds, yea, thousands, of her children, who have appeared delighted to listen to the accents of mercy from my own lips. Yes, sir, it has been my happiness during a two months' missionary tour through a large district of the country, to witness multitudes of precious souls rallying around the standard of the cross, on some of Erin's most beautiful mountains, as well as in some of her most lovely valleys. Many a spot in her moral wilderness became beautiful beneath the radiance of gospel light, and much of her moral atmosphere grew sweet and fragrant with our songs of praise. On

these hallowed occasions, I have seen hundreds of our Roman Catholic brethren meeting with their Protestant friends of almost all denominations, and, looking each other in the face, have reciprocated the rich smile of patriotism, and the bland recognition of social affection, for which Ireland is so distinguished. I have seen them delightfully forgetful of their names and distinctions, under a deep sense of their common value as intelligent, immortal and responsible beings. When the melting narrative of the overflowings of a Saviour's heart toward men, has been the missionary's theme, I have seen the big tear of penitence roll down the flushed cheek of the hardy-looking Irishman, and a scene has been presented which no heart susceptible of feeling could possibly resist. I have seen them, on these interesting jubilee occasions, crowding around the ambassador of peace, to pour upon his heart the warmest and best blessing their gratitude could suggest. With avidity they would receive the tract from his hands, or especially any thing written in Irish, which is the language of their country, and their feeling. I have seen them crowding upon the shore, or in the street, or into some adjacent demesne, to listen to the glad tidings of salvation. Hundreds in our larger and more benighted towns, who, perhaps, had never heard the gospel before, flocked to listen to its sound; nor were they at all mindful to suppress their feeling on the matter. On one occasion they exclaimed, "We have nothing to say against that!" and on another a poor Romanist observed, "And sure that's the religion that is to spread all over the world."

Many a dear missionary, perhaps, sir, could disclose similarly important and encouraging facts. Ireland, inaccessible to the gospel! certainly not. Naturally, an Irishman is a religious being. How devoted is he to the superstitious rites and ceremonies of that system which he has so unhappily embraced. Besides, will any one say an Irish heart is incapable of feeling the power of the cross, or of admiring the excellencies of the Saviour? But, in many parts of Ireland, no access has been sought; multitudes of her children have never heard the voice of a Christian missionary; and how can they accept or believe the gospel unless it be sent them? Numbers of beautiful islands stud her coast, whereon the standard of the cross has never been

planted. Millions are perishing "because no man careth for their souls." But will England permit this? Will she restrain her almost unbounded goodness from blessing the land of her care? Shall India, and China, and Africa, participate in that goodness, and shall poor Ireland be overlooked? Besides, Ireland is her own, and "how can she bear to see the destruction of her kindred?" She cannot—she must not deny herself. Will not England, then, send us men as well as money? Ireland has not men sufficient in number to meet her pressing demands. Perhaps, in some places, England might be burdened with men, and it would be an ease to the country to spare a hundred or so of them for Ireland. Oh! what an impression a hundred men, all devoted to Christ and souls, would make in Ireland! But if there are not men already ripe for the work, how happy should we be to hail among us a goodly band of warm-hearted, intelligent, and zealous young brethren, who would devote their lives and energies to the salvation of the land; and sure I am, that any sacrifice they might make in leaving the land of their birth, their feelings, and their prayers, would be amply repaid them in the smile, in the gratitude, and affection, in which dear Christians in Ireland would destine them to live. Oh, yes! there is a feeling, a warmth, a something better experienced than explained, which exists in the Irish bosom, and which adapts itself to a certain class of an Englishman's feelings, which he does not meet with any where else. But, oh! there are motives far greater than these; and which tell more mightily upon the Christian's mind—motives which should weigh much with England on behalf of Ireland—motives which, in the first instance, cluster with imperishable tenderness around the cross of Jesus; motives which stand connected with the immense value, as well as with the solemn destinies of immortal souls; motives, which regard England's happiness, and the happiness, prosperity, and glory of the whole world. But, perhaps, many a young brother in England will inquire, "How can I engage myself on Ireland's behalf? If I enter Highbury, or Coward, or Exeter, I am expected to labour at home. If I enter the ranks of the home or foreign missions, it must be on conditions that will exclude my devoting myself to Ireland." These are difficulties which I myself have felt. I

had often looked upon the sister land with great concern, and with great regard; my sympathy on her behalf seemed to know no vehicle or medium through which I could put it into practice. I did not know even of the existence of the Dublin Theological Institution, and especially, I did not know that its important advantages were open to Englishmen, and I am sure I may take it upon me to say that this valuable Institution is open to any similarly circumstanced, who may wish to devote themselves wholly to the salvation of Ireland. Young men, studying for the ministry in Ireland, have this further advantage of adapting themselves to the feeling and the habits of the country of their adoption, during their preparation for the work. The brethren of the Institution have the opportunity, during their vacation, of visiting large districts of the country, and certain I am, that they never return from those pioneering excursions, without being pained at the reflection, that after all the delightful interest produced in those districts, there are none to follow up their labours. In many parts of the country the operations of the Church of England Home Mission have ceased. Its agents were blessed to the salvation of many souls; but our

solitary places are no longer glad for them, and our deserts, which smiled and blossomed beneath their culture, are sinking back again into their former barrenness and sterility. Alas! that human laws should interfere with the salvation of a country! Gladly would we hail our brethren back to the sweet scenes of their important labour, but whilst we are waiting for these, a country is being lost, and souls are every where perishing. Oh, that England knew how ripe Ireland is for her aid! Surely, if she refuse to give it, the blood of unhappy millions will rest upon her head. May the Lord, in his infinite mercy, smile upon Ireland! In all her weakness and wretchedness, may he pity her; in all her wickedness and guilt, may he forgive her! By the influence of his grace, may he engage the warm missionary hearts of England on her behalf! May an ambassador, not of a sect, but of Jesus and his gospel, respond to our cry, "Come over and help us," that Ireland, herself leavened, may go forth in the greatness of her might, to the salvation of a world.

I remain, dear Sir,

Yours, &c.

A STUDENT.

POETRY.

KILLARNEY.

Written at the foot of Turk Mountain, June 5, 1839.

YE spirits, tenants of the scene, arise!

Unveil the mysteries of the realm ye hold:
Your palace-tops now penetrate the skies,
Around your airy seat the eagle flies,

Your wooded glens my wondering eyes
behold.

Say, were these tempest-beaten rocks up-
piled

Ere man commenced to tread the world
below?

These cavern'd depths were they as strangely
wild,

Ere Eden's owner from his seat, exil'd,
Was taught the wonders of his earth to
know?

Tell, have ye listened as the harp of time

Has pour'd on air its melancholy wailing?
Or heard it strike a joyous merry chime,

In valleys deep, on mountain-tops sublime,
For ill o'er good, or good o'er ill prevail-
ing?

Spirits of land and flood! your voice is still;

Another language in these wilds I hear;

Melodious accents o'er each lake and hill,

The ear of every worshipper will fill,

The voice of God—the God of love and
fear!

The *past* he hides with nature's misty hand:

The *present* bright in glories he reveals:

Each scene of high and low his wisdom
plann'd,

That when the eye of men his works had
scann'd,

The lips may utter praise the spirit feels.

Luton.

HENRY BURGESS.

REVIEW OF RELIGIOUS PUBLICATIONS.

JETHRO: *A System of Lay Agency in Connexion with Congregational Churches, for the Diffusion of the Gospel among our Home Population*, pp. 396.

OUR COUNTRY; or, *the Spiritual Destitution of England considered; and how far it can be supplied through Lay Agency, especially as employed by Congregational Churches.* By J. MATHESON, D.D. pp. 200.

Jackson and Walford.

THE claims of foreign missions are imperative and solemn; and the churches of our denomination, and those of many others, have responded to them with a degree of zeal and generosity which, if not yet commensurate with the greatness of the work to be achieved, is evidently augmenting. But whilst the Christians of England have shaken off the slumber which sealed the eyes and folded the hands of past generations in most criminal apathy in reference to the spiritual destitution of heathen lands, it is painfully manifest from the extraordinary and melancholly details of the volumes now before us, that they have not yet fully awakened to the frightful amount of ignorance and moral debasement, which still pervades our home population. We have often thought that county associations and the Home Missionary Society, with its limited finances, do not, and, perhaps, could not, overtake the spiritual necessities of the rural districts, villages, and crowded manufacturing towns of England; but we are free to confess, that the picture presented to us by Jethro, of the gross ignorance, irreligion, and wretchedness of this country, far exceeds any thing we could have imagined. On reading his first chapter, which contains disclosures respecting the moral condition of the great bulk of our home population, of the most affecting and painful nature, we could not resist feelings of sadness, at once deep and oppressive, bearing a close affinity to those which we have experienced on discovering what we deemed but slight symptoms of ailment in a beloved object to be the unquestioned signs of deep-seated and fatal disease. Nor, we are persuaded, can any one, who is anxious to secure the spread and ultimate triumph of the gospel, throughout the length and breadth of this land, and who has cherished the fond hope that ignorance, infidelity, and profligacy had retired before the progress of knowledge and the light of truth, read this appalling statement of the crime, licentiousness, scepticism, and practical atheism, still so fearfully abounding among

all classes of the people, without feelings of deep disappointment and alarm. The means of instruction, the dissemination of truth, have not kept pace with the increase of population, much less with the self-generating and rapid multiplication of error and wickedness, and the consequences are, that now in this land of Bibles and Sabbaths, there are thousands as much the victims of irreligion and crime as if they were wrapped in the deepest shades of pagan doctrines; thousands, who unblushingly avow their disbelief of the being of a God, and the immortality of the soul. It is true, indeed, that the light of the gospel has shone brightly in many favoured spots throughout our native land, but it has failed to reach multitudes who have been sitting in darkness and the shadow of death, or has only shed upon them a beam cold and faint as that of a distant star, whose place in the heavens is imperfectly known. To this most melancholy and deeply distressing state of things, we would confidently hope that the valuable essays of Jethro and Dr. Matheson, together with the steps now being taken by the Congregational Union of England and Wales, will serve to open the eyes of Christians of every denomination, and especially those of evangelical Dissenters. It is truly high time that the friends of truth, and the followers of Christ of every name, were awake not only to the manifold and urgent necessities of the heathen, but also to those of their countrymen around them, who are perishing for lack of knowledge.

But whilst Jethro and Dr. Matheson strip off with a fearless hand the cerements of ignorance, prejudice, and misconception which have too long concealed from our view the deep moral wounds—the wide-spreading spiritual leprosy with which England is afflicted, and which, unless treated with promptitude and vigour, must issue, at no very distant time, in the most disastrous consequences, they unfold and recommend with great wisdom, argument, and eloquence, the means which are to be adopted and applied in the present painful and ominous condition of our country. They show, and that with a truth which cannot be gainsayed, that, however numerous the boasted institutions of our land, whatever the vaunted benefits of a state religion, and whatever the wholesome fruits of dissent, England is still, to a fearful extent, a whited sepulchre, having within it dust and rottenness, and dead men's bones; and that the enormous evil is to be remedied, not by the necessarily circumscribed efforts of a legal

priesthood, or a regularly ordained ministry, but by an enlightened, well-ordered, and all-embracing system of lay agency. And into the character and merits of such a system they enter at great length, and with great discrimination, exposing the prejudices which have hitherto opposed its general adoption, suggesting safeguards against the evils to which it is liable, and developing its capabilities to meet at once the utmost exigencies of our hitherto neglected population, and to raise our churches to the high standing and splendid attainments of primitive times. So full of enlightened and comprehensive views, indeed, are these volumes, expressed in the earnestness of truth and the freshness of heartfelt conviction, that we conceive ourselves not to be too sanguine in expecting from them results of the happiest and most extended description.

The merits of both the works, in a literary point of view, are by no means inconsiderable. Dr. Matheson's Essay is, perhaps, the more chaste and tasteful in style; Jethro's is the more eloquent, impassioned, and earnest; the one writes with the patient calmness, which bespeaks a nature not given to excitement, or distinguished by imagination; the other writes with an emotion which bespeaks the throbbing pulse and burning thoughts; his style is distinguished frequently by a living and magnificent redundancy so as to be at the utmost possible distance from the cold, measured, and rounded Johnsonian diction, which is so foreign to all genuine feeling and good writing: as a specimen of this, we refer our readers to the eloquent and glowing appeal, at the close of the volume, addressed to Congregational churches, on the duty of avowing and defending their principles. We trust that no recommendation will be necessary to induce our pastors and churches, to make these volumes their text-books in all their plans for benefiting our home population, and giving a fresh impulse to religion in our congregations. They are eminently fitted for this purpose by the affecting and striking details which they contain, and the enlightened and comprehensive plans of operation which they recommend.

CHRISTIAN FELLOWSHIP; or, *the Church Member's Guide*. By JOHN ANGELL JAMES. *Ninth and enlarged edition*. 12mo, pp. 238.

Hamilton, Adams, and Co.

The YOUNG MAN from HOME. By JOHN ANGELL JAMES. 18mo, pp. 152.

Tract Society.

THE first of these publications has been many years before the public, and has ob-

tained a wide circulation both in this country and America. Few, we believe, have candidly perused the volume, without deriving benefit from it. It contains a very faithful exhibition of scriptural truth on the subject to which it is professedly devoted; and is replete with counsels eminently adapted to strengthen and mature the graces of the Holy Spirit in the hearts of all true believers. As it discusses the entire subject of Christian fellowship, it is a work claiming the particular attention of all who unite themselves with God's people in a public profession of their faith. It enters at large into the nature of a Christian church, unfolds the divine intentions in reference to Christian fellowship, exhibits the privileges of those who are members of Christ's church, and urges the several duties arising out of union to the church, both personal and relative.

Besides these, it treats of a number of subjects, closely connected with the general theme of the volume: such as, church power; the supposed democracy of Congregational churches; the validity of the Dissenting ministry; the mode of conducting church meetings; the admission of members; discipline; the removal of members from one church to another in the same town; the persons entitled to vote in the election of a pastor; the conduct to be pursued by churches in choosing their ministers; the causes of schism; and prayer-meetings.

All these topics are examined by our author in the simple light of scripture, with much clearness of statement, great candour and frankness, and eminent piety and devotion. In its present enlarged and corrected form, the work contains almost all that a professing Christian needs to know on the grand subjects of his relation to Christ and his church.

In the preface to the present edition, Mr. James has very properly rebuked those disingenuous critics, who have availed themselves most uncandidly of his honest avowal of the imperfections of Congregational churches, for the purpose of levelling a deadly blow at the system of nonconformity itself. The very circumstance which should have entitled Mr. James to the credit of stern honesty, has been bandied about in church publications, as a proof of the utter inconsistency and worthlessness of dissenting churches. Had Mr. James described nonconforming churches as without spot and blameless, he would have represented a state of things which we do not find existing in the societies of which we read in the New Testament, and would have too much imitated a large class of churchmen, who speak of their truly apostolic church, as they are wont to call her, as

the *beau idéal* of all perfection. Mr. James has ably defended Congregationalism from the unfair attacks made upon it through his medium, and has shown the broad line of demarcation which exists between the evils which spring from a wrong system, and those which, under any system, arise from the corrupt bias of the human heart. The advice which he tenders in his preface to pious Dissenters is eminently judicious and seasonable. It resolves itself into seven distinct branches.

1. While they rejoice and give God thanks, as they should, and as he believes they do, for the increase of truly evangelical and pious ministers in the Church of England; for the multiplication of places of worship, built for them by voluntary contributions; and for the consequent increase of true piety, as the result of their devoted and successful labours; they are still to remember, that this in no sense affects the question concerning the propriety of religious establishments.

2. They are ever to bear in recollection, that the question at issue between the Church of England and Dissenters, is mainly a religious and not a political one, and should be discussed by them, in a religious, rather than in a political spirit.

3. They should study the subject of ecclesiastical polity, with its collateral topics, afresh.

4. They should continue to maintain and cultivate a spirit of charity towards those from whom they conscientiously separate, and by whom they are so virulently reviled, and so shamefully misrepresented.

5. They should ever continue to show a disposition to co-operate with the pious part of the Church of England in all matters which belong to our common Protestantism and Christianity, and where union without compromise can be effected.

6. They must endeavour to keep up the spirit of vital piety, and attachment to scriptural sentiment.

7. They must, with the healthful spirit of pure piety, unite an intelligent, liberal, ardent zeal for the extension of their denomination.

These several topics are fully and forcibly illustrated, and well deserve the attention of Congregational pastors and churches.

The second work, entitled "*The Young Man from Home*," we firmly believe will be a blessing to thousands. It supplies a desideratum, even in this age of productive literature. The very conception of the work is ingenious, and its details are replete with interesting appeals to the class at whose benefit it aims. It consists of thirteen chapters on the following subjects:—The time of a young man's leaving home always a critical period; the sources of

danger to young men away from home; the same subject continued; the progressive manner and successive steps by which young men are led astray; the danger of young men away from home, proved and illustrated by two examples; dangers of a minor kind to which young men away from home are exposed; the means of safety for young men away from home; religion considered as a preservative from sin; religion considered as leading to comfort and happiness; religion viewed as a means of promoting the temporal interest of its possessor; religion considered as a means of usefulness; religion considered as a preparation for superintending a home of their own upon earth, and for going to an eternal home in heaven; several classes of young men especially addressed—the traveller by sea or land—the orphan—the pious youth—and the prodigal.

In the last chapter occurs a striking narrative of the sad effects of youthful depravity and the casting off of parental restraint. As it cannot fail to interest our readers, we select it as a fair specimen of the pathetic manner in which the volume at large is written:—

"The motives," observes Mr. James, "which lead young men to sea are rarely laudable, and often criminal, as the following fact will prove:—

"Two young men, the children of pious and wealthy parents, felt themselves exceedingly displeased at being constantly refused the family carriage on the Lord's day. It was in vain they urged their confinement during the week, as a sufficient reason why they should be thus indulged on the Sunday. It was the father's settled rule, that the authority which commanded him to rest included also his servants and cattle; he therefore turned a deaf ear to their entreaties and remonstrances. In their madness or in their folly, they determined to resent this refusal, by leaving their situations and going to sea. Intelligence of this step was transmitted to the Rev. John Griffin, of Portsea, and he was requested to make diligent inquiry, and on finding them to use every possible means to induce them to return home. After some search he found them in a rendezvous house, and introducing himself, he stated his business, and urged their return. He, however, urged in vain; for, bent upon the fulfilment of their design, they thanked him for his advice, but determined to reject it. Among other reasons for their return, he urged the feelings of their parents, and especially those of their mother. "Think," said the good man, "what must your mother's situation be, after years of anxious watching and fervent prayer; after looking forward to this time, when in your society and in

your welfare she hoped to meet a rich reward for all that she had suffered on your account: yet in one moment, and by one imprudent step, she finds you plunged into misery, the depths of which you cannot conceive of, and herself the subject of a wretchedness she has never deserved at your hands." In the heart of the youngest there was a sense of gratitude, which answered to this appeal; and bursting into tears, he expressed his sorrow for his conduct, and his willingness to return. Still, the eldest remained obdurate. Neither arguments persuaded him, nor warnings alarmed him. The carriage had been repeatedly refused; he had made up his mind to go to sea, and to sea he would go. "Then," said Mr. Griffin, "come with me to my house; I will get you a ship, and you shall go out as a man and a gentleman." This he declined, assigning as a reason, that it would make his parents feel, to have it said that their son was gone as a common sailor; as a common sailor, therefore, he would go. "Is that your disposition?" was the reply. "Then, young man, go," said Mr. Griffin, "and while I say, God go with you, be sure your sin will find you out, and for it God will bring you into judgment." With reluctance, they left him; the younger son was restored to his parents, while all traces of the elder one were lost, and he was mourned for, as one dead.

After the lapse of a considerable time, a loud knocking was heard at Mr. Griffin's door. This was early in the morning. On the servant's going down to open the door, she found a waterman, who wished immediately to see her master. Mr. Griffin soon appeared, and was informed that a young man under sentence of death, and about to be executed on board one of the ships in the harbour, had expressed an earnest desire to see him, urging, among other reasons, he could not die happy unless he did. A short time found the minister of religion on board the ship, when the prisoner, manacled and guarded, was introduced to him, to whom he said, "My poor friend, I feel for your condition, but as I am a stranger to you, may I ask why you have sent for me? it may be that you have heard me preach at Portsea." "Never, sir. Do you not know me?" "I do not." "Do you not remember the two young men whom you, some years since, urged to return to their parents, and to their duty?" "I do! I do remember it; and remember that you were one of them." "I have sent, then, for you to take my last farewell of you in this world, and to bless you for your efforts to restore me to a sense of my duty. Would God that I had taken your advice; but it is now too late. *My sin has found me out,*

and for it God has brought me into judgment. One, and but one consolation remains; I refused the offer of going to your house until I could be provided for, assigning as a reason, that it would make my parents feel to have it said their son was a common sailor. A little reflection showed me the cruelty of this determination; I assumed another name, under which I entered myself; and my chief consolation is, that I shall die unpitied and unknown."

What the feelings of Mr. Griffin were at this sad discovery may be more easily conceived than described. He spent some time with him in prayer, and offered him that advice which was best suited to his unhappy case. The prisoner was again placed in confinement, and Mr. Griffin remained with the officer who was then on duty. "Can nothing be done for this poor young man?" was one of the first inquiries made after the prisoner was withdrawn. "I fear not," replied the officer; "the lords of the admiralty have determined to make an example of the first offender in this particular crime. He unfortunately is that offender; and we hourly expect the warrant for his execution." Mr. Griffin determined to go immediately to London, and, in humble dependence upon the Lord, to make every effort to save the criminal's life, or to obtain a commutation of the sentence. It was his lot, on the day of his arrival in the metropolis, to obtain an interview with one of the lords of the admiralty, to whom he stated the respectability of the young man's connexion, his bitter and unfeigned regret for the crime which had forfeited his life; and, with that earnestness which the value of life is calculated to excite, ventured to ask, if it was impossible to spare him. To his regret, he was informed that the warrant for his execution had been that morning signed, and was on its way to the officer whose melancholy duty it was to see it executed. With compassion the nobleman said, "Go back, sir, and prepare him for the worst. I cannot tell what is to be done; but we are shortly to meet his Majesty in council, and all that you have urged shall be then stated; may it prove successful." Mr. Griffin returned, but discovered that the morning of his reaching home was the time appointed for the young man's execution. Joy, and fear, and anxiety, by turns, possessed his mind, as, within a few minutes after his arrival, came a pardon, accompanied with the most earnest request to go immediately on board, lest the sentence of the law should be executed before he could reach the ship.

Upon the issues of a moment now rested the life of a fellow-creature, and perhaps the salvation of an immortal soul. The minister reached the harbour, and saw the

yellow flag, the signal of death, flying, the rigging manned, and, for aught he knew to the contrary, the object of his solicitude at the last moment of his mortal existence. He reached the ship's side, and saw an aged man leaving it, whose sighs, and groans, and tears, proclaimed a heart bursting with grief, and a soul deeper in misery than the depth of the waters he was upon. *It was the prisoner's father!* Under the assumed name, he had discovered his wretched son, and had been to take his last farewell of him. Yes, it was the father who had brought him up in the fear of the Lord; who in his earliest days had led him to the house of God; and who, when lost, had often inquired in prayer, "Lord, where is my child?" Fearfully was he answered; he had found him, but it was to part, never in this world to meet again. Such, at least, must have been his conclusions in that moment, when, having torn himself from the embrace of his son, he was in the act of leaving the ship. The rest is told in a few words: with Mr. Griffin he re-entered the vessel at the moment when the prisoner, pinioned for execution, was advancing towards the fatal spot, when he was to be summoned into the presence of God. A moment found him in the embrace, not of death, but of his father; his immediate liberation followed the knowledge of his pardon; and a few days restored the wanderer to the bosom of his family."

ANTIPOPOPRIESTIAN; or, an attempt to liberate and purify Christianity from Popery, Politikirkality, and Priestrule. By JOHN ROGERS. *Popery*. 8vo. pp. 374.

Simpkin, Marshall, and Co.

We should regard it as little short of a calamity to the interests of truth, were the very formidable title of this volume to operate as a hindrance to its extensive circulation. Strange as it may, at first sight, appear to be, we are disposed to think that, upon examination, it will be found to be etymologically correct and appropriate. But whatever judgment may be formed of a name consisting of seventeen letters, and forming an entirely new coinage of the author's own, we beg to assure our readers, that the work itself is one of the most original, elaborate, searching, and conclusive exposures of Romanism that has seen the light in modern times. It is hopeless, perhaps, to suppose that Catholics will read it; but this we will say that an unprejudiced Catholic could scarcely rise from its perusal the dupe of Romish superstition. But the value of the work, at the present juncture, as a weapon in the hands of Pro-

testants, is great beyond what we can well express. Those who will determine to surmount the prejudice which certain features pertaining to Mr. Rogers's style may possibly create, will soon find that they are holding converse with a mind of the first order, and that Rome in his hands is tossed about upon the horns of a thousand dilemmas. The author possesses great powers of logical discrimination, and knows how to select the weak point in his antagonist's argument, and to bear down upon him with almost annihilating force.

There is, moreover, nothing prolix, nothing verbose, nothing weak or trifling in Mr. Rogers's mode of attack. He opens a broadside in every instance, at once, upon the enemy, and trusts the victory to great principles rather than to minute and feeble details. He uses very strong language indeed in portraying the horrible abominations of Popery; but as he speaks not politically, we like his honest and uncompromising denunciations of "the man of sin," who is "the son of perdition." Those who wish to see a thorough dissection of Popery, in all its hideous deformity, as the direct antagonist of the gospel, and the inveterate enemy of human kind, will find in Mr. Rogers's work a mental feast equally refreshing and invigorating. What will Papists do with this book? We predict that they will either pass it by in dignified silence, or misrepresent all its arguments and details by that jesuitical sophistry for which their best writers are shamefully notorious. If Mr. Rogers is spared, we cannot help thinking, from this specimen of his pen, that he is destined to be the troubler of Rome. We trust he will watch Dr. Wiseman and the *Dublin Review*, and make them feel his withering touch. He is fit to grapple with them, and he should know it, and not shrink from the task, at a time when Popery is stalking abroad in the land with a boldness and an effrontery unknown of late years in Great Britain.

THE FATHERS AND FOUNDERS of the LONDON MISSIONARY SOCIETY, &c. By JOHN MORISON, D.D. 8vo. Parts 6, 7, and 8.

Fisher, Son, and Co.

Eight numbers of this valuable and delightful work have now appeared, and we regret to add, there remain only two more to conduct it to its termination. Its more recent numbers, in all respects, support the estimate which we formed of it at the first. The historical notice of the several Protestant missions is replete with interest; it presents a popular and comprehensive view of all the great missionary institutions and of their precursors in the field which

they occupy ; it brings together, in a condensed form, a mass of important information not always accessible to the general reader, and at the same time refreshing to those whose sources of intelligence are more extensive ; and it is written with a spirit of genuine Christian philanthropy, so free from sectarianism and partizanship, that it might seem as if the mantle of the very fathers and founders of the society had descended on their biographer.

If we were to select any one of the memoirs contained in these numbers as most peculiarly deserving of notice, it would be that of Dr. Waugh. It is a production which none could have written but one who fully understood and appreciated the character which he drew. The lives of Dr. Love, and Mr. Burder, are also in the author's happiest style, and like those of Dr. Haweis, Mr. Hill, Mr. Roby, and Mr. Parsons, abound with interest.

When the work is completed it will supply a great desideratum in the history of missions, and will claim a place in the libraries of all who love to cherish the memory and trace the proceedings of those who contributed to the establishment of those institutions which constitute the true strength and real glory of our land.

The seventh number is embellished with a beautiful engraving of Mr. Hardcastle, the first treasurer of the society. The original portrait was painted by Etty, when Mr. Hardcastle was enfeebled by paralysis a short time before his death, but the painter, who reckons it one of his finest productions, has contrived to throw into it much of that sweet serenity which beamed in his every look, and amidst his sinking energies continued, even to the last hour of his mortal existence, to light up a countenance, in which intelligence and acuteness of perception were finely blended with all that was most amiable and benevolent in feeling. X.

THE RELIGION OF PROTESTANTS A SAFE WAY TO SALVATION. By WILLIAM CHILLINGWORTH, M.A. In 2 vols., 18mo., pp. 956.

Religious Tract Society.

As the battle must be fought afresh with Roman Catholics and anglo-Catholics, we greatly commend the Tract Society for the republication, in so cheap a form, of Chillingworth's standard work in answer to the Papists of his day. Those who will take the trouble of thoroughly mastering Chillingworth's arguments, will find no difficulty in keeping their ground with Romanists or Puseyites. It is a striking proof of the substantial identity of these two schools,

that the same weapons precisely enable us to combat both. The Tract Society, however, ought to be as much on the outlook at the movements of Oxford as of Rome. The religious interests of England, at the present moment, are menaced far more by the former than by the latter.

SCRIPTURE ILLUSTRATIONS ; being a series of Engravings on Steel and Wood, illustrative of the Geography and Topography of the Bible, and demonstrating the truth of the Scriptures from the face of Nature and the remains of the Works of Man, with Explanations and Remarks. By the Rev. J. A. LA TROBE, M.A., Sunday Evening Lecturer of Melton Mowbray, and Chaplain to the Right Honourable Lord Mountsandford. 4to. pp. 252.

Seeley and Hatchard.

This is not a book of mere amusement ; but a solid and instructive companion to the reading of the Holy Bible. It is a valuable condensation of all that modern travellers have produced in illustration of that particular kind of evidence which the face of nature and the monuments of antiquity supply of the truth of Scripture. The work is carefully and well written, and will be particularly acceptable to the young. Every page breathes a spirit of devout reverence for the word of God, and evinces more than ordinary talent for the illustration of history, geography, and prophetic announcements. The engravings and maps are numerous and well executed.

EXTRACTS FROM HOLY WRIT and various AUTHORS, intended as HELPS to MEDITATION and PRAYER, principally for SOLDIERS and SEAMEN. By Captain Sir NESBIT J. WILLOUGHBY, R.N., K.C.H., 8vo. pp. 198.

J. H. Coe, Old Change.

This volume, we doubt not, agreeably to the prayer and aim of the excellent compiler, will be a great blessing to soldiers and sailors, for whose more immediate benefit it has been written, and is now in a process of gratuitous circulation. The extracts from Scripture are judiciously selected ; and the quotations from even uninspired authors are in general pungent and striking, much calculated to leave a salutary impression upon those whose stock of books may be scanty, and whose leisure for reading may be much interfered with by the pressure of other engagements. The worthy knight has well employed the evening of his days in compiling this pious and useful work.

An EXPOSITION, with PRACTICAL OBSERVATIONS upon the FIRST ELEVEN CHAPTERS of the BOOK of GENESIS.
By PHILIP HENRY, M.A., formerly Student of Christ Church, Oxford. 18mo.

James Nisbet.

This is a most precious fragment, rescued from the oblivion of years, by a worthy descendant of the excellent author. It will need no argument to identify it to those who are familiar with the style of the Henries. As a closet and family companion, it will be invaluable; consisting as it does of notes, taken at the time, of Philip Henry's family expositions of the word of God.

SUICIDE. *A Sermon delivered in Orange-street Chapel, Leicester-square, on Sunday Evening, Sept. 22, 1839.* By J. P. DOBSON.

Nisbet and Co., 21, Berners-street; Relfe and Fletcher, 17, Cornhill:

On whatever grounds, either ancient or modern writers may profess or attempt to defend suicide, certain it is that it receives not even the shadow of support from the ethics of Christianity. Not that we think such an act capable of defence even when the argument in its favour is derived either from the light of nature or from the dictates and decision of reason; but we prefer making our appeal at once to the Christian standard. For though suicide may not in so many words be forbidden in the Bible, and though we may concede that the law which enjoins, "Thou shalt not murder," a law which is clothed with all the sanctions of supreme authority, does not immediately affect the present question, yet nothing can be more evident, we think, than that the entire genius of our religion is wholly opposed to such a line of conduct. Of this we have the most satisfactory evidence in the form of powerful and well-sustained argument in the discourse before us. The whole subject is handled in no common-place manner. It is the production of a vigorous and highly cultivated mind, all whose power of thought and feeling has been brought to bear upon the question. And considering that it is one, to the discussion and settlement of which attaches no little difficulty, we cannot but congratulate Mr. Dobson on the success of his effort.

The circumstances which led the esteemed author to select such a theme for a public discussion, in the painfully-affecting death of the young female who threw herself from the Monument, are sufficiently notorious. The unhappy victim had been in the habit

of attending his ministry, and there was an obvious propriety in his seizing on such an occasion to call attention to a subject so seldom approached, and to instruct and counsel men against an evil so deeply marked by moral turpitude. And well he has performed his task. The delivery of the sermon was preceded and accompanied by no ordinary sensations in various directions, and the author has acted wisely in listening to the repeated solicitations of his friends and others to give it to the public in its present form.

The great leading points at the elucidation and establishment of which Mr. Dobson aims, are, "that the self-murderer becomes chargeable with acting an irrational and impious part, inasmuch as, in the first place, the life which he terminates is not his own; inasmuch as, in the second place, what he does generally brings unutterable, and sometimes long-continued infamy upon surviving kindred and friends, and is, for the most part, injurious to the public; inasmuch as, in the third place, it argues a temper of mind flagrantly at variance with those sentiments and dispositions which the Bible teaches us to cherish and exemplify, and with all which is there revealed concerning the nature and operations of genuine piety; and inasmuch as, in the fourth place, it is in all likelihood, attended with irreparable damage to the individual, who thus dies in the performance of an action highly displeasing to the Majesty of heaven, and cuts off the possibility of any further preparation for an eternal state." On this latter point, Mr. Dobson thus forcibly and with great feeling expresses himself, (and the extract may be taken as a fair specimen of his mode of argument and address.)—"If, indeed, the self-murderer were sure that what he resolves upon would prove an effectual remedy for his complaint,—if he were sure that death would be annihilation, and that there is nothing beyond the grave,—if he were sure that there is no future state, or if there be, that it is not a state of misery, but of happiness alone,—the blame attached to his conduct would be materially diminished, and grounds might often be made to appear, on which that conduct, if not perfectly justifiable, would, nevertheless, admit of great palliations, and, to a considerable extent, cease to be either matter of astonishment or regret. But, my friends, we can no more put ourselves out of being than we could at first give ourselves existence. Immortality is the attribute of our nature. The man who determines that he will die, is met by an omnipotent and irreversible decree that he never shall die; and, after all, the suicide does but change the mode of his existence—he does not terminate that existence.

He may paralyse and he may reduce to ashes, and he may render, for a season, apparently useless, the materialism of his constitution, but he cannot touch the vitality of the spirit; that still lives on,—that passes immediately into the presence of a God who will not be mocked; and there it stands with the criminality fresh upon it of having rushed thither uncalled, unsanctioned, and in daring contrariety to Jehovah's revealed will;—there it stands in the shuddering consciousness of having cut itself off from all possibility of ever becoming, in the Divine estimation, acceptably penitent, or of ever securing an interest in the Christian forgiveness; and thence, quailing beneath the frown of insulted Majesty and rectitude, it takes its reluctant departure 'into everlasting fire, prepared for the devil and his angels.'

"Men and brethren, let us not be denounced as harsh and uncharitable, because we thus speak. We have all along regarded cases of insanity and delirium as exceptions; and what are or are not such cases, must, for the most part, be left with God. And further than this, we are quite willing to allow that it is barely possible for the voluntary suicide to secure himself an opportunity of repentance, by the gradual death which he pleases to die. But, alas, the temper of mind in which he destroys life, and the views which God must entertain of his rebellion, surely furnish him with but little hope that he will become penitent. And if the action by which he dismisses himself from this world be in itself a criminal action, unrepented of before dismissal can have been accomplished,—and if the other world know nothing of repentance,—and if sin not pardoned here, be unpardonable there, at what conclusion can we arrive different from that which has been stated? at what point can we stop short of the tremendous and appalling consummation, to which your thoughts have now been directed?

"Ah! my hearers, it is this terrible believing foresight of the state after death which causes the blood to curdle, as it does, in our veins, when we hear of any one thus sending himself 'away in his wickedness.' He has, it is true, got rid of the pains and troubles of mortality, but he has banished a never-dying spirit to never-ending torments. He has, it is true, passed beyond the poverty and crosses of the present life, but he is gone to sink, and sink, and sink for ever, in the gulf of perdition. He can, it is true, be no longer injured by his fellow-men, but he has wronged his own soul,—he has ruined his own soul,—he has damned his own soul!"

We most earnestly recommend the entire

discourse to our readers. It cannot obtain so wide a circulation, or be too generally and seriously perused.

FISHER'S DRAWING-ROOM SCRAP-BOOK,
MDCCCXL. *With Poetical Illustrations.*
By L. E. L. and MARY HOWITT. 4to.

Fisher, Son, and Co.

As the former gifted editor of this pleasing annual has sunk into an early grave, by which the public are deprived of all future benefit from her sprightly pen, we are glad to perceive that Mary Howitt has consented to occupy her place. If the present volume is to be regarded as an earnest of what the public are to look for in future years, we cannot anticipate any decrease in the sale of Mr. Fisher's popular annual. Miss Howitt's critique upon the genius and writings of L. E. L., prefixed to the volume, is equally just and beautiful, and evinces, in a high degree, the taste and talent of the writer. The following lines, which conclude the sketch, and which refer to the late editor's pieces which appear in the present volume, are characteristic, and highly poetic.

"Farewell, farewell! thy latest word is spoken;

The lute thou lovedst hath given its latest tone;

Yet not without a lingering, parting token,
Hast thou gone from us, young and gifted one!

And what in love thou gavest, here we treasure,

Sweet words of song penned in those far-off wilds,

And pure and righteous thoughts, in lofty measure,

Strong as a patriot's, gentle as a child's.

Here shrine we them, like holy relics keeping,

That they who loved thee may approach and read;

May know thy latest thoughts; may joy in weeping

That thou wast worthy to be loved indeed!

Farewell, farewell! And as thy heart could cherish

For love, a flower, the sere leaf of a tree,—
So from these pages shall not lightly perish

Thy latest lays—memento flowers of thee!"

The embellishments of this number of the Drawing-Room Scrap-Book greatly excel those of any former one; and the moral tendency both of the prose and poetry of the volume is decidedly good.

The JUVENILE SCRAP-BOOK, for 1840.
By MRS. ELLIS, Author of "The Women of England." 8vo.

Fisher, Son, and Co.

Mrs. Ellis's well known talent for clear, forcible, and high-principled writing will be a strong recommendation to the present number of the *Juvenile Scrap-Book*, which bears distinct marks of her accustomed good sense, acuteness, and careful discrimination of character. Parents need have no fear of putting this volume into the hands of their children; it will amuse without exciting the passions; and teach the best moral lessons, without supplanting the principles on which true morality can alone rest. The pictures will please the youthful eye; and in every instance they form a kind of motto to the writing which follows.

WORKS RECENTLY PUBLISHED.

1. *Lowndes' British Librarian*; or, Book-Collector's Guide to the formation of a Library in all branches of Literature, Science, and Art, arranged in Classes, with Prices, Critical Notes, References, and an Index of Authors and Subjects. Class I. Religion and its History. Parts I., II., III., and IV. 2s. 6d. each. Whittaker and Co.—If the author takes care of his critical notes, this will be a most valuable work when complete.

2. *The Pictorial History of Palestine.* By the Editor of the *Pictorial Bible*. Imperial 8vo. Parts I., II., III., IV., and V. C. Knight and Co.—A very valuable assistant in the perusal of the Scriptures.

3. *The Geography of the Bible*; or, Some Account of the Countries and Places mentioned in Holy

Scripture. 18mo. Religious Tract Society.—An excellent condensation of the best works on Bible geography, with two well executed maps.

4. *Primitive Christianity*; or, the Ancient Apostolical Christians. A discourse, delivered by the Rev. JOHN GOSSNER, on quitting Munich. Translated from the German. 18mo. Religious Tract Society.—A richly evangelical tract, well suited to the times.

5. *Life and Services of Viscount Horatio Nelson, Duke of Bronte, Vice-Admiral of the White, K.B., &c.* From his Lordship's Manuscripts. By the Rev. JAMES STANGER CLARKE, F.R.S., Librarian and Chaplain to George, Prince of Wales; and JOHN M'ARTHUR, Esq. LL.D., Secretary to Admiral Lord Hood. Vol. I., 8vo. Fisher, Son, and Co.

6. *Divine and Moral Songs for Children.* By the Rev. ISAAC WATTS, D.D. Illustrated by Anecdotes and Reflections, by the Rev. INGRAM COBBIN, M.A. Embellished with beautiful wood cuts. 18mo. Ball and Arnold.—Mr. Cobbin has shown his usual ingenuity in his illustrations of these inimitable songs for children.

7. *Papery in the Ascendant*; Sufferings of the English Protestant Martyrs; 1555, 1556, 1557, 1558. Compiled from Fox and other writers. By THOMAS SMITH. 18mo. Simpkin, Marshall, and Co.—Let Englishmen read their own history, if they would know the true spirit of Popery.

8. *A Review of Mr. Newman's Lectures on Romanism, with General Observations on the Oxford Tracts, and Dr. Pusey's Letter to the Bishop of Oxford.* By the Rev. C. NEVILLE, Rector of Wick-edly, Lincolnshire. 12mo, pp. 236. James Ridgway, Piccadilly.

9. *The Fathers and Founders of the London Missionary Society.* Part VIII. Containing Memoirs of Rev. Edward Parsons, the Rev. Dr. Simpson, the Rev. William Roby, the Rev. G. Lambert, and the Rev. Samuel Greathed. By JOHN MORISON, D.D. Fisher, Son, and Co.

OBITUARY.

THE REV. JOHN CHALMERS,

Late of Stafford.

WE have to record, with unfeigned regret, the death of this truly devoted servant of Christ, which took place, at his own house, at Stafford, on the 14th of September, 1839. He was a native of Scotland, had resided for twenty-five years in Stafford, and was, for a considerable period, pastor of the Independent church in that town, till the state of his health compelled him to resign his charge; since which he has been usefully and influentially employed as an instructor of youth. The complaint of which he died, was disease of the brain. His funeral was attended by a large circle of attached friends, among whom were many of his pupils, one of his college companions, (the Rev. Thomas

Smith of Sheffield,) and the Rev. Messrs. James, Sylvester, Fernie, and Jenkyn. Mr. James delivered the funeral oration at the grave; and Mr. Hill, of Salford, the funeral discourse on the following Sabbath. He was "a good man; and full of the Holy Ghost, and of faith." We knew him well, and loved him much. His piety was of a distinguished character, and his spirit was most amiable and kind.

MRS. PHILIPS.

Died, September the 10th, in full assurance of hope of a glorious immortality, Mrs. Philips, of Chedworth, the second wife of the Rev. Stephen Philips, late pastor of the Independent church in that place.

Home Chronicle.

DISTRIBUTION OF PROFITS TO THE WIDOWS OF EVANGELICAL MINISTERS.

Name.	Denomination.	By whom recommended.	Age of Widow.	Sum.
ENGLISH.				
H. A.	Independent.	Rev. J. Boden	47	£ 8
H. B.	_____	— T. Lewis.....	46	8
M. B.	_____	— J. Parsons	74	10
A. C.	_____	— J. Burder.....	74	10
M. A. C... ..	_____	— Dr. Burder.....	68	10
E. C.	_____	— Dr. Henderson ..	61	12
S. C.	_____	— Dr. Raffles		10
H. D.	_____	— Dr. Fletcher		8
M. D.	_____	— J. Clayton	55	10
E. D.	_____	— Dr. Reed	45	8
M. G.	_____	— Dr. Morison	38	8
E. G.	_____	— Dr. Burder.....	66	10
A. H.	_____	— Dr. Bennett	56	10
H. H.	_____	— Dr. Morison	48	8
M. H.	_____	— J. Boden	72	10
G. H.	_____	— J. Ely.....	65	10
H. J.	_____	— Dr. Burder.....	86	10
J. L.	_____	— J. Clayton	57	10
S. L.	_____	— Dr. Burder.....	57	10
S. L.	Church of England.	— Dr. Morison	78	10
A. M.	Independent.	— Dr. Burder.....		5
S. M.	_____	— T. Jackson.....	37	8
F. P.	_____	— Dr. Burder.....	70	10
E. P.	_____	— J. Hunt	75	10
M. P.	_____	— J. Hunt	59	10
J. R.	_____	— Dr. Henderson ..	51	8
M. S.	_____	— T. Lewis.....	46	8
M. T.	_____	— J. Arundel	49	8
E. H. W..	_____	— Dr. Burder.....	72	10
E. J. W...	_____	— J. Hunt	32	8
A. W.	_____	— Dr. Raffles	82	10
M. W.	_____	— Dr. Bennett	69	10
E. W.	_____	— J. Raban.....	60	10
M. W.	Church of England.	— T. Lewis.....	38	8
S. W.	_____	— T. Lewis.....	52	10
WELSH.				
E. E.	Independent.	— Dr. Smith	76	8
E. F.	_____	— J. Bulmer	80	8
E. G.	_____	— J. Bulmer	47	6
M. G.	_____		60	8
A. J.	_____	— J. Arundel	47	8
E. J.	_____			
H. J.	_____	— Dr. Morison	67	8
M. J.	_____	— Dr. Burder.....	82	8
M. J.	_____	— J. Arundel	58	6
M. J.	_____	— Dr. Raffles	63	8
M. L.	_____	— Dr. Burder.....	49	6
E. P.	_____	— Dr. Morison	60	8
J. R. R. ..	_____	— Dr. Raffles	96	8
SCOTCH.				
J. C.	Independent.	— Dr. Morison	35	6
J. B.	Presbyterian.	— J. Smart.....	66	8
E. R.	_____	— J. Smart.....	66	8
J. R.	_____	— J. Morison.....	35	6
E. R.	_____	— J. Smart.....	76	8
M. W.	_____	— Dr. Morison	49	6
M. A.	_____	— Dr. Styles		10

NOTICE TO WIDOWS.

The Editor begs to inform the Widows of pious Ministers receiving assistance from the Evangelical Magazine, that, as the next half-yearly distribution of profits will take place (D. V.) early in January, 1840, their applications must be sent to the Publishers, addressed to the Editor, on or before the 25th of December, 1839.

AN UNOFFICIAL MISSIONARY TOUR.

To the Editor of the Evangelical Magazine.

SIR,—Having been one of the tourists in the following excursion, I feel some difficulty in writing an account of it even to you. You know me too well, however, to ascribe the inevitable egotism to vanity, or to any wish for publicity. I am conscious of no motive in speaking of myself, but the conviction that you and many others would accomplish, on a similar trip, far more than I attempted; and that, like myself, you have friends who would gladly accompany you on such a tour.

Our venerable friend, Mr. Luke, of Taunton, pressed me, four years ago, to join him in visiting the late Lady Barham's chapels in the Gower, and his old friends in Swansea, with a view to revive the missionary spirit in that quarter of Glamorgan-shire. Last year also, he renewed his urgency, whilst I was his guest at his romantic cottage on the cliffs of Goodwick bay, in Pembrokeshire. Then, however, I could not command time.

I need not say that, this year, the subject was not less interesting at Poundsford park than when the tour was first proposed to me. The old motives had acquired new force with me. My friends were to be my companions. We accordingly left the park heavily laden with tracts and reward books, and missionary papers, to visit all the churches and Sunday-schools we could touch at, on our way from Bristol to the Gower. On our arrival at Bristol, we just saw and heard enough of the missionary anniversary there, to warm our hearts, and then sailed for Chepstow, where Mr. Thompson and myself had an opportunity of pleading the cause of missions and schools, before a good congregation. The only thing which mortified us was, to find that the guardians of the poor-house shut its doors on the worthy Independent minister, more closely than on the Popish priest, although the inmates plead with tears for his preaching.

Next morning, before starting for Usk, we visited Channor Falls, the beautiful seat of one of the Noel family. It is a spot which, between its woods and waters without, and its ancient portraits of the Barham family within, would tempt any

one to linger, who was travelling only for intellectual gratification. We were not. I was even so vulgar as to calculate how many wells of salvation might have been opened in China or Africa, by one half of the money expended upon the Channor cataracts and cascades. This was not very polite towards one of the party; but she had too much missionary spirit to reprove me; and by the time we reached Usk, we had forgotten all lands but the heathen lands. The bellman had prepared our way very effectually, although somewhat oddly; and I was soon preaching with a tablet behind me in the pulpit, which said of the just pastor of the chapel, that he "had only souls for his hire." It was easy for me to have no other wish: I was not labouring at my own expense. It was, however very honourable to him. And yet, perhaps, such examples of disinterestedness have not, upon the whole, been the best thing for Wales. But, be this as it may, my sermon without a collection for missions, won the promise of doubling the last year's contributions next sabbath; and Mr. Thompson's address to the Sunday-school, with the books distributed by his good lady, drew out all the schools next morning, for "a second benefit." The impression made by the attentions paid by my friends to the young, may be judged of by the fact that one of the schools was nearly doubled on the next Sabbath morning. A gentleman, who spoke to me in the street of the influential name of my companions, and of the good likely to accrue from their disinterested zeal, was, I found afterwards, a faithful and useful clergyman in the neighbourhood.

After visiting the fine ruins of Usk Castle, we started for the populous and thriving town of Newport, where we spent the Sabbath. The Bishop of Llandaff arrived at the same time; and as he came to the same hotel, we had some hopes of being invited to join him at family worship, but we were not asked. It was, therefore, evident that the bells were not ringing for us next morning. Church and Dissent, however, divided pretty equally the attention of Newport that day. More than a thousand children assembled in the afternoon in the Baptist chapel, to hear the address of my colleague, and to be rewarded by his lady; and I had the opportunity of

pleading the cause of our pledged society in the morning and evening, when, amongst other and holier grounds of appeal, I mentioned the trade which must be created in this port, by the shipment of iron, whenever China was open to the gospel, and the opium trade terminated. The Welsh also were adjured to watch and resist the present movements of Popery, as Talliessen and the ancient bards of Cambria had done, when the British church was first threatened with the yoke of Babylon. I would fain hope, that the Monmouthshire Association, as it was to meet that week in Newport, have passed a resolution against compensation to the opium gentry. That subject we pressed in public and private, and always seemed to find an echo to our appeals against the enormity. Even the *Merthyr Tydvil Conservative Journal* has already echoed us.

On Monday we went to Monmouth, without stopping at Caerleon, rich as it is in romantic traditions of British kings and martyrs. The only time we could spare was devoted to the circulation of tracts for children. We did stop an hour, however, at Rayland Castle; certainly the loveliest ruin in the kingdom. The guides and gatekeepers looked not a little blank when we handed tracts to them as their reward, until they found them weightier than printer's ink could have made the parcel. Then their faces brightened; but at which part of the contents, others must judge. The Sunday-school children in the village, however, rejoiced aloud over their lighter tracts. We received a cordial welcome from good Mr. Loader, and pleaded the cause of missions before a large congregation in the evening. We were much affected by finding Mrs. Loader almost blind, and yet useful. She can distinguish the letters on large printed bills by the touch. She cuts them out with her scissors, and then pins them into words, and thus forms appropriate texts of Scripture, which she sends to the poor and afflicted. The effect of such mementos may easily be conceived. It was the number of play bills left at the door, which determined her to take the letters out of the devil's service, as Rowland Hill did the old song tunes. Geoffrey of Monmouth's study was, you will believe, precious in my sight. Could I have gotten into the chair of the chronicler, although no polemic, I would have written no short epistle to one church against Puseyism, and to another in favour of the Bible Society; but I could only wish that the Oxford Tract divinity and alienation from the Bible Society may soon become as unfashionable there as the once famed "Monmouth caps" are now. Vincent, the chartist, is in the jail of this

town; and some good books have been introduced into his prison-ward.

Abergavenny was our next sphere. The road to that from Monmouth would almost make a "dumb" man preach. It made me forget my notes again and again, when I got into the pulpit at night. Besides, I found an audience who had not cooled, since the visit of Johns and one of his refugees. My colleague also felt the inspiration of the scene, and almost made "the children cry, Hosannah to the Son of David." I begged of him to preserve notes of what he said, for the next town. I prevailed also; but next day he threw them out at the carriage window to a poor woman, instead of a tract, by mistake; and the rain was so heavy, that it would have been cruelty to stop the horses at the time. Indeed, the weather was so bad that day, that even I had not heart to visit one of the finest druidic stones on the roads in Wales. It was in a corn-field, and the sheaves around it were blacker than itself.

At Abergavenny we began to hear of "the hill people," or the miners from the mountains; and we met crowds of them coming down to the fair next morning. This furnished a fine opportunity for a large distribution of tracts. Group after group passed us, and scrambled for our treasures; and followed each other so fast that we could hardly get a glimpse of the scenery. Cataracts were thundering around, furnaces roaring, and smoke rolling in clouds: but people were passing, whom we might never meet again! The mountains will be there next year, we remembered; and so devoted ourselves to serve the "dwellers" on them, who must "fade as a leaf" in such an atmosphere. It was, however, delightful to observe chapels wherever a cluster of houses was to be seen amongst the hills; especially as there is hardly a church to be seen. In vain the eye searches for churches on the way to Tredegar. The miners must have perished but for Dissent and Methodism! What must the bishop have felt on this road? Not wonder at the progress of dissent, I am sure; but shame for the supineness of Welsh churchmen. It will not do to laugh at the voluntary principle in Wales. There it is the only efficient principle. The secret is this: revivals have been common amongst the hills there, and their sweet influences have flowed down into the valleys. Religion flourishes in the mining districts. The crowds drawn by faithful preaching create the chapels. How the Castle-hill of Tredegar is crowned with tabernacles! And yet, more room is wanted, spacious as they all are. Ten or twelve years ago, London helped Mr. Jones to build one, and since

then he has added upwards of 1000 members to his church; and in that church the Sunday-school is made "a church matter," or identified with all the interests of their fellowship. We visited the smelting furnaces with our tracts, and whilst scattering them, gathered up reasons for raising the cry, "No opium," louder, when we met the crowd in the chapel. The iron of Tredegar will one day find a market in China. The miners and smelters ought to know this; and we were not slow of heart or lip to proclaim and explain the fact. We drew their attention also to the demand which the African or Polynesian missions must eventually create for our manufactures. This view of missions may, indeed, be somewhat the hobby of "Two Friends." We ride it, however, at our own expense, and jostle no one by the way.

Our journey to Merthyr Tydville was again cheered only by chapels, although we looked hard for churches. It was no pleasure to us to find the latter so "few or far between" in South Wales. More churches would do much good there: for, although the great majority of the people care nothing about the church, the minority are fond of it, and can only be reached through it. Let not dissenters, however, plume themselves too much. There is no English Independent chapel in Merthyr nor Dylwis, although, perhaps, 5000 of the 40,000 people there speak English. None regret this more than the Welsh ministers. They weep over the destitution. It was, indeed, at their suggestion, that we sought out some of the Scotch and English, who love the gospel, in order to ascertain the whole facts of the case. We were delighted to find that eligible ground has been obtained to build upon, and nearly 400*l.* subscribed towards a chapel. This is a good beginning, and highly creditable to the people: but the town needs a chapel which would cost at least twelve or fifteen hundred pounds, for the English population increases every day. Besides, Merthyr must soon give both a tone and a character to the county, for either good or evil. It will be made the centre of political experiments, if not pre-occupied by religious enterprise. The local troops have been defeated in it by the mob already; and still, he would needs be a bold man who ventured to attack Chartism there. We attacked the opium trade, as the enemy of the iron trade.

Is there no wealthy Welshman in London, or Bristol, who will give 500*l.* towards an English chapel in Merthyr? If not, surely some Englishman will do so. It would then be an easy matter to beg a similar sum for the case; and then the

power of the gospel of peace might be brought to bear upon this rising town in the course of next year; for an influential English chapel would tell upon all the Welsh congregations, and their warmth react upon it. I thus bespeak attention to the subject, and shall be happy to promote the design in London. So, I believe, will Mr. Jack in Bristol.

I dare not trespass on your limits, by describing the valley of Neath, except to say, that it alone would make the pastor of any of our wealthy friends preach better all the winter, if they would take him through it next summer, and visit the Welsh churches every day. It added not a little to my pleasure to find that a great-grandson of Doddridge's preached the gospel at Neath.

I must mention Swansea before I close. Its missionary spirit is revived again. I was allowed to preach preparatory sermons for Mr. Knill's official appeals; and he, I find, has not been injured by them. One thing must have cheered his catholic spirit: there was a sermon for the society in the church, by the Rev. S. Phillips, of Fairyhill, in the Gower; and the clergyman of the church, the Rev. Mr. Crowther, went round with the collecting box. This is like old times. And I expected nothing less, from all I saw and heard the week before. The mantle and spirit of Lady Barham fell at Fairyhill, when she ascended; and the Gower is yet fragrant with her unction. I know not whether I envied Mr. Phillips most, the sweet influence of her memory, or the puritanic treasures of his own unique library. I wished I were as worthy of both. Let not the directors of the Missionary Society despair of preserving their connexion with the church. The old links are not cut in Wales. But I must conclude with another remark: the Sunday-schools in Wales will prove the strength of our society. At Cardigan, they have raised 31*l.* 10*s.* 6*d.* towards the 100,000*l.* One of the schools in Swansea contributed 6*l.* after my friend's address.

I remain, your old friend,

ROBERT PHILIP.

Ball's Pond-road.

AN EXAMPLE OF CHRISTIAN DEVOTEDNESS,

Showing what a Christian may do for his Lord.

The writer has just risen from the perusal of the life of his former friend and fellow-student, the late Rev. Thomas Chivers Everett, of Reading, and so pleasing and powerful has been the impression produced on his own mind, by the character and labours

of that most valuable young minister, and especially by the beautiful and touching instances furnished of his entire consecration to the Redeemer, and his supreme solicitude to benefit immortal souls, that he has selected a few circumstances, by the narration of which, there may be a beneficial effect produced on the hearts of the disciples of the Redeemer, and an impulse given to their holy and benevolent labours. The character of the late Thomas Chivers Everett was indeed a lovely character. It developed some of the finest features of sanctified humanity. No young minister possessed higher principles; none exhibited purer or more ardent piety; and it was impossible for any to breathe a more truly amiable, affectionate, or benignant spirit. He was a man of cultivated and superior education. His classical acquirements were discriminating and extensive. His taste was pure and elegant. His imagination displayed great beauty. His powers of thought were vigorous and original, and his mind, so far as his health would enable him, was constantly invigorated by patient study. But what crowned all, was his piety, which was eminent, and it was developed in the brightest manner, by his entire devotedness to his God and Saviour.

When he was unable to prosecute his exertions, from continued illness, he writes to a dear friend on his health rallying a little: "I have long wished to be engaged in some kind of missionary labour. The present improvement in my health, together with the providential disruption of relative ties, both social and ecclesiastical, appears to open a path before me. France is a civilized country, at a short distance, possessing a climate favourable to my health, and, withal, nearly as destitute of moral culture as the most heathen land. Now, although I have no prospect of being able to preach, I think I could safely employ an hour or two daily, in the distribution of the Scriptures and of tracts, and this, by the divine help, I mean to attempt. I hope to aspire, at least, to the dignity of a colporteur of the word of life, in France."

To accomplish his design, Mr. Everett had resolved to dispose of all his furniture, and to lay out the entire amount in books and tracts suited to the state of France. When advised, on account of the expense of the undertaking, to seek assistance from the religious public, he said he would first spend every penny of his own property, beyond his small income, which was just sufficient to meet his travelling expenses. After he had expended all his own, he would apply to personal friends, and then he would have no objection, should his health permit him, to remain in France. The greater part of his own valuable library he presented

to the college in America, on behalf of which a strong appeal had been made to the churches in England.

Mr. Everett commenced distributing his tracts on board the *Ariadne* steamer. At St. Malo, he stood at the windmills in that town, to distribute his messengers of mercy. In the evening, he found a number of boys bathing in the moat of the town, to whom he presented 50 more tracts. In St. Servan he was very active in the work of distribution. He found the people ready and anxious to receive them. A hundred copies were circulated during a morning. He would stand on the High-road, and distribute them. Some deemed him a travelling bookseller. Some deemed him a quack-doctor. Still he persevered. He found in St. Malo, of all persons of whom he inquired, that only one possessed a New Testament. He sent a packet of tracts to be distributed among the Spanish and Portuguese refugees.

On a second visit to the shores of France, he took with him 1400 tracts, ten testaments, and sundry books all translated into French. He embarked for Granville. The officer at the custom-house only remarked that he had a great many books. He began his work of distribution in the town. He saw that the tracts were read by the people. On market-day, he took 250 tracts in his bag, and walked out on the main road. Here he took his stand, and opened his bag. To the numerous passers-by, children, market-women, carters, farmers, soldiers, gentlemen, he offered his tracts, which were received with eagerness. The next day he went nearer the town, and so great was the desire to receive tracts and books, that his bag was soon emptied. One day he distributed 300 tracts from house to house, in a thickly-peopled part of the town. To avoid a mob, Mr. Everett was obliged to refuse the gift of a single book in the streets. He proceeded quietly from door to door, with these little heralds of mercy. One man wished to buy a tract; others generally tendered their thanks: one woman said she should keep them to burn. In one hour, on another occasion, he went to a particular part of the town, and circulated three hundred and fifty tracts. He visited the principal hotels and coffee-houses, shops, and private dwellings, and was received with civility. One day on the "fete of the holy virgin," he carried his tracts into the vicinity of the church of St. Nicholas, and fixing his station there, supplied the worshippers on their way thither. Going to the spot, a man from the door of a public-house solicited his books. He stopped the diligence, and gave tracts to a gentleman and lady, who were travelling. The driver and conductor also requested

some. A French officer, to whom he gave some books, conversed with him ten minutes. In a suburb of the town, he met a respectably dressed woman returning from church. On offering her a tract, she inquired, "How much?" "Nothing; it is a gift." Viewing him with surprise and suspicion, she exclaimed, "Nothing! surely no one gives away anything for nothing." Pointing upwards, he rejoined, "Madam, there is another world." Stretching out her hand, she received the book. How touching and beautiful this is, and how finely it exhibits the purity and elevation of the Christian's motives in doing good.

On one occasion, when distributing tracts on the high road, he gave a tract to a dashing gentleman on horseback, on the mysteries of divine revelation, who coloured deeply on its presentation. A family travelling in their own phaeton, drawn by three horses abreast, received his books with readiness. At that period he circulated one hundred and fifty.

On his return to Jersey, Mr. Everett forwarded, prior to his leaving that place, to M. Messervy, at Coutances, his remaining stock of French testaments and tracts. These, added to those which he had distributed, and four other parcels, forwarded to Cherbourg, Coutances, St. Servan, and Brest, swelled the amount of books which he had the privilege of introducing into France, at that time, to upwards of six hundred tracts and eighty Testaments.

This devoted man went afterwards to Paris. During the land-journey from Havre, he distributed tracts in the middle of the night, wherever the diligence stopped to change horses. When he reached Paris, he divided the city into districts, such as he could embrace during the day. Having traversed the appointed streets and lanes, he returned to his lodgings worn out with fatigue and excitement. In this journey he disposed of three thousand tracts. He did not finally leave, without arranging a plan for establishing a paid agent in Paris for the distribution of religious tracts. Fifty thousand of these tracts, these little preachers of the truth, he deemed a number sufficiently small for that great city. But the question was, how to gain them? He had appealed to his friends, and to the religious public, and had expended the proceeds of their benevolence. He had been in the habit of giving away the fourth part of an income of 80*l.* per annum. He now meditated the sacrifice of a portion of the principal. The thought was scarcely conceived, before it was executed. A letter from M. Lutteroth, of Paris, in the month of November, 1833, acknowledges the re-

ceipt of 203*l.* 0*s.* 5*d.*, remitted by Mr. Everett, for this object. "Mark," says his biographer, "the carefully concealed munificence of this good man. The sum was contributed from his own purse alone, and yet no hint was given of this to his Paris correspondent. Yet this sum constituted a sixth part of his funded property."

These circumstances are full of interest and beauty, and must produce a deep impression on every pious and benevolent mind. How delightful it would be if the spirit of Thomas Chivers Everett were more general among professors of religion, and the members of our churches! What a movement should we then witness! What dark clouds would then be dispersed! What party-walls of ignorance, jealousy, and prejudice would then be broken down! How would the church be enlarged! What inroads would be made on the territory of Satan! How would our Sunday-schools be augmented! How would our Bible and tract societies prosper! What an impulse would be given to our missionary institutions! How easy would it then be for the London Missionary Society to raise one hundred thousand pounds annually, as easy it is now to raise fifty thousand. Oh may professing Christians be awakened by the above touching and impressive statements; and may ministers and deacons, Sunday-school teachers and members of Christian churches, be determined to labour more assiduously for God, and be resolved, when they perceive the moral darkness and the spiritual apathy of the people, to do for their Lord and Saviour what they can.

"This is the hour of labour.
Our rest we have above."

Petersfield.

T. W.

HOME AND COLONIAL INFANT SCHOOL SOCIETY.

During the past few weeks, Infant school teachers have been supplied to the following places, among others: three to Liverpool, two to Bristol, one to Wolverhampton, one to Canterbury, one to Ipswich, and two to Wisbeach. Teachers have also been trained for Birmingham, Southampton, Springfield, &c. Two nursery governesses have been received under recent arrangements made by the Committee for that purpose. The playground of the model school has also been enlarged and the outbuildings improved; so that the whole establishment in Gray's Inn-road may now be considered in a great degree complete, and well deserves a minute inspection.

PROVINCIAL.

REMOVAL.

The Rev. John J. Wardlaw, formerly of Brampton, Cumberland, has accepted an invitation to the pastoral office, from the church in Stockton-upon-Tees, and has entered upon his stated labours.

RESIGNATION.

We regret to learn that the Rev. T. W. Jenkyn, author of "The Extent of the Atonement," &c., has been compelled to resign his pastoral charge at Stafford, on account of a severe affection of the throat. He preached his farewell sermon to a crowded and deeply affected congregation, on Sept. 29. We are informed that he is about to spend twelve months in Germany.

ORDINATIONS.

On Tuesday, April 2, 1839, the Rev. Frederic Newman, formerly of Airedale College, was ordained to the pastoral office, over the congregational church in Pateley Bridge, Yorkshire. The Rev. J. S. Hastie, of Otley, delivered the introductory discourse; the Rev. J. Croft, of Ripon, proposed the usual questions, and offered the ordination prayer, with imposition of hands; the Rev. J. Jackson of Green Hammerton, delivered the charge to the minister. In the evening the Rev. R. Gibbs, of Skipton, preached to the people; several ministers, of various denominations, conducted the devotional services. The congregations were very numerous, and the services exceedingly interesting and deeply impressive.

On Tuesday, April 23, 1839, the Rev. S. J. Stirmey, late student at the Rev. J. Jukes's Academy, Yeovil, was ordained in the Independent chapel, at North Frodingham, Yorkshire, as a Home Missionary, at North Frodingham, Beeford, Brandsburton, and Foston, when the following order was observed: In the afternoon, the Rev. J. Sibree, of Salem chapel, Hull, commenced the service by reading the Scriptures and prayer; the Rev. E. Morley, of Holborn-street chapel, Hull, delivered the introductory discourse, from Psalm lxxviii. 18, last part; the Rev. T. Hicks, of Cottingham, proposed the usual questions to the minister, which were very satisfactorily answered; the Rev. J. Morley of Hope-street chapel, Hull, offered the ordination prayer; the Rev. R. Pool, of Driffield, delivered the charge to the minister, from 1 Tim. iv. 16; and the Rev. J. Mather, of Beverley, concluded in

prayer. The hymns were given out by the Rev. J. Boden, of Beverley.

In the evening, the Rev. J. Sykes, of Hornsea, commenced the service by reading the Scriptures and prayer; the Rev. T. Stratten, of Fish-street chapel, Hull, preached from Psalm cxviii. 25, to the churches and congregation; and the Rev. S. J. Stirmey concluded in prayer.

Between the services a numerous company partook of a public tea, after which addresses were delivered by several ministers and other friends who were present.

On Thursday, the 1st of August, an interesting service took place in the city of Durham, on the occasion of the ordination of the Rev. R. E. Forsaith, late of Highbury College, as pastor of the church and congregation assembling in Framwell-gate Chapel. The Rev. A. Jack, of North Shields, delivered an introductory discourse, in which the nature of a Christian church, and the grounds of Christian fellowship were set forth; the charge delivered by the Rev. Dr. Henderson, Theological Tutor of Highbury College, exhibited the character and spirit of the "good minister of Jesus Christ;" the Rev. John Ely, of Leeds, preached to the people, on the position and obligations of a Christian church; the Rev. R. Thomson, of Steindrop, and the Rev. J. W. Richardson, of Sunderland, began the services in the morning and evening by reading and prayer; the Rev. J. Ward, of Hexham, asked the usual questions; and the Rev. A. Reid, of Newcastle, offered the ordination prayer. The Rev. Messrs. Douglas, of Durham; Froggatt, of Morpeth; Anderson, of Easington-lane; Harrison, of Barnard Castle; Thornton, of Darlington; Kelsey, of South Shields; Evans, of Gateshead; Davies, of Chester-le-Street; and Browning and Payton, of Highbury College; were present, most of whom took part in the services. In the intervals of public worship a numerous and respectable company dined and took tea together, when several addresses were delivered. The only cause of regret that existed was the absence of the venerable Treasurer of Highbury College, who had intended being present, but was prevented by indisposition. The prospects of the young pastor are bright and cheering, and we trust he will long and successfully labour in the important station to which he has been called.

On Wednesday, August 28, 1839, the Rev. B. Jenkyn, late of Newtown Academy, was ordained to the pastoral office, over the church and congregation assemb-

bling in North Nibley Tabernacle, near Wotton-under-edge, Gloucestershire. The services of the day were commenced by a prayer-meeting, at six o'clock in the morning, to implore the divine blessing on the proceedings. At half-past ten the Rev. W. Rose, of Slimebridge, read and prayed; the Rev. J. Clapp, of Dursley, delivered the introductory discourse, in which he beautifully and clearly illustrated the nature and principles of nonconformity; the Rev. D. Powell, of Forest Green, proposed the questions, and received the confession of faith; the Rev. E. Martin, of Painswick, offered the ordination prayer, with the imposition of hands; the Rev. B. Parsons, of Ebley, delivered a most impressive and affecting charge, from 2 Cor. vi. 3; and the Rev. R. Tindall, of Cambridge, concluded by prayer. In the afternoon, at four o'clock, a prayer-meeting was held, when the brethren, Powell, Vizard, and Pearce engaged. In the evening at six, the Rev. T. Harries, of the Tabernacle, Wotton-under-edge, introduced the service by reading and prayer; the Rev. E. Jones, of Rodborough, in a very suitable and eloquent manner, addressed the church, from 1 Thess. v. 12 and 13; and the Rev. J. Lewis, of Wotton-under-edge, closed by prayer. On the following morning at six, the Rev. A. Powell, of Forest Green, preached a very excellent sermon, from 2 Cor. ix. 15. The hymns were given out at different times, by the brethren Rose, of Slimebridge; Mills and Tindall, of Cambridge; Powell, of Forest Green; Chincock and Clapp, of Dursley.

The attendance in the morning and evening was overflowing; the impressions produced by the different services, it is hoped, will never be forgotten; for the divine presence was felt in an eminent manner. The prospects of success are very encouraging. May the divine Spirit, in a still more copious manner, descend!

CHAPELS.

SKIPTON.

On Wednesday, July 10, a new chapel, erected for the church and congregation under the pastorate of the Rev. R. Gibbs, Skipton, was opened for public worship. Sermons were preached, in the morning by the Rev. Dr. Raffles, of Liverpool, and in the evening by the Rev. R. W. Hamilton, of Leeds. In the afternoon, an organ which, had been generously presented for the use of the congregation, was opened with a selection of sacred music. The collections taken after the services amounted to 280%.

The devotional services were conducted by the Rev. Messrs. J. Wadsworth, R. Bell, R. Gibbs.

On the following Sabbath, sermons were preached, morning and evening, by the Rev. J. Pridie, of Halifax, and in the afternoon by the Rev. W. Fawcett, of Sutton, when the collections reached the sum of 234*l.* 17*s.* 11*d.* To this must be added materials and work for the inside of the chapel, the gift of a member of the church, to the amount of 40*l.*; and the new gates and palisading at the entrance of the chapel yard to the amount of 15*l.*, by another friend. At first it was only contemplated to make such alterations in the old chapel, as would afford a suitable place for the organ and give more accommodation for the Sabbath Schools. For this purpose 170*l.* had been previously subscribed. The walls of the old chapel were found in such a state as to render it absolutely necessary they should be pulled down. Thus with the gift of the organ at a cost of 115*l.*, the noble sum of 854*l.* 17*s.* 11*d.* has been paid to render the building suited to the object of its erection.

TRINITY CHAPEL, WAVERTREE.

On Tuesday, the 1st of October, this neat and beautiful edifice, built of stone, and of the Gothic order, was opened for divine worship, for the use of the Rev. Thomas Sleight and his congregation, and was solemnly dedicated to Almighty God by public services. The Rev. Thomas Raffles, D.D., LL.D., preached in the morning a most appropriate sermon; and the Rev. James Hill, (late of Oxford,) preached in the evening. The Rev. Messrs. Kelly, Bevan, Cope, Strutt, and Lister, (Baptist Minister,) engaged in the other parts of the services. Deep impressions were produced, and the most lively feeling excited for the future prosperity of this newly-formed interest. The congregations were large, and the collections considerable.

HAVERHILL.

On Wednesday, Sept. 11, the new Independent chapel at Haverhill, of which the Rev. C. Brainsford is minister, was opened. Three sermons were preached on the occasion: that in the morning by the Rev. Mr. Hopkins of Linton, in the absence of the Rev. G. Collison, Theological Tutor of Hackney College, who was prevented by a sudden indisposition; that in the afternoon, by the Rev. R. Roff, of Cambridge; and that in the evening by the Rev. Caleb Morris, of London. The congregations, which filled the chapel to overflowing,

listened with the deepest attention to the eloquent discourses then delivered. The collections amounted to upwards of 45*l*. The day following, 103 of the Sunday-school children sat down to a substantial dinner, which they appeared heartily to enjoy; and, in the evening, 150 of the friends took tea together in the building formerly occupied by them as a place of worship, and which was tastefully decorated for the occasion.

REVIVAL MEETING AT KINGSWOOD.

On Tuesday, September 3, a meeting of Independent and Baptist ministers and their friends was held in the open air on Hannam Mount, near Kingswood, about three miles from the city of Bristol, on the spot where George Whitefield is said to have preached his first sermon out of doors; when seven addresses were delivered by the Rev. Messrs. Probert, Roper, Lucy, Winter, Jackson, Jack and Glanville. The services commenced at two o'clock, when the Rev. Mr. Thodey began the worship by reading a portion of Scripture, and offering up prayer for the Divine blessing on the engagements of the day. It was, indeed, a day long to be remembered; more than 2000 persons were supposed to be present, some in carriages, and some on foot; the carriages were drawn up so as to form a circle round the waggon on which the preachers stood, and the people filled the area. Each preacher was pledged not to exceed twenty minutes in his address; and that this rule might be observed, one of the brethren held his watch in his hand, and when the time was expired he stood up: this was a signal for the speaker to conclude, one verse was then sung, as well as after each of the succeeding addresses. The discourses were on the following subjects:—Man as a sinner; man delivered from the wrath of God; man in possession of true religion; man the instrument of good to others; man dependent on the Holy Spirit's influence for effecting good; man in death; man in a future state. Love and harmony prevailed at the meeting; not a word was uttered of a political nature, not a sentence on the much agitated question of Church polity; every preacher seemed to have his mind raised far above these minor objects, and to speak under the influence of the Holy Spirit. The awful realities of eternity were placed before the people in the strongest and most affectionate terms, many a tear was shed, and we trust the judgment-day will prove that this labour of love was not in vain. Let such meetings be held every where by ministers of established reputation, supported by the officers of churches, and by influential church mem-

bers, as was the case at this meeting, and we may confidently hope to see a revival of pure and undefiled religion; and that many careless sinners induced by these meetings to listen to the glad tidings of salvation through a crucified Redeemer, will be caught in the gospel net.

SCOTLAND.

REVIVALS IN SCOTLAND.

For some months past a great religious movement has been going forward in various parts of Scotland, more particularly at Kilsyth, Finnieston, and in the parish of Anderston, near Glasgow. Protracted meetings, for days and even weeks, have been held, and an impression has been produced upon thousands of human beings, which no correct or devout mind can view with indifference, much less with scorn or contempt. The awakening, in the Church of Scotland, first began to be felt at Kilsyth, on occasion of the administration of the Lord's supper, in July last. The sensation created under the preaching of the word, and at the communion table, was so great that many of the people expressed a desire for the speedy repetition of the solemnity. The minister and session cheerfully acceded to their proposal, and an early period was fixed on for a second communion. Before the day appointed, the town of Kilsyth was literally crowded with visitors from all parts of the surrounding country, who had repaired to the scene of such an unwonted excitement. On the Thursday, called in Scotland the fast day, the great mass of the people suspended their worldly avocations, and repaired, in great solemnity, to the house of God, where they were addressed by the Rev. Mr. Brown, of Edinburgh; Dr. Malan, of Geneva; and the Rev. Mr. Macnaughton, of Paisley. On the Friday evening, the interest was unabated; and listening throngs were addressed by the Rev. Mr. Middleton, of Strathmiglo. On the Saturday morning, an immense congregation assembled in an adjoining field, to hear a sermon from the lips of the Rev. Mr. Burns, of Dundee. His text was from Rom. x. 4, "Christ is the end of the law for righteousness to every one that believeth," and the discourse is said to have been unusually calm and judicious. In the evening, the Rev. Mr. Somerville preached in the church. On the Sabbath, from twelve to fifteen thousand assembled for worship, and were accommodated in the church and in an adjoining tent. The action sermon, as it is called, was delivered by the Rev. Mr. Burns, jun., the truly devoted young minister of the parish, who appears to have

been the principal agent in the revival. His subject was, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth in me shall never thirst," John vi. 35. The sermon is said to have been eloquent and powerful, but in no way extravagant. The tables were afterwards fenced by Mr. Brown, and the communicants addressed by Messrs. Burns, Martin, Dempster, Brown, Somerville, Duncan, Rose, and Dr. Dewar. About thirteen hundred commemorated the death of Christ. About eighty new communicants sat down at the table. Mr. Rose delivered the concluding sermon, about seven o'clock, without any interval between the services; thus had the people been engaged in various acts of worship for the space of nine hours. In the tent, sermons had been preached, during the day, by Dr. Duncan, Mr. Burns, jun., Mr. Rose, and Mr. Martin. In the evening, Mr. Burns, the minister of the parish, preached to several thousands in the fields by moonlight. The number of men assembled was an object of interest, being three to one of the other sex; and the impression, on the minds of young and old, appears to have been eminently pentecostal. The Monday services, which were three in number, fell off nothing in numbers or in solemnity. All assembled exhibited unequivocal symptoms of an influence more than human.

In reviewing these facts, we would take occasion to observe, that, for some time past, a spirit of revival appears to have been poured upon several different denominations in Scotland. Methodists, Baptists, Independents, Presbyterians, have all been sharing, more or less, in the effusions of divine influence which have been descending from the fountain of all grace. Mr. Douglas's tract on revivals, and Mr. Stewart's on prayer for the outpouring of the Spirit, have been much read in many quarters, and meetings for special prayer have been largely prevalent.

Some extravagances have doubtless taken place at Kilsyth and elsewhere; not so much, however, in the discourses of the preachers, as in the late hours which have

been kept, and in the almost total cessation of the labouring and other classes from their worldly occupations. But we strongly incline to believe, that the worldly and infidel press has much exaggerated some of the anomalies which have occurred, and that dislike of all earnestness in the great matters of eternity has been the main cause of the outcry made against these revivals. At the same time, we do affectionately entreat our Christian brethren in Scotland to guard, with anxious care, against any thing which might breed a just prejudice against the work in which they are engaged; or which might grieve and quench the Holy Spirit, from whose energy alone the true spirit of revival can proceed. Meetings should not be unduly protracted, and late hours should carefully be avoided. Sobriety and truth, combined with fervour and devoutness, will be the only safeguard of a work of genuine revival. Nor must the honoured men engaged in this work be too rash in their conclusions as to the real conversion of individuals awakened to concern in a time of general excitement. They must wait, and watch, and labour, and not faint. If they wish to stay the descent of the Spirit, they cannot do it more effectually than by urging persons, in an immature state of Christian knowledge and feeling, to assume the responsibilities of the Christian profession. This, we apprehend, will be the snare which Satan will spread in their path. They must act as those who are not ignorant of his devices.

May we suggest, also, that their work will be tested by the spirit which it produces in the main agents engaged in the work of revival. We shall look for much of the temper of love in them, if their work be of God. They will drop their sectarian jealousies, and draw themselves into more intimate fellowship with the people of God of every name. Without *charity* all will be in vain. We think the more favourably of their movements, because they have been well abused by the hired scribblers of an ungodly press. Let them act so as to deserve this high honour which has been conferred on them.

General Chronicle.

RECLAMATIONS OF DR. MALAN.

To the Editor of the Evangelical Magazine.

VERY DEAR SIR, AND BROTHER IN THE LORD,—In a publication entitled, "A Voice

from the Alps," our friend, the Rev. R. Burgess, of Chelsea, has given an account of my ministrations in Geneva, containing some statements injurious to the character of a servant of the Lord, I am sure, with-

out any intention on his part; still I am anxious to have these statements corrected, and I shall feel much obliged by your inserting the enclosed letter in your extensive and useful Magazine.

It is addressed to my friend, the Rev. Edward Bickersteth, who is the editor of "A Voice from the Alps," and to whom I have also written a private letter on the subject.

Receive, dearest brother, my most sincere salutations in our Lord.

CR. MALAN, D.D.

London, Oct. 14, 1839.

*Letter from Dr. Malan to the Rev.
Edward Bickersteth.*

Edinburgh, Sept. 20, 1839.

DEAR AND HONOURED BROTHER AND FELLOW-SERVANT OF OUR LORD JESUS,—I have read in the work entitled, "A Voice from the Alps," which you have edited, a narrative written by the Rev. R. Burgess, of the circumstances connected with the revival of true Christianity in Geneva, which took place nearly twenty-three years ago; and I was equally surprised and grieved to find, that, as far as I am concerned in that statement, neither my character nor conduct, *as a minister of God*, are represented in their true colours; but rather, I am sorry to say, in a light in which a servant of the Lord should be most unwilling to appear.

I say, *as a minister of God*, for, in this respect only, I judge proper to advert to your narrative and to correct it. As a private individual I am of no great importance in society; and on this ground I would probably have made no attempt to correct the mistakes of the narrative; but, as a minister of the gospel, and a servant of Jesus, it is my duty to "keep myself pure," and "to be a pattern to the flock;" and, in that office, being accountable and responsible both to my Master and to the church, I esteem it also my duty to avoid all misconduct, and to vindicate my proceedings from all improper or unjust accusation.

This is the only feeling which has led me, dear brother, to the determination that I should write to you on that subject; and, since your statement is publicly made, and widely circulated, that I should also have this letter published, as a sure testimony to be received instead of the mistaken report which you have undesignedly sanctioned. I regret that before editing that part of "A Voice from the Alps," you had not read the history of the same events which I have published under the title of "Le Procès du Méthodisme de Genève," as well as the preface of a volume of sermons, entitled, "Le Temoignage de Dieu," in both of

which productions you would have found the true statement which you desired to make known to English readers. Let, therefore, my brief reclamations be set before you and the public, and I am sure, also, brought home to your kind and brotherly feelings, that it may be known that a Christian, and especially a minister of the Lord, was not guilty of the fault of having contended, not for the truth, but for his own private advantage.

I am far, very far, from supposing that even the words edited by you convey directly that accusation, much more that your mind admitted its truth; but with that fault I was charged by many adversaries, both in Geneva and abroad, and unfortunately your statement favours it, and it is this that grieves me.

I will not dwell here on that part of the narrative in which both dates and facts are incorrect. Only I will state this; that what you report about Messrs. Dummond and Haldane coming, and coming together in 1818, "*armed with tracts and addresses*" (see pages 26 and 27); and "that it was after their departure that it was found some seed had been sown," is in every particular incorrect and opposed to the facts. For my part, I know that before the coming to Geneva, first of Mr. Robert Haldane, and afterwards of Mr. H. Drummond, I had written and preached once, the first Christian sermon which I had composed; the very same which afterwards caused my expulsion both from the college and the church of Geneva; but at the time I was awakened to life everlasting, I was still in darkness and great feebleness in almost all points, and I know how useful, how efficacious, under God's blessing to my mind, to my soul, to my humbled heart, was the teaching and fatherly guidance of Mr. Haldane, whom, in the bonds of love, I honour as a father, sent to me by God, and who, *before* he left Geneva, had seen, not only in myself, but in numerous other instances, that the word of truth, and not tracts or addresses, had been blessed,—yes, Sir, wonderfully blessed from above, for the present and eternal happiness of *many* souls. The glory be to the Lord, but the joy to that servant of Jesus and his spiritual children and brethren in our precious faith!

I ought, perhaps, also to take no notice of what you say of "the *scanty income* arising from my situation as teacher in the Academy at Geneva;" but, to the glory of God, who "gave me both to will and to do according to his pleasure," I must say that it was the contrary.

The Lord had given me some ability to discharge the duties of my office. My in-

come, so far from being scanty, was *unusually* abundant; and, surely, had I remained in that situation, and in the same prosperity, I should have become easy in my circumstances, and it may be a rich man, after some years of labour.

But to "riches" I was enabled to prefer the truth and the service of Jesus; and I never regretted my being reduced from prosperity to poverty, when I was so highly blessed as to commit myself, without reserve, into the hands of my faithful God and Master. This, therefore, I do correct, not for my own, but for his glory, for "faithful indeed was he found, and upright in all his ways."

But, dearest brother, I must now come to the chief point of my reclamations. You say of me, "He was enriched with gifts from Scotland, England, and America. He was enabled, in a few months, to build a chapel without the walls of the city, and to procure for himself and family a comfortable habitation; he received a yearly income for the support of the gospel at Geneva. And now as the pastors of 80*l.* per annum walk past the house of the excluded minister, and eye his visible property, they readily insinuate that *Orthodoxy or Methodism* is the surest road to worldly preferment."

What a statement! What an insinuation in such remarks! Ah, my dear friend (for we love each other in our Lord), had I found those lines in one of the most malicious pamphlets written against a minister of God, I should not have been surprised. But in a narrative edited by you, oh, I confess that I was moved to tears, when I received that wound in the house of a friend.

For, first of all, I was never enriched, as you say, nor have I ever thought that I ought to be so. Truly the two chapels which I have built—the first very small, the latter, where I preach, a great deal larger—were erected by gifts from all quarters of Christendom. I published, in the year 1821, the list of the donors and their offerings, and the cost of the last church, and truly also I could have called this edifice the church of Philadelphia, for the love of my brethren at large had erected it. I

have also experienced, on sundry occasion, how sincere is brotherly love, and been enabled, more than once, after days of penury, to say to affectionate and generous friends, "I have all, and abound; I am full, having received from you a sacrifice acceptable, well pleasing to God." But, dear sir, when any one was passing, or passes by my house, he might have known, and may still know and remember, that I have spent my strength and time in receiving pupils and boarders, and in writing and publishing

books. The workman was really spent and worn out in procuring his hire. Let every minister of God do the same, be satisfied with his portion, and enabled to say in sincerity, "These hands have ministered unto my necessities, and to them that were with me."

And such was, and such is actually my position, for never, dear sir, no, never, even once, have I received, as you say, "a yearly income for the support of the gospel at Geneva." That was never the case. No foreign church, no presbytery, no society whatever, has ever paid me any thing, even a farthing—I am clear of that supposition, of that charge, and I deny it to the uttermost, and so far, that I declare that I have received nothing even from my own flock during more than twelve years; and if I have of late years agreed to receive from their dear hands about 35*l.*, which they offer per annum to their pastor, I felt, that if my position had permitted it, I would have certainly declined even to the end to receive that testimony of their love.

Further particulars as to my private means belong only to the confidence of friendly intercourse, and I have been taught both how to be abased and how to abound. The Lord has been, he is, and he will be merciful unto me; and if my whole means were insufficient to supply my need, I was, however, always sure, and I know every day more, that I shall be enabled to answer to my faithful Master, I have wanted nothing, and I want nothing, O my good Lord: though thy will has been, as it still is, that I should experience the reverse of thine own word, "It is more blessed to give than to receive."

Let, therefore, the statement which you have edited be retracted and changed. Let truth be published, and the character of a minister of Christ be kept unstained by a most unintentional aspersion, not that he may be exalted, but that the servant of Jesus be found doing his duty, and "taking the occasion from them who seek for it."

May that blessed and merciful Master whom we desire to serve, do in us, and through our feeble and unworthy hands, the work of his grace! In him, I feel myself united both to you, dear friend, and to our dear brother, Mr. Burgess. Surely, if he read my statement, he will be sorry to have gone so far out of the path of history, and he will receive with love my observations (which purposely I have written in English that they might remain as I give them), and which I place with peace before the people of God.

Let our hearts, dearest brother, be united in the sincerest fraternity.

CÆSAR MALAN, D.D.

AMERICA.

THIRTEENTH REPORT OF THE AMERICAN HOME MISSIONARY SOCIETY.

The whole number of missionaries and agents in commission during the year, is 665.

The fields of labour which they have occupied, are to be found in twenty-three different states and territories, and in Canada.

Of the missionaries in commission, 531 have been employed as pastors, or stated supplies, in single congregations; 102 have extended their labours to two or three congregations each; and thirty-two have occupied larger fields.

The whole number of congregations and missionary districts which have thus been supplied, in whole or in part, during the year, is 794; and the aggregate of ministerial labour performed is equal to 473 years.

In making appointments, the committee have ever been deeply impressed with the conviction, that the providence of God, and the true interests of the church alike call for a high standard of character and qualifications in the missionary of the cross—that those, especially, who are to labour in our new settlements, in laying the foundations of gospel institutions, in guarding the interests of education, and in moulding the whole structure of society, should be men thoroughly furnished unto all good works. The number of new appointments, therefore, has been less than it would have been, if the committee had had different convictions of the nature and relations of the work to be done. Still, however, they have the pleasure to report 204 commissions issued, during the year, to missionaries who were not in the service of the society at its commencement; which exceeds by eighty-one the number of new appointments in the preceding year.

A more than usual number of congregations have, during the year, assumed the support of their own pastors; and the pledges of the society have thus been transferred from the older to the more recently settled, and more destitute states. So great has been the number of missionaries whose commissions we have not had occasion to renew, that, notwithstanding the large increase of new appointments, the whole number in commission is less by nineteen than it was the last year, while the actual amount of service rendered is greater by thirty-five years; showing that the average term of missionary labour has been longer, and that the appropriations of the society have tended to establish the institutions of the gospel on a more permanent basis.

The number added to the churches during the year, on profession of their faith, is not far from 2,500; and by recommendation from other churches, 1,420.

The receipts of the year have amounted to 82,564 dollars, 63 cents; which, added to a balance of 2,558 dollars, 21 cents, in the treasury at the last anniversary, makes the resources of the year 85,122 dollars, 84 cents. The amount due at the beginning of the year, together with what has since become due, is 93,086 dollars, 35 cents. Of this sum, 82,655 dollars, 64 cents, has already been paid; and towards cancelling the remaining 10,430 dollars, 71 cents, there is a balance in the treasury of 2,467 dollars, 20 cents, leaving 7,963 dollars, 51 cents of present indebtedness to the missionaries, for the discharge of which our dependence is on the voluntary contributions of the benevolent. In addition to this, the pledges of the society for the coming year, portions of which are daily becoming due, amount to 16,005 dollars, 58 cents; and in consequence of the greater number of new appointments, exceed the amount pledged at the last anniversary 5,130 dollars, 78 cents.

BOARD OF DOMESTIC MISSIONS OF THE PRESBYTERIAN CHURCH.

The number of missionaries and agents employed or aided by the board is 260; and the number of congregations and missionary districts which have received aid, about 600.

Of these missionaries and agents, 154 were in commission at the commencement of the year, and 106 are new appointments during the year.

Your missionaries have laboured in twenty-three of our states and territories. We have also had, during the year, or portions of the year, three missionaries in Texas, where the demand for missionaries is great and pressing, and the prospect of usefulness exceedingly promising. The amount of labour performed, exceeds two hundred years, or the labours of more than two hundred pastors for one year.

From the reports of our missionaries, so far as received, we have collected the following results:

The number of members added to the churches under their charge, has been, on examination, about 1,400; on certificate 1,350. Total added, during the year, 2,750. The whole number in communion falls but little short of twenty thousand.

Sixty new churches have been organised, and nearly or quite one hundred houses for worship have been erected.

Of 125 congregations which have reported on the subject of the observance of the

Sabbath, from forty-four the report is, the Sabbath is well observed; in forty-six congregations only tolerable; in thirty-five awfully profaned.

Attendance on divine worship on this holy day, has been generally good. We take as a specimen, reports from 123 congregations; of these, 103 report good attendance; eighteen, indifferent; and two, bad.

During the year the receipts were 41,759 dollars, 77 cents; and the disbursements during the same period were 38,364 dollars, 56 cents; leaving a balance of 3,395 dollars, 21 cents.

SECOND ANNUAL REPORT OF THE BOARD
OF FOREIGN MISSIONS OF THE PRESBY-
TERIAN CHURCH.

Finances.

The receipts from the 1st of May, 1838, to the 1st of May, 1839, have been sixty-two thousand nine hundred and seventy-nine dollars and sixty-two cents. The expenditures for the same time have been fifty-three thousand five hundred and seventy dollars and six cents: leaving a balance in hand, May 1, 1839, of nine thousand four hundred and nine dollars and fifty-six cents.

This balance is already appropriated, and will be immediately wanted for the reinforcement of the missions to Western Africa and North India.

In addition to the above, there have been received from the American Tract Society, for printing in North India, two thousand five hundred dollars; and thirty-three thousand and thirty pages tracts for the use of the mission in that country; and thirty-four thousand five hundred and thirty for the missionaries among the Western Indians.

And from the American Bible Society one thousand dollars; also fifty English Bibles, one hundred English Testaments, fifty French Bibles, and one hundred French Testaments.

From the Presbyterian Tract Society, fourteen thousand four hundred pages of tracts.

Missionaries.

During the last year five missionaries, four of whom are married, have been sent to the following stations:—

To North India,—the Rev. Joseph Warren, Rev. James L. Scott, Rev. John E. Freeman, with their wives.

To the Chippewa and Ottawa Indians,—the Rev. John Fleming, with his wife, and the Rev. Peter Dougherty.

Missions under the direction of the Board.

In India,—the North-western Mission, embracing three stations, six missionaries, two male and eight female assistants, and two native assistants.

The Eastern Mission, connected with which are two stations, six missionaries and their wives, and two native assistants.

Mission to the Iowas and Sacs, connected with which is one missionary, and two male and four female assistant-missionaries.

Mission to the Ojibwas and Ottawas, in which are labouring two missionaries, and one female assistant missionary.

Mission to Western Africa, consisting of one missionary and his wife.

Mission to China, consisting also of one missionary and his wife.

In all six missions, connected with which are nine stations, seventeen missionaries, four male and twenty-one female assistant missionaries, and four native teachers. The whole missionary force, say the board, male and female, under their direction in the foreign field and preparing to depart there is fifty-three, of whom twenty-one are ministers of the gospel.

New Missions.

The board contemplate establishing missions in Assam, among the Malays, at Marseilles in France, Barcelona in Spain, and in Texas.

The schools under the care of the missions in India embrace about four hundred and fifty pupils. Connected with these missions are also two printing establishments. Of these missions the board remark—

The general aspect of the missions in India is encouraging. But to meet the demand for missionary labourers in these large and populous regions, many more must be sent out by the churches. Twelve ministers of the gospel, one teacher, and one printer—the number now there—are placed among a population of forty millions. What are these among so many! Still, a beginning has been made, and much preparatory work has been done, and the door is wide open to four or five times the present number, who are even now required to occupy the prominent places among these perishing millions; to carry to them, as it were, the seed of the word of life; relying on the blessing of God upon their efforts to raise up a supply of labourers from among themselves, to erect the standard of the cross in all their cities and villages, and to carry the gospel to the nations around them, who are now equally benighted with themselves.

THE
MISSIONARY MAGAZINE
AND
CHRONICLE;

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankey, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.



DRY HARBOUR STATION, JAMAICA.

In the north of Jamaica, the Society has two principal stations, one situated at First Hill, in the parish of Trelawney, the other at Dry Harbour, in the parish of St. Ann's, occupied respectively by the Rev. John Vine and the Rev. William Alloway.

The Dry Harbour station, a view of which is given on this page, was commenced in April, 1835. When the brethren first visited the neighbourhood they found the people entirely destitute of the means of religious instruction, and living in a state of deplorable ignorance and degradation. They chiefly consist of the agricultural labourers employed on the extensive estates surrounding the town of Dry Harbour, and their number collectively has been estimated at nearly

1500. These are the objects whose spiritual good is mainly contemplated by our Mission in this part of Jamaica.

Subsequent to the period above stated, a piece of ground suitable for Mission premises was obtained, and the chapel and school-house, which form the principal object in the accompanying sketch, have been erected thereon.

Before the completion of the present place of worship, Mr. Alloway preached at Dry Harbour, first in a large dwelling-house, the gratuitous use of which was generously given for the purpose, and afterwards in a temporary chapel. He also frequently addressed the people in his own residence at Williamsfield, situated about three miles from the principal station, as well as at the out-post, Claremont, five miles to the eastward of it. Our brother still continues to hold occasional services at these places. His congregations average from 300 to 400 persons.

The schools, including those established at Claremont, are six in number, and contain altogether, nearly 400 scholars, whose progress in scriptural and general knowledge amply repays the labour bestowed. The new school-house at Dry Harbour was opened in April last, and, at the close of the religious services by which it was sought to improve the occasion, a collection was made which amounted to 53*l.* 15*s.*, besides which, donations have been made to the same object, amounting to nearly 500*l.* currency.

By the blessing of God upon his labours, Mr. Alloway had the satisfaction, in March, 1837, to form a church out of the members of his negro congregation, and since that period the number united in the fellowship of the Gospel has increased. In these our brother rejoices, hoping and believing that they have been savingly impressed by the truth as it is in Jesus, and that now they walk as heirs together of the grace of eternal life.

Among the events of a public nature by which the interests of this Mission have been favourably affected in common with our stations in the West Indies, the most conspicuous and important has been, the final emancipation of the apprenticed labourers on the 1st of August, 1838. An account of the deeply solemn and interesting services held on that day at Dry Harbour is contained in the *Missionary Magazine* for November last.

In April of the present year, the Mission sustained a peculiarly severe loss in the removal by death of Mr. Henry Russell, who laboured with great zeal, diligence, and efficiency, from February, 1836, to the period of his death, at Claremont, both as an evangelist and schoolmaster. Mr. Alloway considers this out-post as scarcely less important than the head station. Two buildings, a school-house and dwelling-house, have been erected there on land belonging to the Society. A large congregation of negroes assemble every Sabbath at Claremont, and the day-school, which has there been formed, contains 119 children.

Other means of usefulness are in operation at Dry Harbour, besides those now mentioned, too numerous to admit of being separately noticed in the present communication. The principal points only have been specified. It is believed that the Lord has graciously owned and blessed the efforts of the Society in this quarter. Mr. Alloway and his fellow-labourers have, from time to time, been privileged to behold signs of the descent of the promised blessing on the seed which they have sown, and they still pursue their sacred duties with the happy assurance that, while they plant and water, He who alone can give the increase will not withhold his aid, but graciously condescend to vouchsafe yet more abundant evidence of his favour.

ANNIVERSARY OF THE FIRST OF AUGUST IN JAMAICA.

SINCE the joyous intelligence of the celebration of the first of August, 1838, at our stations in the West Indies, was conveyed to the friends of the Society, many

pleasing testimonies have reached us in relation to the conduct of the religious negroes under the continued trial of their British liberty. Accounts have very recently arrived from three of our stations in the south of Jamaica, describing the manner in which the first anniversary of total emancipation has been observed by the newly enfranchised population in these quarters, and supplying another and yet more decisive proof than any before received, that the confidence reposed in these our fellow-subjects has not been misplaced. A signal blessing from on high is evidently attending the righteous act performed by the British nation in loosing the bonds of the prisoner, and letting the oppressed go free.

KINGSTON.

Under date 2nd of August, the Rev. John Wooldridge furnishes the annexed particulars of the celebration of the day at this station :—

I avail myself of this post to report briefly the observance and effect of our First of August Festival. I wish the Directors and some of our good friends could have been with us to witness the quiet joy of our sanctuaries, and the peaceful smiles of so many negro faces old and young. The morning was ushered in by multitudes with the voice of joy and praise, crowding while it was yet dark, into the house of God, and the day throughout was distinguished by sabbatic sanctity.

At eleven o'clock, a very interesting sight was witnessed in our school-house here. The children, about 100 in number, were examined in the presence of the parents, whom at my request they had invited to attend, to see and hear what their children were learning. A few white people of my congregation, and some teachers and probationers of the Mico Institution, added to the interest of the occasion. I was never better pleased with a school examination, and do not think you would often see more evidence of intellect in a school of English children.

The examination was conducted by the children themselves; the whole school questioning extemporaneously some boy or girl on the several subjects of grammar, geography, arithmetic, &c., in succession; each standing till unable to answer, when another that could, took the place, and sustained the test of their hard questions, and so on through several changes. One of the most interesting parts of the examination was the spelling and meaning of words; a whole vocabulary of which was produced in a few minutes; but by far the most gratifying was the series of instructive interrogations and replies which were elicited on the

Old and New Testaments. It was really a good sermon to us all, and many present looked on with their eyes overflowing with delight. After an address by myself and W. W. Anderson, Esq., the children, having been regaled with buns and lemonade, watered the cocoa-nut tree which we planted last year, singing part of the verses I composed for that occasion, with a little alteration.

In the afternoon I preached at my out-station, in Liguanea, from 1 Chron. xxix. 5, "Who then is willing to consecrate his service this day unto the Lord?" it having been arranged to make a collection toward enlarging our accommodations there, and my colleague, Mr. Ingraham, having addressed the people in the morning. The thank-offerings presented on the occasion amounted to about 20%. And I will say, in spite of all the croaking about our ruined colony, we have all abundant cause for grateful joy in the effect of that righteous act which has abolished for ever the tyrant Slavery from our shores. My own conviction is, from all I see and hear, that the grand experiment of abolition has succeeded well, notwithstanding the hinderances which have been created by the opposition of the adverse party; so that the problem is now settled for ever, and slavery proved to be impolitic as well as wicked wherever it exists,—and this is a great step towards the world's freedom. I cannot be insensible, however, to many evils which exist among the people, as the consequence of their past slavery; but am convinced that as religious influence upon England brought about their freedom, so religious influence upon them has made their transition easy.

MORANT BAY.

In a letter of the same date, the Missionary at this station, Rev. B. Franklin, thus alludes to the subject :—

Impatient to enter upon the anticipated pleasures of the day, unwilling to await the morning smiles of the sun, at four o'clock, A.M., the people lighted up the chapel.

The morning was quiet, the rustling boughs of the neighbouring trees were at rest, nothing was heard from without, save "the murmuring surge" of the Caribbean sea.

This was the appointed season for prayer: about 150 persons were present. Many arrived from the country stations, some at 10, others at 12 o'clock, on the preceding evening. Here our souls were refreshed, while we pleaded for "the glorious liberty of the sons of God." At the close of this meeting the country members joined those of the town in making arrangements for the second breakfast.

At eleven o'clock we held another service, our congregation was very good, and they gave me their attention while I preached from Ex. xii. 26, "What mean ye by this service?"

The religious services of the day being concluded, our friends actively applied themselves again to the necessary arrangements for the second breakfast, which was contemplated by them with delighted feelings.

Our new school-room and master's house were so far completed as to furnish excellent accommodation for our repast, which in fact may be regarded as an opening of the new building. On the area of the whole edifice we laid out five tables; that at the head was twenty-six feet long, to which four others were placed at right angles, each thirty feet in length. The decoration of the room was formed with cocoa boughs, studded with the blossoms of the oleander, acacia, lisonia, belladonna, and of the laurestina. At the head of the room was a motto, "Fear God, honour the Queen;" and at the foot thereof, another was pre-

fixed, "Freedom;" both ingeniously wrought in flowers by Mr. Howell.

At three o'clock, about 160 persons sat down at the respective tables; among our guests was T. Thomson, Esq., senior magistrate of St. Thomas in the East.

The cloth being removed, two of the children from our day-school were introduced; the first was a promising lad of colour. I examined him on the historical and physical geography of Jamaica. He repeated also the parable of the prodigal son. This youth was followed by a little girl who repeated the 84th Psalm. After dinner we sang,

"Praise God from whom all blessings flow," and separated.

I cannot close this paper without noticing the pleasing example which the negro set the European, leaving his home on the preceding evening to be in time for the worship of God in public at four o'clock on the following morning. I had only to ask their attendance, and they came. Oh, that such regard for the means of grace possessed every church in the land of my birth! Then the empire of Satan would be broken up, his captives would be free, and even Madagascar, now stained with the blood of the saints, would acknowledge a Saviour's reign! Then numbers of dear young men would come forward to the help of the Lord, the coffers of the rich would be opened, their money would be consecrated to the God of Missions, and a song of universal praise would burst forth from every land!

FOUR PATIUS.

The Rev. W. G. Barrett, in a letter dated 15th of August, gives the following notice of the deeply interesting event now under notice:—

According to previous arrangement the children of the school assembled at nine o'clock, when they were examined in their various exercises, and some rewarded with medals. A hymn was then sung, and after a few words of commendation they marched out of the school-room to a booth erected in the chapel yard, to await the distribution of the buns. Previous to this the children belonging to Brixton-hill school (43 in number) came in walking in pairs, and headed by their teacher. Having thus all assembled, they were arranged by Mr. Milne up each side of the booth, and after another hymn 250 buns were given away to the children of the daily, sabbath, and mountain-station schools. Really this was the most interesting sight I have seen in Jamaica; and I said several times, I would give almost any thing for those who manifest such interest in the progress of negro education to have witnessed the laughing faces, and decent dresses of this noble "picanninny gang."

A moment's rest, and the services of the day commenced; though the Baptist Chapel, a mile hence, was opened and crowded, I was obliged to send all the children out of the chapel and school-room to accommodate the assembly of adults. Of course many were strangers, to whom the 1st of August is more precious than the Sabbath. I preached from Psalm xvi. 6, "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage."

I observed that this was probably the language of David, who here rejoices in that portion of the promised land which belonged to his tribe, as possessing peculiar advantages, and calling for special gratitude. It was easy to prove to them that they had a goodly heritage, and that their present condition demanded hearty and unfeigned thanks to the Giver of such blessings. To excite within them such feelings as David had when he thus devoutly praised the Lord while acknowledging his favours, I bid them consider three things:

1. The unhappy condition of that portion of Africa from which all their ancestors, and many of themselves were torn.

2. Their own most deplorable and recent condition in this country.

3. Their present circumstances and prospects; and the means by which so complete a change had been accomplished.

I then concluded by giving them such plain advice as I knew all would understand, and as I thought suited to the celebration of the first anniversary of freedom. The collection, with free-will offerings, was nearly 50*l*.! This first part of the day's services was concluded about two o'clock. We had arranged to have a dinner together. The stewards immediately after service chose eight waiters, and the table was very tastefully laid out, and furnished with every proof of hospitality. Upwards of 150 sat down to the excellent repast, which was furnished by the people. Nothing could exceed the order and decency of the whole. Not one approached the table till the bell rang; then all quietly seated themselves; and when I tapped the table with the

handle of my knife, all rose, and we sung,

"Praise God from whom all blessings flow."

We had nothing to drink but water, and sugared water. No description can do justice to the quietness and respectable conduct of the people. Yet, these are the people declared with solemn gravity to be unfit for freedom.

It was very gratifying to witness several of those who had once held slaves, sitting down side by side with their former apprentices; all declared it was the happiest day they ever saw.

After the dinner we planted a cocoa-nut tree, the emblem of liberty. This has been pulled up since by some of the gentlemen in the neighbourhood; we have replanted it, and, as one of the people remarked, "they pull up we tree—but them can't take away we August."

In the evening a meeting of the two congregations was held in the adjoining Baptist chapel, and thus ended the happiest day I have spent in Jamaica.

FEMALE EDUCATION IN THE EAST.

THOUGH the measure of success that has attended the partial efforts hitherto made in this peculiarly difficult department of Missionary labour in the East, may be truly said to indicate the day of small things, yet it seems admitted that sufficient has been accomplished to show that the undertaking is far from bearing a hopeless character with reference to its final result. Exclusive of the preaching of the Gospel, probably no other branch of effort exceeds it in importance at the present time. So long as the debasing trammels by which the female mind in oriental countries has been for ages held in bondage remain unbroken, and women are excluded from their just and natural position in society, it seems almost vain to expect that the influences of our holy religion can duly expand. Viewed in this way the cause of female education in the East assumes an aspect of paramount importance; and all by whom it is actively espoused and supported must be regarded as effectually contributing to the furtherance of the glory and kingdom of Christ. From the lively interest which for some time past has been manifested among the friends of the Redeemer at home in this rising cause, we have much pleasure in offering for perusal the subjoined communications on the subject which are amongst the latest that have reached us. Writing from Pinang, in December last, Mrs. Davies, the wife of one of our brethren at that station, observes:—

It is not necessary that I should say any thing on the degradation with which the female is treated, and in which she is held in this as well as in every part of the heathen world, as it has been so repeatedly done by persons much more capable than I am of drawing the picture to the life. At home and on paper it may be a picture, but here it is a sad living reality.

For Chinese girls we opened some few months ago, a school with five little child-

ren; our number has since increased to 13, and after the Chinese holidays, which will take place in about eight weeks, we have a fair prospect of a considerable addition, so we shall not fail for want of scholars; at least so it appears now. These 13 immortal beings are entirely separated from their parents, and not allowed to leave the premises but for a few hours every Saturday. They are fed and partly clothed by us, and as it would not be practicable to

take the little girls into our own house, having already twenty boys, we are obliged to hire a house for them near to our own, and a school-mistress to teach them English, reading, writing, sewing, &c. Such a school is therefore comparatively expensive, (and without the increased assistance of the Society, and of friends, we shall not be able to carry it on,) and we should be very sorry to relinquish it after a commencement much more favourable than we anticipated, for we cannot but hope that it may tend to advance the females not only in the social scale, but to make them partakers of the blessing of being "new creatures in Christ Jesus."

In the midst of our discouragements and apprehensions (for to render schools for Chinese children efficient, is not indeed an easy matter,) we often think thus:—Between the age of six and twelve, impressions were made upon our own minds that will never be effaced,—these children we think are susceptible of the like impressions. If, therefore, in such an institution we can so place these children, as at all to deprive them of the domination of home, to afford them the opportunity of witnessing Christian habits by attending family worship and the services of the house of God, we cannot but hope that impressions if not similar to what we ourselves received, yet favourable to the cause of truth, may be made on their

minds; I mean independently of all direct instruction that may be given them. But should we be able to give them a knowledge of the true God, and of his Son Jesus Christ, we cannot but hope that when they grow up they will not hide from their children what they have learnt, that the generation to come may know them, that the children that shall be born shall arise and declare them to their children.

I must close, however, by begging an interest in the prayers of the Society and our friends, offering our sincere thanks to the Directors; to my kind relatives and friends at Sidmouth and Sidbury, Devon; to the Society for promoting Female education in the East; to Mrs. Glyde, Bradford, Yorkshire; to a lady who signed herself L. E. I.; to relatives and friends belonging to Craven-street Chapel, London; and others, for their liberal contributions towards our schools. Our grateful acknowledgments are due also to the congregational church at Great Torrington, Devon, formerly under the pastoral care of Mr. Davies; to a lady in Dorsetshire, per Rev. R. Knill; and others, for remembering Pinang. Our highly esteemed and much beloved friends, Mr. and Mrs. Dyer, contribute very largely towards the support of our schools, and their kindness to us we would ever desire to remember with gratitude.

Mrs. Beighton, at the same station, writes as follows, in relation to an interesting school of Malay girls which she has succeeded in establishing. Having adverted in grateful terms to the disposal by sale of various valuable articles presented by friends in this country for the benefit of the school, she observes:—

In a former letter I mentioned our native girls' school, in the Compound, and that we had taken five girls under our roof. The funds which have now been received will be applied to the support of these girls. I began to be afraid that we should not be able to keep these poor children, but the assistance now received has given me fresh encouragement, and will last for some months to come. We shall feel grateful for any small donations, or a box of useful articles for sale, such as ready-made frocks or baby linen, scissors, needles, thread, or chintz. We are in great want of a few

spelling-books, reward books, and some Scripture pictures for our Sabbath and native school; the latter would be very useful and interesting to the native girls. We still have many discouragements in getting females to attend school regularly. The parents consider us under great obligation to them for sending their girls. I hope, however, that as they must perceive the improvement in the conduct of their children, they may value the instruction given. Pray for us, that the good seed may bring forth an abundant harvest in the Lord's own time.

SINGAPORE.

In a letter lately received from the brethren at this station, Rev. A. and J. Stronach, a brief allusion is also made to the same subject. Referring to some statements contained in a communication addressed to them by the Directors, they remark:—

We notice what you say as to the female Malay boarding-school, which you will have learnt ere this, Mrs. John Stronach has got established. We are happy to state that before your letter arrived, a circular

and subscription list, describing the circumstances of the school, had been sent round, and the consequence was that the Hon. the Resident Councillor, Mr. Church, presented a donation of 30 dollars; W. D. Shaw, Esq.,

the Sheriff, 10 dollars; A. L. Johnstone, Esq., a merchant, 10 dollars; and other gentlemen, military and mercantile, subscribed smaller sums; and in all 125 dollars were given. We trust that friends in England will help us by sending out articles for sale; and we would humbly suggest that a request to this effect might be

made public. Of course we shall not apply to the Society for funds except in the last extremity. There are now eight girls entirely clothed, fed, and educated, and we hope the number will increase as the Institution becomes better known to native parents.

CALCUTTA.

At some of the stations in the north of India, female schools have also been established; and the latest accounts of their progress, though of a mingled character, are by no means devoid of encouragement. To the appended extracts of a letter from the Rev. John Campbell, of the Calcutta Mission, we gladly invite the attention of those friends who feel more particularly interested in the subject now under notice. From the practical and comprehensive views embraced in this communication, the pains evidently taken to convey distinct and correct impressions on the topic to which it relates, and the portion of interesting intelligence which it combines, we cordially recommend it as deserving a close and careful perusal.

As the subject of female education is exciting so much interest in England, I had long since determined to state my views regarding it; and I feel the greater liberty in doing this, as Mrs. Campbell has had the sole management of the girls' school in connexion with our Society in Calcutta, since our arrival in the country. Much misapprehension on this subject prevails, I suspect, in England. India is not yet in such a state of advancement as to warrant sanguine hopes of much being effected by female schools. Not that I would discourage any well directed efforts; the work is advancing slowly indeed, but steadily. On an extensive scale, however, little or nothing can be done at present. The Ladies' Female School Society, of which Mrs. Campbell is Secretary, has tried every plan deemed worthy of experiment, but I am sorry to say with little success. The plan which they now pursue, and which has been in operation for several years, is, I think, the best, and the only one likely to be efficient in the present state of society in India. All their day schools for heathen children have been abandoned, from a conviction of their inefficiency, and their funds are devoted to the female orphan school, which is constantly superintended by Mrs. Campbell and her sister Miss Smart.

This school is intended for the children of native Christians, and orphans. The children reside on our premises, and are separated from native influence. The extent of their Scriptural knowledge and Christian demeanour are encouraging; they are, in fact, much in the same position as in a religious boarding school in England. The influence of a Christian education is easily seen in their altered habits and conduct; and it will, I trust, become still more apparent when they shall have become the

parents of a future and more intelligent race of native Christians. The number of children in this and similar institutions is small, and consequently their influence must be limited, but the labour bestowed has been already crowned with success, and I hope a richer harvest is yet in store. These remarks I apply not merely to the school conducted by Mrs. Campbell, but to others of a similar nature. The heathen day-schools for girls, I believe to be a failure, and the funds and labour bestowed on them almost thrown away.

I have been led to this conclusion from experience, for we have repeatedly tried that plan, and from our experience we could neither recommend nor encourage it. A short account of the state of things, and of the manner in which such schools are conducted, will, perhaps, be more satisfactory, and furnish data upon which you may form your own opinion.

1. It is well known that Oriental females are seldom seen without doors; but to no country is this remark more applicable than to Bengal. The higher and middling classes of females never appear in public, and all are alike denied the use of books. From the ancient works of the Hindoos, we learn that it was not always so. Some of their ladies were distinguished for their acquirements in science and philosophy. The manners of the people, in this respect, are entirely changed, particularly since the Mohammedan invasion; and it is probable that the rapacity and licentiousness of the Moslems first induced the Hindoos to shut up their wives and daughters to protect them from insult. But whatever may be the causes which brought about this change, it is a fact that now no respectable female is ever seen, except by some rare accident. The natives are not only careful to exclude

their females from society; their religious prejudices are also opposed to their education. It is no recommendation to a woman that she is able to read. Intelligent natives who have received a European education lament this state of things, but dare not yet break through it, such is the influence of popular prejudice; until the men, therefore, are enlightened, and are influenced by the principles of the Gospel, which alone can make them superior to every prejudice, I see no prospect of enlightening the females.* It ought to be remembered that the natives of this country are not only heathens, but in regard to their prejudices on the subject of female education, differing from all other nations among whom Missionaries labour. The custom of excluding their females from society, and of keeping them in ignorance, is associated with the strongest passions of the Hindoo. Their jealousy, their sense of honour, shame, and propriety, and their religious prejudices, all combine to oppose every effort to educate their females. Not only the respectable natives, but even the common mechanics of Bengal (as far as I have been able to ascertain) will not send their female children to any school.

2. The prejudices of the natives against female education being so strong, very few even of the lowest classes will send their daughters to school, unless they are paid for so doing. We frequently tried to form a heathen day-school in connexion with the Institution, but we did not succeed because we opposed the system of hiring children; owing to this and other objections, we abandoned the attempt. It is true, that by dint of rewards, &c. &c., a number of low children may be collected, but the good effected is far from being commensurate to the labour and funds expended. A short account of the system generally pursued will illustrate this fact. A number of heathen women, called Hurkarus, are employed to collect children. They go about from house to house, among those classes to whom the rewards their children receive are an object, and by giving a few pice they succeed in collecting a number of children. These remain in school about three hours per day, the rest of their time is spent at home, when they never look at a book. As these Hurkarus are often paid according to the number of children they bring, it is their interest to collect as many as possible; but although we thus succeed in keeping up our numbers, it frequently happens that

the individuals are not the same; those we have to-day may not be present to-morrow; but the aggregate is pretty nearly the same. Hence it is that little progress is made, and how this evil can be cured I know not.

3. The children are not allowed to remain in school sufficiently long to allow their characters to be formed by their education. They are withdrawn before they are well capable of appreciating moral and religious instruction, particularly as that instruction is so wofully counteracted by the bad example of home: add to this the poverty of their parents, in consequence of which the children are sent as soon as possible to any employment that promises a better remuneration than the few pice received in school. Hence the majority of them leave before they are able to read the Scriptures, and many of them before they can read at all. I believe that I cannot be contradicted when I state it as a fact, that out of every 200 girls who leave these schools, there are not above 20 who can read the Scriptures. But if it be inquired how many even of these 20 read the Scriptures at home, or when they leave school, I fear the number will be found small indeed.

4. Although these children did attend regularly, and long enough to be able to read, &c., yet they would have no influence upon society. As already stated, they are (especially in Calcutta) the children of the lowest classes, such as Mathers and Moochies (sweepers and cobblers.) I doubt the propriety of educating the females of this class of people while the males are uneducated, for be it remembered that the fathers, brothers, and other male relatives of these girls, are almost the only class of natives who are entirely uneducated. Lads from all other classes attend our schools. Now, if the only educated females in Bengal were to be found among that class, the male portion of which are above all others most ignorant, would not this be a strange anomaly?

The system of girls' day-schools as at present pursued, (and I know not how the evil can be mended,) is radically wrong; I could not therefore either recommend or encourage them. It is in our boarding schools alone that any good can be done. But as the natives are beginning to bestir themselves on the subject of female education, I hope the time is not far distant when we shall see many of them willing to send their daughters to us. Whenever that happy state of feeling exists, we shall be ready to receive them. But until then, I

* As an encouragement to the friends of Female education, I may mention that the subject is beginning to be agitated among the more respectable natives of Calcutta. The young men taught in our schools are beginning to teach their female relatives privately at home. This promises to become general. I frequently endeavour to impress the lads of my school with the importance of this subject, promising to assist them with books, &c., if they will teach their female friends at home. I hope a great change will soon be effected by these and other educated young men.

think we ought to confine ourselves to boys' day-schools, and to female boarding-schools.

The girls' school on our premises I am happy to say is prospering. There are 27

girls in it at present; some are the children of native Christians, others are orphans. As my time is wholly occupied with the boys' school, the care of the girls wholly devolves upon Mrs. Campbell and her sister.

DEATH OF THE REV. G. TURNBULL.

IN the *Missionary Magazine* for September, we briefly adverted to the afflictive tidings which had recently arrived of the death of the Rev. Gilbert Turnbull, late of Bangalore, in the Madras Presidency. Since that period the following deeply pathetic, but no less consolatory, account of his last illness and death, has been received from Mrs. Turnbull, who writes from Sydney, under date 29th of March, at which period she was preparing to return to India, impressed with an earnest desire to devote herself afresh to the work of Christian education among the female natives at Bangalore. The latest earthly engagement in which her lamented husband employed his exhausted energies was an attempt to write to the Foreign Secretary, but he only succeeded in a partial fulfilment of his intention, when extreme debility obliged him to desist. The unfinished letter, the former part of which chiefly refers to the progress of his illness in the Madras Presidency, up to the period at which, in accordance with the united recommendation of his brethren and medical advisers, he came to the determination of proceeding thence to New South Wales, thus closes:—

There being one vessel in the roads for Sydney, we decided on embarking in it. I had often heard much of the discomforts of a country vessel, but there appeared no alternative; and as Capt. S—— was to be accompanied by his wife, a member of our Mission church, we did not doubt but we should be very comfortable. There were no other passengers. We had nineteen convicts on board, among whom I tried to make myself useful. They were chiefly Roman Catholics. I should have done more among them when my strength became recruited, but, alas! my hopes were again to—

ertion, he laid it aside, fully purposing to conclude it on another day. That day never arrived, each succeeding one found him weaker, and now the hand that penned it is mouldering in the dust; but blessed be God for the full assurance I have that my irreparable loss is his eternal gain, and that while my widowed heart mourns over blighted hopes and prospects of usefulness, his spirit is before the throne of God, and that with the heavenly host above he is tuning his harp to the praises of his Redeemer who purchased him with his own precious blood, and who has taken him to dwell with him for ever.

Thus far, my Christian brother, (Mrs. Turnbull observes,) had my beloved husband written, when overcome by the ex-

But I will endeavour to give you a connected detail of the Lord's dealings towards us from the period of our voyage.

After mentioning their arrival at Sydney, on the 18th of December, and the great kindness experienced from several attached friends of the Missionary cause belonging to that place, Mrs. Turnbull proceeds:—

A Christian friend residing on the Surrey-hills being anxious that we should try the air there, we decided on going for a few weeks, and on Friday, the 15th inst., we rode over a distance of four miles; the dear invalid bore the journey well, and on entering the house and looking round on the country said, "Oh, I think I shall soon get strong here, the air feels so bracing." But our Father in heaven, in infinite wisdom and love, had otherwise ordained. He slept well all night, and the next morning rose at his usual time, apparently refreshed, and while assisting him to dress he stood up,

and feeling his limbs totter, he said with much emphasis, "I feel that I am going, but it is all well." His countenance appeared much changed; and the agonising truth for the first time seemed revealed to my mind that we were going to part. As my day so was my strength. With a composure which now appears to me surprising, I laid him down, and gazed on his still fine countenance, unable to articulate a word, when he broke silence by saying, "My heart and my flesh are failing fast, but God is the strength of my heart, and my portion for ever."

A great difficulty in breathing prevented

him from saying more for upwards of an hour, when he rallied a little, and his medical adviser calling soon after and seeing how very fast he was sinking, appeared much affected, and said, "Oh that I could indeed give you something to relieve you!" upon which he looked stedfastly on him, and said, "Oh, Mr. W., no human means can now avail any thing, I'm going fast; oh yes, I shall quickly be with Jesus, and see him as he is! Oh the blessedness of having sought him in health! his blood alone cleanseth from all sin: I feel it has cleansed me, the chief of sinners." Then he appeared to doze a little, and on awaking and seeing dear Christian friends in the room, and me weeping, he said tenderly, "Don't grieve, love, our union has been short, and marked by much affliction and trial, but I'm going to my precious Saviour, and there we shall soon meet never more to separate; live near to God, and work for him, and he will be your husband, and will greatly bless you." He then spoke of distant beloved friends, of Mr. William Campbell, and of the natives, and begged of me to write to you, saying, "Ah, the Directors anticipated much from me, having lived so long in India, but the Lord only permitted me to work for him a few months. How mysterious has been my career—so long silenced! but I shall soon know wherefore it was thus; oh yes, and knowing I shall adore and praise him—for it has all been in love—oh what a glorious band of Missionary brethren will welcome me above!"

He then again for some hours seemed fast sinking, but he spoke a little at intervals; once he said, "I'm in the dark valley, but I fear no evil, Jesus is with me, his rod and his staff support and comfort me; oh, nothing will do for a dying sinner but Jesus—he alone—how often have I been tempted to think I am not a sinner, my pride revolted from the thought, and had he cast me off then, what should I now do? my own righteousness is indeed but as filthy rags, but Jesus has clothed me with His, and my Father has accepted me." Then, raising his arms, he said with a loud voice, "Witness, ye believers, what it is to die in Jesus—all peace—all safety—all joy. His dear precious blood alone can cleanse from sin, can give comfort in the hour of death; live near to him in health, and he will be near to you, and will be your support in sickness and death." Then, extending his arm towards heaven, he exclaimed, "Come, Lord Jesus, come quickly, I long to see thee as thou art—why tarry thy chariot wheels? I am ready; oh take me to thyself." In the afternoon he revived considerably, sat up in bed without assistance, and seeing me by his side he threw his arms round me, ex-

claiming, "Oh, my darling wife, what, have I come back to you again? I thought I should never more behold you in the flesh. I have been to the gate of heaven, but the Lord has brought me back again; I long to be gone, but I would wait my Father's will." He then rose and walked alone to the next room and partook of some food; after which, feeling exhausted, he returned to his bed again, and slept peacefully throughout the night.

On the following morning he asked what day it was, and when I told him the Sabbath, he smiled sweetly and said, "Ah, I shall be with Jesus before it closes; how delightful to go home on the Sabbath and commence one which will never end." His mind was very wandering during the morning, but at noon it became more collected; and on seeing Mrs. Hunt (in whose family we first remained after our arrival) in the room, he looked pleased, and taking her hand with mine in his, said, "I commit my dear wife to your care while she remains here, I know you will be a mother to her as you have been to me;" and being assured by her I should want nothing during my sojourn here, he thanked her, and prayed the Lord to bestow on her, her dear partner and children, every spiritual blessing, that they might rejoice in him above, an undivided family. Then looking stedfastly on me, he said, "Remember, you are a disciple of Christ's, you have given yourself unreservedly to him; for him, and his blessed cause, you gave up your home and your country. Oh return to India, and labour for him while health be spared, and if the spirits above are permitted to behold the work of God on earth, with what delight will mine watch your efforts to promote the salvation of the precious souls of the poor degraded Hindoos. In health the cause of Missions was dearer to my heart than any thing; I desired to live only to promote it, and it adds comfort to my last moments to feel assured your heart is interested in it too. The Lord give thee grace to fulfil it."

After this he appeared to be engaged in prayer for some time; the motion of his lips was perceptible, but from his extreme lowness we could not catch a single word; it appeared to be for me, for after some time he opened his eyes, rested them on me, and then bid me farewell, saying, "Oh blessed assurance that we shall soon meet above, never more to sorrow nor separate." In the afternoon, he again rallied and longed for his dismissal; his extreme weakness would not allow of any connected conversation, but his mind was not only peaceful, but triumphant at the prospect of death. At various intervals he exclaimed, "Blessed Saviour, precious Jesus, I long to see thee, to be with thee, why tarriest thou? Oh

hasten thy chariot wheels, and set me free from this body of sin and death. I feel thee supporting me, thine everlasting arms are underneath me. Oh take me hence to dwell with thee for ever; thou hast prepared a mansion for me above, my spirit pants to inhabit it." Several times he attempted to sing, but found himself unable. He begged me to repeat to him the hymn commencing, "There is a land of pure delight," and when I had finished, he said, "Oh I am almost there, I can already see the delectable mountains, and ere long shall eat their precious fruits."

About nine o'clock he begged the family might be called, and when Mr. and Mrs. Wright entered the room, the former said, "Ah, my dear brother, you will soon be home now." When the dying saint replied with joy, "Oh yes, very, very soon; the Spirit is calling me to come away; I shall be asleep in Jesus before morning, how sweet that will be!" Wishing our friends to retire to rest, he bade them farewell, thanked them for their kindness to us, and said, "Now I'm going to sleep, and shall wake with my dearest Saviour." But the spirit was yet to struggle a time ere it was set free. That night he slept well; in the morning it was but too evident his dismissal was near; even then, he spoke only of Missionary operations, of dear Mission-

ary brethren, of schools, translations, &c. At noon, hearing that Mr. Joseph was below, he begged to see him, and asked him to commend his soul to God in prayer. Being asked if he felt happy, he replied, "Oh yes, the Lord is taking me to himself, and by a pleasant path." He begged him to give the address at his grave. Again his mind wandered until eight o'clock in the evening, when he revived for a few minutes, and said, "I'm just at home; oh, I shall soon be with my Saviour." Again he relapsed, and remained unconscious till about twenty minutes before 12 o'clock, P.M., when, perceiving his breath much altered, I called up Mr. and Mrs. W. For about ten minutes we stood watching the increased difficulty of breathing in solemn silence, when he said faintly, "My heart and my flesh faileth." Then, rousing all his remaining strength, he uttered in a loud and distinct voice, "But thou art the strength of my heart, and my portion for ever." These, his last precious words, were a testimony to the power and goodness of God to support, even in the hour of death; a few minutes more difficulty of breathing; and we thought he was dozing, he breathed so gently; it at length became fainter, and five minutes before twelve o'clock he sweetly, calmly, peacefully, without a struggle or a movement, fell indeed "asleep in Jesus."

CONVERSION OF A BRAHMIN IN TRAVANCORE.

SELDOM has an instance of conversion been communicated to the churches at home from this part of the world, more distinctly exhibiting the marks of that Divine power which alone is adequate to renew the heart, than that which it is now our grateful satisfaction to present. The account has been received in a letter from the Rev. Charles Mault, of the Nagercoil station, under date of July last. Such are the events by which the hearts of our brethren are cheered amid the toils and trials they experience in pursuing the ministry of reconciliation among the heathen; and by these, fresh assurance is given to all the friends of Missions, that He without whom they can do nothing, is, indeed, working with them for the furtherance of that kingdom which, it is declared, shall be the joy of the whole earth. With reference to the encouraging event to which attention is now invited, Mr. Mault thus writes:—

A circumstance has lately occurred in this Mission of a very pleasing nature, which I shall briefly relate for the information of the Directors. Three weeks ago a young Brahmin of about 24 years of age made an open profession of his faith in Christ, and is now residing with us pursuing a course of instruction. He has been employed as a schoolmaster in the Mission about four years, the duties of which station he has discharged to our entire satisfaction. For some time past he has been the subject of deep convictions, which he concealed till about six months ago, when he first opened

his mind to brother Miller, but at the same time requested that it might be kept secret. The spark, however, would not be smothered, but was fanned to a flame, which constrained him about a month ago to open his mind more fully to brother Russell, requesting that he might be sent to some other station in order to make an open profession, as he feared the consequences of doing so among his own people. From this however he was dissuaded, and an asylum was offered to him at Nagercoil.

Previous to his leaving his village he called his scholars and friends together in

the school-room, and told them that he intended to become a Christian; and to show them that he was in earnest, he broke off the sacred string, the mark of his caste, and threw it from him, after which he knelt down and prayed with them. This took place on Saturday night, and early on Sabbath morning he came over to Nagercoil. When he arrived he was in such a state of excitement as caused me to fear he would lose his reason; all that he could say was that he had done all for the glory of God. As I was on the eve of visiting a congregation in a village a short distance from Nagercoil, I took him with me. Soon after our arrival I was glad to find that he became quite composed, and gave me a very interesting account of the state of his mind and of the means of his conversion.

On our return several of his relatives, with others of his caste, were waiting for him with an intention to take him away by force if he refused to accompany them. After many angry words on their part, he distinctly told them that he had made up his mind to be a Christian, and as a proof of it he had cast off his Brahminical string, and eaten in my house. When they found they could not prevail with him, they wanted to carry him off by force, but as they were not allowed to do so they gradually left. Since that time they have made several other attempts, but with no better success.

We have reason to hope that the young man is sincere, and that the step he has taken is the result of conviction. For in the first place, the change has not been sudden, but gradually produced by the perusal of the Scriptures, and a regular attendance on a course of instruction weekly given to the schoolmaster, where it was noticed he was sometimes deeply impressed. He is a person of good abilities, and his situation has given him an opportunity of becoming acquainted with the truth, of which he has availed himself with much diligence. Again, he was fully aware of the danger, contempt, and scorn to which he would be exposed by an open profession of Christianity. This made him long conceal the state of his mind, and threw him into the greatest excitement when he determined to join us. There is something so decided in what he has done as to give us the greatest hope that he is sincere. By entirely abandoning caste, by eating and mixing with those who are considered the offscouring of all things, he has sacrificed all those things that his countrymen, and especially

those of his own caste, consider as dear as life. What has God wrought!

When the conversion of an individual connected with a Mission station is mentioned, it is apt to excite a suspicion in the mind of some that an undue influence has been exerted, or that a pecuniary consideration has been the moving cause. I shall not stop to notice so unworthy an insinuation, but state that he was well aware that his situation did not depend on an open profession of Christianity. And as it regards money he has been in the receipt for some time of a better salary than is paid to most of the Christian schoolmasters employed in the Mission. The truth is, I have never observed that the love of money was a predominant passion in his nature. In a word, his decision of character, his good sense, his desire to know and to do the will of God scarcely leave a doubt in my mind that the change produced is the work of God. Nevertheless, I would rejoice with trembling, and commit the young man to God who is able to keep him from falling.

His conversion has made a great stir in the neighbourhood. Some of the heathen say he is mad, some that the decision he has manifested is the result of deep reflection, and others that it is the work of God; and is wonderful. We hope and pray that some good will arise out of the present excitement, and that many will be induced to examine the merits of Christianity for themselves. Some hopeful impressions appear also to have been made on several other schoolmasters; one, a high caste man, with his family, began a few months since to attend regularly on Christian worship.

I would observe before I close, that we have much encouragement in every part of our labours. Our congregations are increasing, especially in the eastern part of the Mission. Many of the people are attentive and fast improving in knowledge, and others are giving themselves up to the Lord and to his people. The schools are well attended, the children are making considerable proficiency in the knowledge of the best things, and a few seem in a hopeful state. This department of our work affords us great encouragement. Additional readers, of which we have been advised during the past year, have all been appointed, and are diligently and usefully employed. We are proceeding in erecting the chapels so kindly subscribed for by our friends in England with all possible speed.

INDIA.—BAZAAR AND STREET-PREACHING AT COMBACONUM.

THE following passages occur in the last report received from Mr. Nimmo, the Missionary at this station. The facts which he mentions are strikingly illustra-

tive of the excited state of the native mind in relation to the subject of Christianity, and serve to show that while the greater part of the people still love the darkness rather than the light, and therefore raise their voices in opposition to the Gospel of salvation, a few are found not only impressed with the validity of its claims upon their belief, but honest and bold enough to avow in the presence of the less candid multitude, the convictions which they feel of its being a message sent from God. That such individuals may speedily be led to the fountain open for sin, and be made partakers of the riches of Divine grace, will be the prayer of all who feel concerned for the promotion of the Saviour's glory in the spiritual regeneration of India. Mr. Nimmo writes:—

Bazaar and street-preaching has been attended to as before. Having now stated preaching almost every afternoon in the week, it is but seldom I am enabled to go about the bazaar streets myself; but I have made it a rule that all my assistants should on certain days of the week regularly attend to this important work, and I trust we have not been labouring in this department altogether in vain. All the heathen festivals here have been, as usual, regularly visited by myself and by my assistants. Among these festivals the late great Mohammedan festival should be particularly noticed. During this festival, we were enabled to preach almost incessantly for six successive days to some thousands of the poor heathen that were collected from almost all parts of India, and to distribute upwards of 3000 tracts, and several copies of the Gospels.

I shall however conclude this part of the report by adding a few extracts from my journal, bearing on public preaching among the heathen.

After preaching at Combaconum, I heard a Brahmin warmly contending with another Brahmin in defence of what he heard me assert, and calling Seven a madman, and Brahma a liar; a short distance from this, a respectable Brahmin followed me, and addressing me he spoke thus: "Sir, I come from Trichinopoly, the other day I saw the tract, 'Duties of Parents,' and like it very well. It is a very good book. Please give me a copy of it." At Combaconum, after preaching for some time, I desired one of my assistants to read and explain the parable of the prodigal son. A man of much learning, and who had not long ago disputed with me about the Saviour, and who partly admitted the necessity of such a Saviour, addressing the as-

sistant, and another that stood by him, inquired if repentance in itself was enough for salvation; and looking up to me, said, "Sir, surely you will not say so. You will assert that a Saviour is needed, and which also I approve." At Swamy Malai, a poor miserable man, evidently not far from death, came to me and acknowledged he had too long neglected my advice to drink of the water of life, but he was very sorry for it now.

At Mayaveram, a young Brahmin, after hearing me for some time, expressed himself nearly as follows, "I am convinced that idolatry, with all we do to atone for our sins, is insufficient; but what can I do? Were I to forsake all these things and become a Christian, I shall be immediately exposed to persecutions, and to death too, perhaps." Another Brahmin, in reply to one of my opposers who maintained the pernicious doctrine, that God is the author not only of good but evil, said, "Never say so, God is the best of beings, and can therefore be the author of good only."

At Vullungaman, I was latterly very much annoyed by two men, who beside abusing us most shamefully, dispersed all my hearers, and would if they could have beaten us. In the midst of all this unpleasant noise and insult, I am thankful to say an old and interesting man stood up, and addressing our opposers, spoke nearly as follows: "Why make all this noise? Why abuse these good people? Tell me, my friends, are not all our idols useless and lifeless things? What good have we reaped by them? Surely nothing at all. Jesus Christ is the only Saviour of the world." On hearing this, one and all opposed and abused him awfully, calling him a pariah, a Christian, a lost caste, and many more other names.

A LIBERAL CONTRIBUTION.

THE Directors have lately received a donation of five pounds in aid of the funds of the Society, accompanied by the brief letter which is given below. They are desirous to hold up the example to the view of the humbler classes, to which the writer acknowledges himself to belong, not for the purpose of eulogising the worthy individual who has made this liberal offering, but with the hope that it

may be influential in diffusing a similar spirit among those who occupy the same rank of life. The spiritual claims of the heathen, the injunctions of our Divine Saviour to supply those who are ready to perish, with "the bread that cometh down from heaven," press equally on the poor and the rich, all being required to give according to their ability. It is of supreme importance that this sentiment should be deeply fixed in the heart of every disciple of Christ at the present time, and that an enlarged exhibition of its influence should speedily be made. To accomplish all that still remains unachieved and unattempted, every hand must be put to the plough; every talent, the least as well as the greatest, brought into requisition and zealously exerted, till in the strength of the Lord victory be obtained. The letter referred to is as follows:—

To the Directors of the London Missionary Society.

I wish to inform you, that one of your Missionary Collectors lent me, a short time ago, the *Missionary Magazines* for June and July, 1839, to read. I read about the General Annual Meeting you had in May, and the Special Meeting you had to receive those six poor Christian refugees who have fled for their lives from Madagascar. I have been a penny a week subscriber for fifteen years or more to the London Missionary Society. I believe God has greatly blessed me for it, but from reading the above-mentioned Magazines, I came to this conclusion, that I would give five pounds to the Missionary Society more than my penny per week. I now send the five pounds to you, with my poor prayers that God would bless all the nations of the earth, and every poor heathen with the Gospel of Jesus Christ.

CHESHIRE.

A WORKING MAN.

ORDINATION OF MR. WADDINGTON.

ON Wednesday, the 9th of October, Mr. Joseph Waddington, late student at Airedale College, was ordained to the work of a Missionary in Berbice, at the College Chapel, Bradford, Yorkshire. The following ministers took part in the service; Revs.

J. Stringer, of Idle; W. Eccles, of Hopton; T. Taylor, of Bradford; W. Scott, of Airedale College; J. Waddington, of Stockport; J. G. Miall, of Bradford; and W. B. Clulow, classical tutor of Airedale College.

RETURN OF REV. S. DYER FROM MALACCA.

On the 19th of September our brother, the Rev. Samuel Dyer, with Mrs. Dyer and family, accompanied by two Malay children, having left his station at Malacca, 6th of May, arrived in London by the ship *John Dugdale*, Capt. M'Gowan, from Sin-

gapore. Mr. Dyer visits his native land with a view to the employment of means for the renovation of Mrs. Dyer's health, which for some time previous to the departure of our friends from Malacca, had been in a declining and precarious state.

RETURN OF MR. SLATYER FROM JAMAICA.

ON the 14th of October, our brother, the Rev. William Slatyer, arrived in London by her Majesty's packet, *Peterel*, Lieut. W. Crooke, from Jamaica. Communica-

tions made to him concerning the health of Mrs. Slatyer, (who reached this country in December last,) have chiefly led to his return at the present time.

ARRIVAL OF MRS. LOWNDES AT CORFU.

WE have the pleasure to state, that Mrs. Lowndes and her daughter arrived in safety at Corfu, on the 9th of September,

by the ship *Saucy Jack*, Capt. Farrant, after an agreeable passage of twenty-eight days from London.

EMBARKATION OF REV. J. SCOTT, FOR DEMERARA.

On the 11th of October, the Rev. James Scott and Mrs. Scott embarked at Gravesend in the *Catharine Elizabeth*, Captain

Merritt, for George Town, Demerara, to resume his labours on the West Coast in that Colony.

SOMERSETSHIRE AUXILIARY MISSIONARY SOCIETY.

THE Anniversary of this Auxiliary was held at Wellington, on Tuesday, the 3rd of September; the preceding evening was devoted to prayer. The Rev. Matthew Hodge, of Wiveliscombe, preached in the morning, and the Rev. Edmund Crisp, Missionary from India, in the evening. In the afternoon a public meeting was held, when W. C. Pym, Esq., filled the chair; addresses

were delivered by Thomas Thompson, Esq., of Poundisford-park, and Rev. Messrs. Luke, Davies, Crisp, Taylor, and others. The attendance at all the services was highly encouraging; the collections were good, and it is expected the Parent Institution will this year receive from Wellington, double the amount transmitted last year.

APPLICATION FOR COPIES OF THE ANNUAL REPORT FOR 1839.

TO THE OFFICERS OF AUXILIARY SOCIETIES AND OTHERS.

IN consequence of the greatly increased demand for the Society's Annual Report this year, the supply, though larger than last year, has been found insufficient. The Directors will therefore be obliged by the officers of Auxiliaries, and other individuals, in town or country, forwarding to the Rev. John Arundel, Mission House, Blomfield-street, any copies of the Annual Report, or of the Abstract for 1839, which the parties to whom they have been sent may be able to spare, in order that the wants of other Auxiliaries may be fully met.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz.:—To the Ladies at Arundel, per Mrs. Dobbin, for materials for work at the native school, Calcutta; to the British School, Dorking, for a parcel of useful articles, and two gross of thimbles, for Rarotonga; to "G." Whitehaven, for a box of books, magazines, &c.; to Miss Love, Dartmouth, for a box of useful articles for Rev. W. H. Drew, Madras; to the Ladies' Working Society, Sherborne, for a box of useful and fancy articles for the use of the School under the care of Mrs. Cox, Trevandrum; to Anonymous, Hampshire, for a box of useful articles for Penang; to the Female Working Association in connexion with the Kelso Relief church, (Rev. Mr. Jarvie's,) for a box of useful articles, for Mrs. Stronach's school, Singapore, value 21l.; to Mr. Joseph Robins, Sevenoaks, for six packets of farinaceous food; to a friend, per Rev. I. Anthony, Hertford, for a pair of shoes for Rev. J. Read, Kat River; to Mrs. Alexander and other Ladies in Leith, for a box of useful articles for Mrs. Scott, for West

Coast Chapel, Demerara; to the Ladies of Dr. Wardlaw's Church, Glasgow, for a box of valuable articles for Mrs. Murkland's school, Demerara; to J. J. and C. D., for numbers of Evangelical and other Magazines.

Mr. Geo. Bennet presents his personal thanks, and the acknowledgments of the Society, to the Rev. Thomas Jackson, of Stockwell, and the Ladies of his congregation, and other friends there, for a large case, and a bale containing a most liberal donation of various useful and valuable articles, and a large quantity of printed cottons, for the Paarl Missionary station; also, similar cordial thanks to Mrs. Charles, Miss Morley and Brothers, Mrs. Smith, of the Ivy-house, and Mrs. Arnold, all of Hackney, for their very handsome donations of valuable and useful articles for the same important station, under the superintendence of the Rev. Wm. Elliott.

All the above were shipped for the Cape two months ago.—*Hackney, Oct. 14, 1839.*

MISSIONARY CONTRIBUTIONS,

From the 1st to 31st August, 1839, inclusive—(continued.)

	£	s.	d.		£	s.	d.		£	s.	d.
Muir of Rhynie	7	12	0	Society	2	0	0	Rev. Mr. Beckett's.....	3	0	0
Mr. R. Troupe.....	10	0	0	Inch Juv. Society	2	0	0	Silver-street Meeting...	5	14	0
Culsalmond, Col.....	8	0	0	Mrs. Agnes Wright, per				Rev. Mr. Penman's, in-			
Duncanston, Col. and Pr.				Rev. D. Morrison	60	0	0	cluding 1l. from Kem-			
Meeting	13	19	0	Peterhead, Rev. Mr. Mas-				nay, and 1l. from a			
Col. by Agnes Morrison	1	5	0	sie's	10	0	0	friend.....	5	10	0
Mary Ronald	0	13	6	Rev. Mr. Scott's.....	1	18	0	Rev. Mr. Kennedy's ...	21	1	6
Jean Wilson.....	0	11	2	Huntly, Ladies' Aux. Soc.	12	12	0	Ditto, Public Meeting	30	2	10
Margaret Leslie	0	11	9	Missionary Society.....	3	0	0	Printfield Chapel.....	2	18	5
Margaret Anderson	0	16	0	Public Meeting	11	0	0	Rev. Mr. Monro's, Ban-			
Jane Smith	1	0	0	Aberdeen, Rev. Mr. An-				chory	7	7	0
Agnes Anderson.....	0	18	6	gus's	5	0	0	Missionary Soc. by Mr.			
Mr. G. Watt.....	1	0	0	Rev. Mr. Stirling's.....	5	14	6	G. Brown	25	0	0
Kennethmont, O. T. Juv.				Rev. Mr. Thomson's... 10	10	0	Female Aux. Soc.	23	1	10	

	£	s.	d.		£	s.	d.		£	s.	d.
Female Aux. Soc. Pub. Meeting	6	1	7	Lecumpher, for Nat. Tea. to be called Lecumpher	10	0	0	<i>Somersetshire.</i>			
Legacy by Miss Hay ...	19	0	0					Bridgewater, Ladies' Assoc. per Mr. E. Jeffries	33	1	4
Mrs. Leslie's Mis. Box	0	7	5					Bristol, Bridge-st. Rev. H. I. Roper (included in a previous remittance)—			
Juv. Society, Rev. Mr. Thomson's	2	17	2	<i>From 1st to 30th September, 1839.</i>				Collection by Rev. Dr. Harris	160	0	0
Mr. M'Combie, Alford	1	1	0	A Friend	150	0	0	Collected by—			
Two Family Mis. Boxes	1	0	9	W. B.	1	0	0	Mrs. Barber	6	12	0
Mr. Ironside, New Deer	1	0	0	The Voluntary Principle	5	0	0	Miss Bartlett	3	12	7
Mr. J. Fordyce, Forgee	0	10	0	Hackney, Association in aid of the medical branch of the Chinese Mission, per Mrs. B. Smith	31	0	0	Miss Burnell	1	5	0
Major Youngsen	1	0	0	St. Thomas's-square, Collection after sermon by Rev. Dr. Harris...	30	10	2	Miss Copping	2	3	4
Tough Soc. for propagating the Gospel ...	2	7	0	New-Court, Carey-street, on account	7	3	6	Miss Ellison	5	1	10
Part proceeds of Mr. Leigh's soiree	4	11	0	Stoke Newington, special effort	22	8	0	Miss Edwards	1	14	8
A few Friends in Cabrach	3	0	0	Legacy under the will of the late G. Hammond, Esq. one fourth of residue	1345	8	1	Miss Frost	0	13	0
New Machar Reli. Soc.	3	5	0	Misses Devenish, for Orphanas at Benares called Sarah Chisman and Matthew Devenish	6	0	0	Mrs. Gloyne	1	1	8
Banff, Collection	21	5	0	Ship	1	0	0	Miss Green	1	11	0
Keith, Rev. Mr. Kennedy's	3	6	7					Mrs. Gibson	1	1	8
Elgin, Rev. Mr. Pringle's	2	4	4	<i>Cheshire.</i>				Miss Harris	2	0	1
Rev. Messrs. Somerville and Lind's	5	1	7	Near Middlewich, a Working Man	5	0	0	Mrs. Lasbury	6	8	0
Rev. Mr. M'Neil's	4	11	2	<i>Cornwall.</i>				Mrs. May	9	0	0
Forres, Rev. Mr. Stark's	6	8	6	Mylor, Mrs. Richards, (L. S.)	10	10	0	Miss Martin	1	1	8
Nairn, Parish Church ...	4	6	6	<i>Cumberland.</i>				Mrs. Morgan	2	6	7
Rev. Mr. Dewar's Monthly Pr. Meeting	0	13	6	On account of collections by Rev. J. Edward, and Rev. J. W. Richardson	155	0	0	Miss Mitton	3	10	5
Inverness, East Church	10	0	6	<i>Derbyshire.</i>				Miss Newell	7	7	4
Rev. Mr. Kennedy's ...	4	0	0	Aux. Society, on account	100	0	0	Mrs. C. Price	6	11	8
Rev. Mr. Scott's	3	10	0	<i>Devonshire.</i>				Miss Price	6	14	4
Two Friends	0	4	6	Newton Abbot	14	15	7	Miss Eliza Price	6	1	0
Less exps. 9l. 7d.	855	7	3	A Friend, for a pair of Globes for Rev. E. Davies's School, Penang...	5	0	0	Miss C. R. Price	4	10	0
East Lothian Society—				Plymouth, S. Derry, Esq. for Nat. Sch. mistress	5	0	0	Miss R. Price	3	14	0
Mr. P. Begbie, Cairn-dinnis	1	0	0	<i>Hertfordshire.</i>				Miss Parker	3	7	2
Mr. J. Dall, Sen. North Berwick	1	0	0	Hatfield	8	3	0	Miss Prosser	2	10	0
Messrs. Banks and Son A Shepherd, in Garvald Parish	0	10	0	Watford, Col. by Rev. R. Knill, &c.	9	1	0	Miss Perks	1	12	6
Mr. J. Howden, Garleton	1	1	0	<i>Isle of Wight.</i>				Mrs. Roper	7	2	2
Proportion of Balance 4l. 18s.	0	6	0	Legacy of the late Miss S. J. G. Harvey	16	13	4	Miss Russell	5	10	0
Glasgow Aux. Society—				<i>Kent.</i>				Miss Roe	1	10	4
A Friend, per J. Wyld, Esq.	5	0	0	Tonbridge, in addition to 4l. 4s. paid in March—				Miss S. Roe	5	7	0
A Friend, R. S.	1	0	0	Collections	5	11	10	Miss Saunders	3	14	9
Rev. D. Henderson and others, Executors of Miss L. Crawford, late of Dalry	10	17	8	Subscriptions, &c.	2	6	0	Miss Smith	0	14	0
Kilmarnock, Soiree ...	13	5	0	Less exps. 12s. 6d.	7	5	4	Mrs. Thomas	3	5	0
Kilpatrick (Old) Relief Church	4	0	0					Miss Thomas	1	14	8
Messrs. M'Dowall, and Robertson	0	10	0	<i>Middlesex.</i>				Miss Turner	7	4	0
Mr. R. Robertson, Carmunnock	1	0	0	Highgate, Friends at	8	13	0	Miss Tribe	3	5	6
Wellington-street Cong. Society	10	0	0	Two Sun. Sch. Child. .	0	7	6	Miss Williams	3	12	7
Less exps. 17s. 4d.	44	15	4	Chiswick, Rev. E. Miller and Congregation, first payment	5	0	0	Miss Weaver	10	0	0
Grahamston, for Nat. Tea. John Craig	10	0	0					Mrs. Weaver	50	4	4
Buchan, for Nat. Tea. Adam Lind	10	0	0	<i>Lancashire.</i>				Missionary-boxes, Cols. &c.	20	11	0
For Fem. Education ...	5	0	0	Rochdale	55	0	0	Less exps. 6l. 15s. 6d.	370	1	4
For the Malagashy	4	0	0	Darwen, Ebenezer Ch. 396	6	0	0	<i>Surrey.</i>			
	19	0	0	West Lancashire Aux. Soc. on account	1273	7	6	Walworth, Legacy of late Mrs. Anne Borstman, 90l., 3½ per Cent. Red. less duty			
IRELAND.								<i>Wiltshire.</i>			
Stewart's Town, Col. by Miss Hall, for Nat. Sch.	7	0	0					Per Mr. R. Waylen—			
Belfast, T. Sinclair, Esq. per Rev. R. Knill	10	0	0					Market Lavington	20	0	0
								Corsham	6	19	5
								Devizes	99	5	4
								Less exps. 2 years, } 1l. 13s. 10d. }	124	10	11
								<i>Yorkshire.</i>			
								Whitby, Collections	50	8	2
								Scarborough, including 1l. from Mr. Ald. Tindall, for Nat. Schools	63	2	4
								WALES.			
								Aberystwith, Mr. R. Davies	5	0	0
								SCOTLAND.			
								Peebles, Rev. T. Adam and Congregation, to be at the disposal of Rev. H. Calderwood	17	0	0



James Oglethorpe
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THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR DECEMBER, 1839.

MEMOIR
OF
THE LATE REV. JOHN HALL,
OF CHESHAM, BUCKS.

THE volume of divine truth evinces a perfect knowledge of man; and while it embraces history, precepts, and doctrines, it sketches, with inimitable skill, and reveals, sometimes by incidental allusion, the broad outlines and changing aspects of individual character. The virtues and failings of good men are faithfully exhibited, and an air of honest impartiality pervades the whole. In some instances, the bright assemblage of excellence is overshadowed by singular defects; while others appear to have passed through life with irreproachable consistency. These remarks have been suggested by the eminent piety of the lamented subject of this memoir; and the writer might fear the charge of indiscriminate eulogy, were it not that his testimony is supported by many mourning witnesses to his truth.

John Hall was born Sept. 10, 1790, at Gatesend, near Fakenham, Norfolk. It was his privilege to enjoy the eminent blessing of pious parents, who, by steady moral discipline, spiritual culture, and fervent prayer, strove to affect his mind with the truths they had experimentally enjoyed. In their house family worship was conscientiously maintained, and their example gave might to their affectionate advice. Although these efforts did not issue in the early conversion of

their son, yet they infused a reverence for religion, and were instrumental, at subsequent periods of his life, in restraining him from daring impiety.

When he arrived at the age of sixteen, he left home to acquire the knowledge of a trade. In the place of his apprenticeship, which was about nine miles from his father's house, there was a lamentable destitution of evangelical preaching; and being thus removed from parental oversight, and the privileges of a faithful ministry, his indifference to divine things considerably increased. After the lapse of two years, the gospel was introduced into the town by some students from Hoxton Academy, and to their labours he refers with special gratitude.

But the immediate cause of that spiritual change of which his life was so striking a confirmation, shall be given in his own words: "The first serious and abiding impressions which I recollect to have been made on my mind were occasioned by conversing with the Rev. James Brown, now of North Walsham. I had been hearing, on the Sabbath morning, an aged minister preach at my father's house, from Gal. iii. 22, 'But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.'" I do not remember that the sermon pro-

duced any particular effect on my mind. Retaining the text on my memory, and at night being in the company of Mr. Brown, I stated to him whom and what I had heard. He looked at me, and in a serious manner replied, as I repeated the text, 'If the scripture hath concluded *all* under sin, then *you, John*, are under sin!' As he proceeded to enlarge, I heard with unusual attention; went home that evening much impressed; retired for repose, but 'sleep departed from mine eyes.' The morning brought with it the common avocations of the day, and such a day till then I never saw. I was compelled, by my situation, to assume the air of cheerfulness, but my heart was sorrowful. I saw and felt myself a sinner, deserving the wrath of Heaven, and was afraid of being abandoned of God, and sent to perdition. I trembled for fear of being numbered with apostate angels and impenitent sinners. I cannot describe the feelings of that day; they seemed to illustrate the divine interrogation, 'A wounded spirit who can bear?'"

This excessive emotion gradually abated, and he was led to employ every prescribed means to escape from the pressure of his distress. He now heard the declarations of the gospel of peace with eager attention, besought the divine favour with great importunity, and, although no particular period can be specified when his doubts forsook him, he ultimately realized the peace that passeth all understanding. His path, however, was frequently darkened by painful, though probably, salutary anxiety, lest he should not persevere in "holding faith and a good conscience;" but, by the judicious encouragement of his father, and other Christian friends, he was enabled to acquire a degree of holy confidence in God.

Gratitude for his own deliverance inspired him with a desire to publish the way of salvation to others; and, although he felt a measure of confidence, arising from his knowledge of the Scriptures, that he could reason with his fellow-men, yet his characteristic modesty prevented him from indulging the hope of entire devotion to the ministry.

When the term of his apprenticeship expired, he came to London, where the conviction of his personal obligation to preach the gospel gradually strengthened. He, therefore, solicited the advice

of his friends, and, especially, sought the guidance of "Him, who is wonderful in counsel, and excellent in working;" and resolved, amidst much embarrassment, to reveal the conflict of his spirit to his brother, then a student in Hoxton Academy. The letter, which contained the disclosure of his feelings, was strictly confidential, when, to his surprise, he was informed by his brother in reply, that he had anticipated the same result; and that his pastor, the Rev. Isaac Allen, then of Lynn, Norfolk, had named him to the Committee of the Academy, as eligible to enjoy its privileges. This incident encouraged him to hope that his path was more clearly discernible; and, after several interviews with his brother, he resolved to offer himself as a candidate for the Christian ministry, and was received in the usual manner after the midsummer recess of 1812.

He acquired the esteem of his tutors, as well by his general spirit and behaviour, as by his respectable attainments in useful literature. His habits, as a student, were highly exemplary. He was diligent in securing as large an amount of knowledge as the season of preparation would allow; and, while his piety was cheerful, he maintained that severe self-inspection and control so necessary for the strength and solidity of Christian character.

In the year 1815, Mr. Hall was invited to undertake the pastoral office, by the unanimous request of the members of the Independent church at Chesham; but, as he was unwilling to allow any thing to hinder the completion of his studies, he refused at that time to accept the call. The invitation was repeated in March, 1816, and in the following month he intimated his acquiescence in their request.

He was publicly ordained to the work of the ministry, July 10, 1817, when the Rev. A. Redford, of Windsor; Dr. Redford, of Worcester; J. Clayton, Jun., of London; and the late J. Hooper, of Hoxton, assisted at the impressive service.

Ministerial life, as has often been remarked, furnishes but few incidents; yet this, instead of being a matter of regret, will appear to be eminently advantageous. The operations of nature are proverbially regular; and the greatest amount of spiritual good will be found to result from labours which afford little scope for

historical remark. We shall, therefore, refer to a few events in the history of our departed friend; state the particulars of his death; and then attempt a brief sketch of his character.

As Mr. Hall was favoured with an unusual measure of health, the interruptions to his public labours were comparatively few. His ministrations were always distinguished by deep solemnity, and the care with which he prepared for them showed an accurate perception of the dignity and importance of his work. Being solicitous to maintain a harmony between his public exhortations and his personal conduct, his words fell with weight, because his people felt confidence in the sincerity of his character. These exertions were attended with proofs of divine approbation, and many were added to the church who gave ample evidence of a spiritual change. But combined with his pulpit labours, there was another sphere in which his efforts and example were beneficially felt. In the domestic circle, which included a select number of young ladies, who enjoyed the instructions of his beloved partner, (the eldest daughter of the late Rev. William Maurice, pastor of the church assembling in Fetter-lane, London,) his Christian solicitude has been rewarded with many cheering instances of permanent usefulness. Many can ascribe, with holy gratitude, their first impressions, under God, to his instrumentality; and should this allusion meet the notice of any who have not prized their advantages, even they, we are convinced, will acknowledge his tender fidelity, and the convincing evidence which his life afforded of the excellence of the gospel.

During the past year our deceased friend became the subject of indisposition, resulting, according to the opinion of his medical friends, from debility, in measure, perhaps, occasioned by preaching three times on the Sabbath. Under these circumstances, he considered it to be his duty to remove; and the church received an intimation, in December last, of the probability of his resignation during the ensuing year; but as they readily consented to dispense with his labours on the Sabbath afternoon, he decided, after seeking divine guidance, and the opinion of his friends, "to remain with them, at least, for the present."

From that time he proceeded with his ministerial engagements until Saturday, March 30th, when he was affected with

pain in the chest, and great weakness, which increased alarmingly during the night. Early the following morning his medical attendant pronounced him very ill, and about the middle of the day, he was seized with violent spasms, which were supposed by the sufferer to be the agonies of death. He, therefore, took a sorrowful and affectionate farewell of his beloved wife and daughter, saying, "I am going to eternity; but I am not afraid to die, my hope is in the Lord Jesus Christ; and my consolation for you is, that *you* trust in him." The intense sharpness of the pain led him to implore that the Lord would not take him away "*in that awful storm,*" as he termed it, saying, "I should wish to die *suddenly — suddenly — but peacefully.*" His prayer was heard; the pain, in a great degree, subsided; and many favourable symptoms appeared, which continued, though with great restlessness, debility, and sickness, until Wednesday evening, when he experienced another spasmodic attack. During the twelve hours of suffering which immediately followed, his mind was serene, and, occasionally, triumphant; while his heart teemed with gratitude to all around him, for their tender and assiduous services. He evinced a simple dependence on Christ; and in answer to those who inquired respecting the state of his mind, he replied, "I am a poor sinner, but my hope is in the Lord Jesus Christ." The vigour of his faith enabled him to exclaim with striking earnestness, "*I shall behold — I shall behold —* his face in righteousness!" He repeated, at intervals, several stanzas of a favourite hymn,—

"Jesus, thy robe of righteousness," &c.

And again, intimating his humble confidence, by uttering with peculiar emphasis,—

"But the bright world to which *I go,*" &c.

At midnight, he suggested, that if any of his friends desired to see him, they might then visit him. As several immediately embraced this opportunity, he addressed them with special tenderness and fidelity; commending them and their families to God, urging them to bring up their children for heaven, saying, "Let them all be gathered in, let not one of them be wanting." He addressed one of his medical friends present, the senior deacon of the church, as his "old and tried friend," calling him, in a tone of

affection, "Fidus Achates." Then, looking round, he said, "I know you all, every one, and soon I shall know even as I am known," assuring them that his hope of heaven arose from the work of regeneration in his soul, and simple faith in Jesus Christ; and that re-union with him was only to be expected from a share in the same blessings. He said, "I have always insisted on the doctrines of justification by faith, and free grace: of these I have never been afraid to speak too strongly, as far removed from Antinomian principles as from cold legality. Within the last few years I have studied the Scriptures closely, particularly the New Testament, which I have read twelve times in the original language, and the more I read, and the more I think of these things, the more I am persuaded that the kingdom of God cometh not with observation: it is a silent work, like the breaking of the morning." After a pause he said, "I could preach a sermon, if I might be allowed; I had prepared two for last Sabbath." Being asked the texts, he repeated at length 1 Thess. i. 10, "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come:" Isaiah lv. 6, "Seek ye the Lord while he may be found." He frequently alluded to the happiness of his life, which had, in no small degree, arisen from his nearest connexion; and intimated his persuasion of the approaching close of that life by adding,—

"And every beating pulse I tell,
Leaves but the number less."

And when his voice became almost inaudible, he was heard to whisper, "I have seen glorious things this night." Thus did the foretaste of that joy, on the fulness of which he was so soon to enter, enable him to triumph in the agony of dissolution, and at a quarter to five on Thursday morning, April 4th, he fell asleep in Jesus.

The remains of this excellent minister were removed, on Wednesday, April 10th, from his late residence to the adjoining chapel, where he had so faithfully preached the gospel of Christ, when a numerous train of ministers and friends united to pay their last tribute of respect to his memory. The Rev. J. J. Freeman delivered an affecting address, which evinced tender sympathy for the bereaved, and sorrow for the church, mingled with expressions of high admiration and esteem for his character,

and many touching allusions to the breach thus made in the circle of his personal friendship. The body was then conveyed to the tomb, when the Rev. W. Harris, of Wallingford, closed the solemn service with prayer. The inhabitants of the town generally manifested their regard for the deceased, and intimated the loss they had sustained by the usual signs of mourning. On the following Sabbath evening, the Rev. J. Staughton, of Windsor, preached an impressive funeral sermon to the bereaved congregation, from Genesis v. 24, "And he was not: for God took him," a text from which Mr. Hall had, only a few weeks before, delivered an excellent and interesting discourse.

The church and congregation from which our friend was removed, being conscious of his many excellences, and anxious to give a proof of their esteem for his character, unanimously subscribed for the erection of a tablet to perpetuate his memory. It is now affixed in a conspicuous part of the chapel, and the following is a copy of the inscription:—

SACRED TO THE MEMORY OF
THE REV. JOHN HALL,
MORE THAN TWENTY-TWO YEARS THE
BELOVED AND DEVOTED PASTOR
OF THIS CHURCH,
WHO DIED APRIL 4, 1839, AGED 49.

IN HIS CHARACTER WERE HAPPILY
BLENDED,
CHRISTIAN ZEAL AND UNIVERSAL
CHARITY;
HIS JUDGMENT WAS SOUND;
HIS INTEGRITY BLAMELESS;
HIS PIETY FERVENT;
YET WAS HE CLOTHED WITH HUMILITY;
FIRM IN HIS OWN VIEWS OF TRUTH;
CANDID TOWARDS THOSE WHO DIFFERED
FROM HIM;
ALIVE TO THE BEST INTERESTS OF SOCIETY;
ACTIVE IN THE CAUSE OF LIBERTY,
CIVIL AND RELIGIOUS;
PATIENT, SELF-DENYING, GUILTESS.
HE DIED AS HE LIVED,
RESTING HIS JOYFUL HOPE UPON THE
MERITS OF THE SAVIOUR,
WHOM, IN THE MINISTRY OF HIS WORD,
HE DELIGHTED TO HONOUR.

Heb. xiii. 7, 8.

It now remains to present a brief sketch of his character; and since it would be unscriptural to insinuate perfection, it would be equally wrong to depreciate the victory of grace over human nature. The Apostle of the Gentiles

cheerfully avowed, "By the grace of God I am what I am," and in that confession, we are certain our departed friend would cordially unite.

If character is ever likely to be known, it appears that the domestic circle is the place where it may be correctly ascertained; for, however infirmities and defects may be veiled from public gaze, they will, if they exist, be apparent here. But the constant observers, especially the mourning relatives of this devoted minister, bear a unanimous testimony to the circumspection, cheerful piety, and holy benevolence which he perseveringly displayed. It seems to have been with him an abiding resolution to illustrate the themes of his ministry by an unceasing jealousy over his own spirit, and to carry the savour of divine truth into every sphere of life.

His mourning widow can bear testimony to the ardour and constancy of his affection, and the tender solicitude with which he sought to promote her happiness, by every means within his power; while his bereaved daughter, and only child, having enjoyed the privilege of his instruction and mild control, can sufficiently appreciate the depth and fervour of parental love; they derive solace from the fragrance of his memory, and acknowledge with thankfulness the operation of that grace which enabled him to "show piety at home."

His surviving brother affectingly alludes to his genuine love towards him, and beautifully remarks, in a brief memoir, published in the Congregational Magazine for July last, "Did the clouds gather blackness, or the sun threaten to scorch, he was sure to be found at hand, endeavouring to afford a shelter or a shade; this relation he sustained to one only; and it affords no small degree of pleasure to him who is now left alone, to reflect that he never spake or looked any thing but kindness."

As a master, he exercised his authority with peculiar gentleness, so that his servants counted him "worthy of all honour," 1 Tim. vi. 1.

The scenes of domestic enjoyment were enlivened by his intelligent conversation, and so intent was he upon the diffusion of happiness around him, that his benevolence led him to devise many surprises of pleasure. His mind was richly furnished; since the acquisition and spread of knowledge were, at once, a matter of duty and a source of delight. His

reading was extensive; and his mastery of the subjects of inquiry enabled him to impart his treasures with facility. He steadily watched the progress of science, and felt an interest in the varied efforts of the human mind. He was eminently susceptible of impressions produced by natural beauty, and the scenery of those parts of our country which he visited during the season of relaxation, always appeared to him as a magnificent tablet on which the characters of divine wisdom and paternal care were legibly impressed; but that which threw a special charm over the works of God was the thought that He who created them had become, through Christ, his unchangeable friend and portion.

He would sometimes embody his thoughts in the appropriate decorations of verse, and many specimens might be selected, which present indications of sincere piety, blended with a chaste imagination. Take, for example, the following stanzas suggested by this passage of Scripture:—

"So he giveth his beloved sleep."

Psalm cxxvii. 2.

"Some there are who have no pillow;
Day and night they live unblest;
Rising, falling as the billow;
Seeking, never finding rest.

"Others—and their name is legion,
Sleep both day and night away,
In that dark, cold, cheerless region
Where their softest bed is clay.

"We sleep—'tis Heaven the blessing gives;
We wake, to see the morning ray;
O may we sleep in Him who lives,
And wake with Him in endless day!"

But that which gave vigour and stability to his piety was his devout and ample study of the Holy Scriptures. For many years it was his practice to spend two hours every morning early, in diligent effort to understand the sense, combined with earnest desire to feel the influence of divine truth. He read the original text with care, and availed himself of those auxiliaries for its elucidation which showed anxiety rightly to perceive the mind of the Spirit. These habits of patient attention and research qualified him to appear before his people as "a scribe instructed unto the kingdom of heaven bringing forth out of his treasure things new and old." His sermons were distinguished for the prominence given to the capital doctrines of the gospel; and his luminous illustrations of Scripture were always subservient to the furtherance of practical religion.

Seriousness and affection marked his public ministrations; and were the writer required to furnish a description of his general manner, he might fearlessly adopt one already given of a faithful preacher, by a justly admired poet, and say,—

"I would express him simple, grave, sincere,
In doctrine uncorrupt; in language plain,
And plain in manner: decent, solemn, chaste,
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

As a pastor, he felt deeply for the spiritual advancement of his charge; he rejoiced when they rejoiced, and wept when they wept; but never perhaps was his emotion so deep and visible, as when the honour of the Christian character was overshadowed by the detected inconsistencies of professors. He loved his Master too well not to feel intense sorrow when his name was reproached. In all the diversified engagements of the ministry, he studied to "show himself approved unto God;" and, doubtless, he derived comfort from the conviction of being "pure from the blood of all men."

He laboured patiently and disinterestedly, shrinking from no effort that could further the great cause he had espoused; but being of a retiring disposition, he sought no engagements from home. Indeed, modesty and humility were prominent features in his character; of which he gave a striking proof, when informed, on the Monday previous to his death, that a special prayer-meeting had been held on his account, which was attended by ministers and members of different congregations, who offered earnest and affectionate supplications for his recovery; he replied, "Give my Christian regards and thanks to all; it was very kind of them, but mine is an unworthy life to pray for."

His ministerial brethren knew his worth as a friend; and in his intercourse with those, who on some points differed from him, he endeavoured to blend attachment to his own peculiar views with Christian charity towards others.

His mind was deeply imbued with the love of liberty. He felt that conscience should be kept sacred from human intrusion, and hence he resisted every attempt to coerce or enslave it. But his resistance was neither boisterous nor passionate. While he advocated his peculiar

principles, he never lost his self-respect, and those who opposed his views, generally admired his temper. Indeed, in all public questions affecting human happiness, Mr. Hall felt a lively interest. His persevering zeal to assist in the extinction of slavery will not be speedily effaced from the memory of his friends; for, having clearly perceived that the nefarious system inflicted suffering, obstructed good, and violated natural rights, he exerted himself strenuously to effect its abolition.

The entire result of a life so holy, zealous, and disinterested remains to be ascertained from the disclosures of futurity; but it will then probably be seen that the fruits of his "work of faith and labour of love" far exceed our present estimate. This idea is illustrated by a beautiful aphorism, selected from his papers, in which he refers to the unquestionable, though hidden usefulness of many Christians in the humble walks of life. He says, "Many obscure persons are amongst the most useful members of civil and religious society. The majestic arch which spans the deep, wide, and rapid current, forming a pathway for man upon the flood, rests on timber and stones, which the traveller cannot see, and which never may be seen, till God shall dry up the rivers."

The bereaved relatives of our deceased friend have been greatly consoled amidst their heavy trial by the numerous expressions of Christian condolence which they have received, and which convey a tribute to the excellence of him whose departure they so deeply deplore. From these letters a passage or two shall be extracted, which will show how highly he was esteemed, and will confirm the views we have given of his character.

One writes thus,—“My esteem augmented as I saw more into his soundness of judgment, simplicity of purpose, and solid worth—qualities much rarer than specious and showy talent.”*

Another says,—“It is now a great joy to view the character of one so blameless, so holy, so meet for glory. My dear friend was one of the few of my early associates, upon whose character and conduct I could never look without feelings of admiration and love. He was an Israelite indeed in whom was no guile, as well as a faithful servant and minister of Christ.”†

* Josiah Conder, Esq. † Rev. Dr. Redford.

Such was the character of this excellent minister, whose life exhibited the power of divine grace; and whose death evinced the reality of his faith in Christ. His memory is blessed; and from this brief record we may hear enforced, as

with additional emphasis, the solemn admonition, "That ye be not slothful, but followers of them, who through faith and patience inherit the promises."

Auton.

J. S. B.

THE USEFUL CHRISTIAN.

BY DR. SPRING, OF NEW YORK.

Extracted from "Fragments from the Study of a Pastor."

THE tendencies of piety are to do good. A good tree bringeth forth good fruit. The high aim of the true Christian is to be useful. This is the tendency of his spirit, his affections, his desires, his hopes, his efforts, his whole renewed character. It is not that he may be a splendid man, nor even a happy man, but a useful man.

That man presses after a prize of very questionable lawfulness who aims at being a splendid Christian, or even a happy Christian; but he has no misgivings of conscience when he aims at being a useful Christian. He will be very apt to be disappointed if he aims at any thing short of this, while in modestly and humbly aiming at this, he will rarely miss his mark.

To be a useful Christian, *a man must be well instructed in the oracles of God.* It is vain to think of being usefully occupied in the exercise of Christian affections, or the practice of Christian duties, without a good understanding of Christian truth. It is impossible otherwise to supply the motives to obedience, or inspire the mind with the principles of duty. Where religion would be enthroned in the heart and spread around her all her charms, she must act by the light of truth. And is it not indispensable to the Christian character to be well established in the essential doctrines of the gospel? How can a man be conformed to the moral image of God, reconciled to his character, to his laws, to his designs, and to the salvation procured by his Son, if he is ignorant of these great and fundamental truths? How can his internal views and affections become essentially changed, if his understanding is shrouded in darkness? How can he have a spiritual discernment of spiritual things, if he has no intellectual discernment? On a memorable occasion when many of

Christ's followers went back and walked no more with him, "Jesus said unto the twelve, Will ye also go away? Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God." What multitudes in different ages of the world have sacrificed their lives in testimony of the truth and importance of the essential doctrines of the gospel. Indeed I know not in what saving faith consists, unless it be in believing and loving those great and precious truths. The Christian's future and eternal hopes are founded upon God's immutable truth. "Other foundation can no man lay than that is laid." And if a true Christian may be distinguished from a merely nominal professor by his believing and maintaining the essential doctrines of the gospel, much more may the useful Christian be thus distinguished. I have ever regarded a man's religious sentiments as a test of his usefulness. Nor have I ever been deceived in this impression. I see no way in which a very ignorant Christian can be extensively useful. One reason why a multitude of Christians accomplish so little in the cause of their divine Lord, is that they are so wavering and unsettled in their religious views, and withal so ignorant. With these impressions, I have wondered not a little at the growing prejudice against creeds and confessions of faith. By nothing has the baneful influence of error been so generally counteracted, and the cause of truth so generally promoted, as by these judicious confessions. New England owes her orthodoxy, under God, to the Assembly's Catechism; and not until that excellent summary of doctrine fell into disuse, did her churches decline from the faith of their fathers. Old Eng-

land, too, owes its remaining orthodoxy to the thirty-nine articles. And, where will you find a formula which more clearly ascertains and defines the system of doctrines taught in the Holy Scriptures, than the Catechism and Confessions of Faith of the Presbyterian Church? Let it be a maxim with Christians to have no views of truth but such as are definite. It were unspeakably better to understand a few truths well, and to know them certainly, than to expatiate vaguely over the extended fields of Christian science. The certainty of knowledge is a very different thing from the extent of knowledge. Because you may have but a partial and imperfect view of divine truth, it does not follow that you must of necessity be in darkness and uncertainty in relation to those truths with which you are familiar. Though no man that ever lived, should perfectly know all that God has revealed, this would not prove that he does not know many things with perfect definiteness and certainty. Though our natural eye-sight is limited, so that we cannot see beyond a certain circle, nor all things at once in any circle, yet we can see one thing at a time, and that clearly. The same is true of the understanding. Though we may have no knowledge about some truths, and though we cannot contemplate and compare many truths at once; yet we can contemplate one thing at a time, and compare a few things together, and hence come to a definite and certain knowledge of such things as we can discern and compare, and from one truth clearly discover another, and so make slow but progressive advancement in knowledge. And thus it is that we shall see clearly, the harmony, connexion, and consistency of the great truths which the gospel reveals. It is this definiteness of view which we affectionately and urgently recommend to you. One doctrine of the Bible consistently understood, will almost necessarily lead a devout and inquiring mind to perceive and appreciate the harmony and connexion which run through all the peculiar and essential doctrines of the gospel. The Christian who thoroughly understands one doctrine of the gospel, will be prepared to understand another and another. Once let his views of divine truth be definite, and there is little danger but they will remain distinct and prominent. Clear and definite views of God's truth, combined with ardent piety,

go far to make a useful Christian. The treasures which infinite Wisdom has accumulated in the Bible abundantly enrich and adorn, and give practical utility to the Christian character. Aim at high attainments in Christian knowledge. If you cannot excel in every thing, excel in this. Labour, study, pray, to excel in this. To be burning and shining lights, you must feel the pre-eminent claims of religious truth. Every Christian, in his place and proportion, is the instructor and guide of his fellow-men, to lead them to the day-spring from on high, to illumine those who dwell in the darkness and shadow of death, and to show them the way of peace.

To be extensively useful, a Christian must possess *ardent and uniform piety*. His usefulness will, in a great measure, depend upon the power which the religion of the gospel exerts upon his own soul. To this, more than any other cause, may be traced the secret power of such men as Baxter, Edwards, Brainerd, Payson, and Howard. One reason why so many Christians live to so little purpose is, that while they may perhaps be good men, they are obviously deficient in that ardent piety which has a transforming effect upon the heart and deportment. God and heaven are not the point of attraction towards which their minds and efforts are perpetually tending. I have known Christians of splendid talents not half so useful as many of their humbler brethren; and who probably will not be found in the more illumined departments of the heavenly city. A Christian cannot be useful without fervent piety. His life must be hid with Christ in God. A living, active faith receives from the fullness of the Saviour all spiritual graces. Without this he declines and backslides; he loses his sense of the divine presence; and his heart is left alone, weak, comfortless, and wretched through manifold temptations. The channel of heavenly communication is obstructed—stopped—and the sanctifying, comforting influences of the Holy Spirit cease to flow into his soul. "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. If a man abide not in me, he is cast forth as a branch and is withered." The Chris-

tian, if he would be useful, must have habitual impressions of a present God. His mind must be familiar with things unseen. Their beauty and glory must shine upon him, not in a glimmering, flickering light, but in their steady splendour. He must have meat to eat which the world knows not of. He must have the image of God impressed on his heart, and be in a good measure conscious of the high feelings and aspirations which belong to his heavenly birth. He must put himself under the training of the celestial Spirit; and his graces must grow and expand, and attain some such measure of stability as was developed in the experience of the great apostle, when he said, "I live, yet not I, but Christ liveth in me." Such a religion is not the mere creature of the imagination; nor is it the offspring of ignorance and enthusiasm; nor is it the result of mere occasional excitements and momentary feelings; but of strong and steadfast principle. It has weight and influence. It does not vanish with the first causes of excitement and the first passion of zeal. The history of the human mind furnishes no stronger principle of action than such a religion; nor is there any thing that can awaken the soul of man to greater efforts, or greater submission. It prefers a thousand times to die faithful, rather than to live unfaithful; to die with Christ, rather than live without him. The men of this world may not comprehend the principles and aims of such a religion; they do not know them, and cast them out as evil. Men of such a spirit find their peace where the men of the world find their perplexity; their joys where the children of this world find their sorrows. Joyful in hope, and patient in tribulation, they weep as though they wept not; they rejoice as though they rejoiced not; and they use this world as not abusing it. Such a man may have his seasons of darkness, as well as his seasons of light; his moments of languor as well as his days of strength; his periods of trembling, as well as triumph. The light of heaven may come in collision with the darkness of his own sinful heart; the divine life may struggle with remaining death; and holiness and sin, in rapid and imperceptible succession, may maintain their conflict within him; while amid all these alternations he does not forsake his Saviour. Piety is the Christian's great

adornment, and gives his character its lustre. The bare hopes of piety, and even its predominating graces, ought not to satisfy him. Her self-denying spirit, her heaven-aspiring affections, her exalted and humbling joys, her unreserved self-devotement, her increasing purity, her sweet sensibility and tenderness, her absorbing confidence in the cross, and her deep and restless solicitude for the best interests of men; these, under a wise direction, will not fail to make him a useful Christian.

Another characteristic of a useful Christian is *untiring diligence and energy of action*. It was not by his talents merely, nor simply by his fervent piety, nor was it only by his enlarged views of the truth of God, but by his indefatigable diligence and action combined with these, that the apostle Paul accomplished a greater amount of good than was ever accomplished by any other man. The life of a useful Christian is an eventful life. It is fruitful in benevolent results. His energy is not developed so much upon set occasions, or by studied efforts: his whole life is full of labours and events that are intimately connected with the best interests of men. There are pious men, who are called to contend with most inactive and sluggish habits, both of body and mind; and there are those who are never satisfied and happy unless they are in some way actively employed; and the difference in the aggregate of good accomplished by these two classes of men will be found, in the course of years, to be immense and almost incalculable. Let every man settle it in his mind, that all his indolent habits must be broken up, if he has the most distant hope of being a useful Christian. If he is not willing to harness himself for labour, he had better never enter the field. All the springs of his life will run down without effort. His hope and courage will sink and die away, if he has no spirit of enterprise. He will soon become a burden to himself and a cumberer of the ground. A slothful Christian is a contradiction, which it is very difficult to reconcile with the lowest standard of holiness. A man who is born for immortality—ruined by sin—redeemed by the blood and Spirit of Jesus Christ—promised a reward that outweighs all the material universe—and yet, murmur at hardship, and complain that he must labour for the cause of

Christ! God expects better things of his people. The church demands them. The age, the land which gave them birth, and nurtures them for scenes of toil and triumph such as the generations that are gone have never witnessed, expects better things of them, and things that accompany salvation to their own soul and to this dying world.

To be eminently useful, Christians must also be *men of prayer*. Nothing has so powerful a tendency to subdue the unbalanced affections of the mind, and the grosser appetites and passions of the body; nothing will so certainly control and direct the thoughts, and elevate them above all that is base and grovelling, trifling and little, as frequent and intimate fellowship with God. The great secret of mortifying a worldly spirit is to cultivate a heavenly one. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." "Be not conformed to this world, but be ye transformed, by the renewing of your minds." No where does the world appear so much like an empty shadow, and nowhere is its baleful influence so certainly counteracted, as in sweet communion with things unseen. Prayer furnishes the strongest stimulus, the most powerful incitement to self-denying duty and toil. And who has not observed that intelligent, earnest prayer improves all the powers and properties of the soul, and wakes the mind from her sluggishness and apathy to the exercise of the best and most ennobling affections? Nowhere does that wonderful system of truth, that "mighty range of motive," disclosed in the Bible, obtain its sure and certain dominion over the soul, if not in the frequency, seriousness, and joy of familiarity with God. Were the history of Christians made known, I have no doubt that you might trace the distinguished usefulness of the most distinguished men to their closets. If you will review your own history, I think you will not fail to see that those periods of it have been most distinguished for usefulness, that have been most distinguished for prayer. The late Dr. Payson, in suggesting a few hints to a youthful brother in the ministry, among many most valuable remarks, has the following: "The disciples, we read, returned to Jesus, and told him all things: what they had done and what they had taught. I think that if we would every evening come to our Master's feet, and

tell him where we have been; what we have done; and what were the motives by which we have been actuated; it would have a salutary effect upon our whole conduct. While reading over each day's page of life, with the consciousness that he was reading it with us, we should detect many errors and defects which would otherwise pass unnoticed." It is this familiarity with Jesus—they are these unaffected approaches to the throne of grace, through all the sins and duties, the mercies and trials of his course, that make the useful Christian. I have seen Christians of very reserved habits in their intercourse with men, who were eminently useful because they conversed with God. You will greatly abound in the duty of prayer, if you are ever eminently useful.

It is also indispensable to distinguished and permanent usefulness in a Christian that he *mortify an aspiring spirit*. Do not contend for pre-eminence. If you are thrown among those who contend for it, retire from the conflict. Strive to do good, and if your motives are impeached, let your habitual deportment be your only defence of them. I say again, beware of an aspiring spirit. There is scarcely any thing that has a stronger tendency to neutralise and counteract the benevolent designs of good men, than a self-complacent, aspiring spirit. Beware of it. Learn of him who was "meek and lowly in heart." "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." "Pride goeth before destruction, and a haughty spirit before a fall."

A Christian to be eminently useful, must also be distinguished for no small share of *earnestness and zeal*. On this point I feel afraid of leaving a wrong impression. Zeal, without judgment and discrimination, spoils a man for a Christian. A man may possess exemplary piety, and distinguished talent, but without practical wisdom he cannot become useful. And yet discretion may degenerate into timidity; may even lead to a trimming and calculating servility. A character that is formed on the highest models of usefulness, must be distinguished for decision, energy, and zeal, as well as self-diffidence and discretion. There is no danger that zeal will be too ardent, so long as it is the expression of simple benevolence. Only be sure that your heart glows with the benevolence of the

gospel, and the flame cannot rise too high. True zeal will find its choicest aliment in cultivating the spirit of Jesus Christ. At a great remove from that false fervour and electric fire, which has its origin in a selfish and ambitious mind, which hurries men on to act without consulting the sober dictates of their understanding, and which is distinguished for its subtlety, turbulence, and fickleness, it takes its rise from the meek and gentle spirit of holy love. It is warmed and fanned into flame by every breath of heavenly affection. It is simple, because it has nothing to disguise. It is strong and steady, because it is deliberate and cautious. It is unwearied, because, like the heaven-born charity from which it flows, "it seeketh not its own." And where shall we look for such a spirit, if not in Christians? Where are there incentives to such a spirit, if not in the cross of Christ? Where did Paul find it; where did the primitive Christians find it, but in the love of Christ? What can support such a spirit, but those awful and touching realities, those weighty and tender truths, which are exhibited with such irresistible energy and vividness, in that wonderful redemption which is the foundation of all your hopes? A light and cursory view of duty will not answer the purpose of your high calling. The mind must be roused to the importance of it; you must think intensely, and feel deeply; every power of body and mind must be awakened and invigorated in the service of the Divine Master.

There is another topic on which I will make a few observations; and that is, the importance of exercising a *kind and fraternal spirit*. Charity suffereth long and is kind. Charity is not easily provoked. Charity thinketh no evil. Charity beareth all things, hopeth all things, endureth all things. Oh, if this spirit of kindness—this mutual forbearance—this patience of injury—this freedom from suspicion and jealousy—this spirit of fraternal love and confidence were more prominent in the character of Christians, how would they adorn the doctrine of God their Saviour, and recommend religion to the world! If I do not misinterpret nor pervert the signs of the times, the day is near when there will be a peculiar demand for the cultivation of this spirit in the American churches. "If a man say, I love God, and hate his brother, he is a liar; for if he love not his

brother whom he hath seen, how can he love God whom he hath not seen?" How often have we seen the usefulness of Christians lamentably circumscribed through the want of a kind and affectionate spirit! There are those who need nothing but brotherly kindness to make them patterns of every thing that is praiseworthy. I know that the constitutional temperament of good men is various; but there is no apology for the man whose external light is on the wane, because the glow of kindness declines within. You live in such an evil world—a world where there are so many occurrences that are unavoidably painful—so many wrongs to be encountered and forgiven, and where there are such frequent requisitions for the exercise of a kind spirit, that if you do not take special pains to cultivate it, all the better feelings of your hearts will be suppressed, and the manly and generous spirit of a heaven-born religion will lose its glory in envyings and suspicions of an earthly and selfish mind.

Would Christians be useful, let them *beware of an earthly mind*. Let them cherish an habitual impression of the vanity and unsatisfying nature of all earthly things. Let them set their affections on things above, not on things on the earth. Nor is the providence of God in this respect at all at war with his word. God does not require Christians to depreciate worldly good; to exclude themselves from human society; to immure themselves in cloisters, for the sake of mortifying an earthly, and nurturing a heavenly mind. It is altogether a mistaken view of their duty that has induced some persons to retire altogether from the world, and to renounce all the intercourse and activity of social life. The Author of our nature has, with wonderful wisdom, adjusted the claims of eternity and time to the relations which his people sustain to both worlds. He does not require them to disregard the claims of earth. He does not require any such divulsion of our nature as necessarily sets the parts of it in perpetual warfare. The design of the gospel is to elevate and sanctify the whole man; to give the best and most benevolent direction to our entire existence; to raise up from the ruins of the apostasy a new creature; and to show its power, not in destroying man, but in regenerating him. Regenerated man is fitted for both worlds. A

due regard to the engagements of time does not interfere with the most direct and quiet course toward heaven. The Christian never appears more in the true glory of his renewed nature than when he carries his religion into the world, and lets his light shine on all the departments of active and secular duty, and there amid the dust, and noise, and conflicts of earth, pursues his way toward the skies. It is a much more difficult thing to carry religion into the world, than to keep at a distance from the conflict. Religion does not consist in living at a distance from temptation, any more than in running needlessly into it; but rather in encountering and overcoming temptation when it plainly meets us in the path of duty. By becoming Christians we do not cease to be men. The world has its temptations, and the world is every where. It is in the recesses of the wilderness. It is in the solitude of the ocean. It is in the retirement of the closet. It is deep in our own hearts. We shall find the world wherever we find our own unhallowed passions—passions which no solitude extinguishes, and which often gather strength from seclusion. No man can run away from the world without running away from himself. The presumptuous Christian will find the world following him into his retirement; while the subdued and chastened Christian will find, amid all the complications and cares of business, a solitude in his own bosom, a little world of tranquillity within, a retreat more inaccessible than his closet, where, while his body is occupied in its ten thousand labours, his soul lives for God, and where amid all the confusions of earth, he possesses his mind in peace. There is such a thing as living in the world while in the deepest solitude; and there is such a thing as being in solitude in the midst of the world. What Christians have to guard against is a worldly spirit. This will destroy their usefulness. If their treasure is on earth, their hearts will be there. If this world is their aim and object, they can accomplish little as Christians. If they would be useful, their great end and aim must be things unseen. They must not forget their high

calling. They must not forget why, nor for whom they were sent into the world, but every where so set their affections on things above, that they shall appear like pilgrims and strangers on the earth.

In concluding these remarks permit the writer in a word to say, that it becomes the people of God to aim to possess that uniformity of character which the gospel requires. It is worth much effort, watchfulness, and prayer, to guard against the more common faults and blemishes of Christian character. It concerns good men to cultivate every grace and virtue, and to be adorned with all the beauties of holiness. The usefulness of a Christian depends much on this uniformity of character. As “dead flies cause the ointment of the apothecary to send forth a stinking savour, so doth a little folly him that is in reputation for wisdom and honour.” Little things have more to do in the formation of a spotless moral character, than we are at once willing to believe. Especially beware of little deviations from sterling rectitude. “He that is faithful in that which is least, is faithful also in that which is much; and he that is unjust in the least, is unjust also in much.” It is impossible for the man who neglects little things then to command respect, or to be extensively useful. It is this uniformity of character which conciliates confidence and veneration, and which every where bespeaks a benevolent and elevated mind. Such a Christian will not live in vain. He may have his superiors in some particular traits of excellence, but in that happy assemblage of excellences that go to form the useful Christian, he is one of the lights of the world. Not merely will he find the light of truth and holiness kindled within his own bosom; but he will become the source of light to others. He will be like a city that is set on a hill. Men will see him, and see him from afar. And when he is removed from this lower sphere, while it will be seen that one of the lights of this world is extinguished, it will be gratefully confessed that it is removed only to shine on a wider and brighter orbit.

ADMONITORY COUNSELS

TO CONVINCED AND INQUIRING SINNERS.

"DAVID said to Abigail, Blessed be the Lord God of Israel, who sent thee this day to meet me. And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand," 1 Sam. xxv. 32, 33.

By this instance, we are not only reminded of the observant and controlling providence of God, but also of the truth of Solomon's proverb: "A word spoken in due season, how good is it." Who can tell what evil it may prevent; what relief it may afford; or, how large a measure of peace it may instrumentally impart to the alarmed and burdened sinner, anxiously inquiring after the way and means of salvation?

At various places, as well as where the writer ministers in word and doctrine, there have recently been held special and protracted religious services, in the hope, under God, of promoting an improved state of religion in our churches; of rekindling dormant impressions in the hearts of such as have often resolved to give themselves to the Lord, but are still on the side of Satan; and of arousing the absolutely careless, henceforward not to live to themselves, but to him who died for sinners.

In many instances, these pleasing effects are apparent, and there are not a few who are inquiring with a depth of interest and solicitude, which they never felt before, "Men and brethren, what shall we do?" To this class of persons, with your permission, Mr. Editor, I am anxious to offer some admonitory counsels, in the hope of relieving their anxieties, and of guiding them to Jesus, as the source and means of salvation.

Permit me, with all affection and fidelity, in the first instance, to admonish you, as convinced and anxious inquirers, to reflect seriously on your past history and conduct.

The great evil by which many are brought to ruin is inconsideration. Man is naturally unwilling to think on his state as bad and dangerous; he is prone to deceive himself by false views of his own conduct; and to flatter himself with hopes which will never be realised. Deeply impressed with a consciousness of the existence of this evil, Moses, with emotions of strong solicitude, said con-

cerning the Israelites, "Oh that they would consider their latter end!" Deut. xxxii. 29. When Jehovah, by the psalmist, had spoken of the detestable character of insincerity in his service, he addressed to the people the voice of solemn admonition, "Now consider this, ye that forget God," Psalm l. 22. Concerning this subject also, he spoke in the language of complaint, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider," Isaiah i. 3. "They regard not the work of the Lord, neither consider the operation of his hands," Isaiah v. 12. "They consider not in their hearts, that I remember all their wickedness," Hosea vii. 2. Attention to the subject is enjoined by positive command. Twice in one chapter we read, "Thus saith the Lord of hosts, Consider your ways," Haggai i. 5. 7; and under the sanction of Divine authority, the apostle charges us, "To consider him that endured," &c., Heb. xii. 3.

Allow me, dear readers, seriously to inquire, Have you hitherto lived neglecting to consider the past? Are you now aroused by the remembrance of the past, earnestly to inquire, "What shall we do?"

Deeply humble yourselves before God at the remembrance of having received so manifold favours at his hands, which have never been acknowledged.

He has preserved you in being when you were striving and fighting against him; he has multiplied towards you tokens of providential goodness, though you have continued to misuse and abuse them; he has loaded your lives with mercies; he has sent you the tidings of salvation; he has frequently and solemnly admonished you by his word, by his servants, and by the dispensations of his hands: but hitherto you have lived almost entirely regardless of all remonstrance, of all warning, and of all entreaty.

Do you now suffer at the remembrance of your faults? Do you now inquire, with emotions of strong and anxious solicitude, "What shall we do?"

Go and confess your ingratitude and inconsideration before God; go, and with penitential remorse, deplore the hardness and coldness of your hearts; go, and acknowledge with bitterness of

regret, that the Bible has not been rightly regarded, and that the Sabbath has not been carefully and diligently improved; go, and lament before God, that you have hitherto lived so much under the influence of practical unbelief,—that prayer has been so little attended to,—and that many of your prayers have been more likely to grieve and offend God, than to bring down the promised blessings of his grace.

In further admonishing convinced and anxious inquirers, permit me, in the second instance, to say, Reflect on the nature and importance of personal religion as it is revealed in the Bible.

From a feeling sense of past indifference, are you now prompted seriously to inquire, What is true, personal, experimental godliness?

It is not a mere form, or name, or profession; it is something more. It is a living principle of grace in the heart; it is "the answer of a good conscience towards God;" it is that holy fear of God which is indicated by a hatred of all that is evil; it is that fruit-bearing wisdom which descendeth from above; it is that love to Christ which is shown by obedience to his precepts; it is that increasing and enduring regard to the authority of Christ, which braves all the dangers of time, and which inspires the Christian with a well-grounded confidence, that "his death will be gain," and that when he is "absent from the body, he will be present with the Lord." Is this religion? Then consider its excellency; it is of God; and reflect on its personal importance; you cannot escape perdition if you neglect it; you cannot get to heaven, if you do not possess it.

My next advice to convinced and inquiring sinners is, Reflect on the sin and danger of trifling with the convictions of conscience.

When God would warn the inhabitants of the old world concerning their guilt and danger in this respect, he said to them, "My Spirit shall not always strive with man;" thereby intimating that he would do it a little longer, but that if they still continued to show disregard, he would leave "those who had sown to the wind to reap the whirlwind." And how dreadful was the sequel! The world was depopulated by the desolating judgments of Heaven, and its presumptuous and hardened inhabitants were sent to hell to learn the folly of their ways.

It may be, that among the readers of this paper, there may be some, who have not only heard, but who have also felt the claims of the truth; its solemn warnings may have often excited strong emotions in your bosoms; the riches of the Saviour's grace, and the solemnities of judgment may have often deeply impressed your minds; and the discipline of Divine Providence may have often made you feel that your state is not safe; but still the voice of remonstrance has been disregarded, and God has been so greatly and so frequently grieved and dishonoured by your conduct, that you have great cause to fear, lest you should never be made to feel again; lest you should be left "to believe a lie;" lest you should be given over to a fatal slumber, only to be disturbed when its fearful and everlasting consequences cannot be avoided.

Are you, dear reader, the subject of conviction? cherish it; for it is an awful and aggravated sin to stifle it. Saul, the king of Israel, confessed his guilt, but he went on doing evil, until the Divine forbearance was worn out. "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by urim, nor by prophets," 1 Sam. xxviii. 6. Felix trembled, but he suppressed the feeling, and we do not read that he ever trembled again; and at the bar of God, it will be found that all who have lived and died in their sins, who have been favoured with the word of truth, and the means of grace, have perished because they would not come to Christ that they might be saved; and the perpetual remembrance of this, will constitute the climax of their woe.

To convinced and inquiring sinners, I would farther add, Reflect on the importance of going at once to Christ, as the Redeemer and Saviour of the guilty.

Are you deeply sensible of your guilty and polluted state; of your wretched and hopeless condition as sinners? Go at once and make full confession of all your guilt before God, and pray that you may be aided by divine grace henceforward to forsake and avoid all that is evil. As sinners, who feel that you have justly deserved the wrath of Heaven, go at once and plead for mercy through the blood of the cross; sue for mercy as those who feel that they must perish without it; implore its bestowment as those who are thoroughly convinced that Jesus Christ is both able and willing to save them; as

those who are firmly persuaded that there is no safety, no peace, no enjoyment except that which is inseparable from the surrender of the heart and life to the service of the Son of God.

In Christ's service there is perfect freedom; in his favour there is the true enjoyment of life; in his promises there is the perennial spring of blessedness, amid all the vicissitudes of time; and in his presence, in the upper temple, there is fulness of joy and everlasting delight. O sinners, go at once to Christ, with all your imperfections and calamities, he waits to be gracious, he delights in the exercise of mercy; "by his stripes you may be healed;" by his blood you may be cleansed and absolved; and by his grace you may be meetened for usefulness on earth, and for happiness in heaven.

In again admonishing convinced and inquiring sinners, permit the writer, with all friendliness and solicitude for their best welfare to say, finally, Reflect on the importance of beginning from this day to set out in the path that will lead you away from ruin, and conduct you finally to heaven.

The two ways are diversely described by our Lord, and their opposite issue is also distinctly declared. Concerning the one he says, "Wide is the gate, and broad is the way that leads to destruction;" and, concerning the other, he says, "Strait is the gate and narrow is the way that leads unto life."

Are these things so? Then from this day forsake the multitudes that are pressing on, with heedless and hasty steps, to ruin: and "yield yourselves to God."

Choose for your guide, the Friend of sinners; for your companions, the disciples of Christ; and for your home, a place in the church of God; then, when the days of your pilgrimage are numbered, the doors of the heavenly temple will be opened for your admission, and you will be cheered by the approving plaudit as you ascend to the skies, "Well done, good and faithful servants, enter ye into the joy of your Lord."

It may be that some may read this paper who have never seriously and anxiously inquired the way to heaven, some who are still living under the hardening influence of sin.

Brethren, if angels could weep, and if tears could save you, they would sincerely join with devout believers, saying, "Oh that our head were waters," &c. Jer. ix. 1. Brethren, are you still hardened! Are you still unmoved after all the appeals, and warnings, and remonstrances to which you have listened? Do you still stand out against the calls, and offered provisions of infinite love? Oh what will you do in the day of visitation? What will you do, when the pleadings of mercy shall be heard no more? What will you do, when there will only be heard the awful sound, Depart—depart for ever!

G. N.

ON THE

MORAL ASPECT OF THE CENTENARY MEETING,

HELD ON STINCHCOMBE HILL, IN MEMORY OF WHITEFIELD.

THE time in which we live is unquestionably an era of vast importance. The deep and general agitation of the public mind; the many and mighty efforts of the Christian church; and the glorious and unbounded prospects which are opening on our view, render it perhaps a more important period than any since that of the British Reformation. The moral depths of society have been exposed to the observation of Christian intelligence, and have awakened the benevolent sympathy of Christian philanthropy; Zion is awakening to put on her strength; and we anticipate, from the new, and various, and powerful efforts of aggression on the

kingdom of darkness, a blessed and speedy triumph to our Lord. Pastors and people are combining to devise new schemes of judicious Christian effort; are reviving and adopting the apostolic plans of directing the arrows of the Spirit, and we doubt not but that God will manifest his approval by a great success.

The Congregational ministers of Gloucestershire, associated in a society called the "Christian Union," have lately felt with deepened interest the awful condition of multitudes around, who, in the midst of religious opportunities, have criminally neglected the means of grace. Under, therefore, a powerful sense of

obligation to extraordinary modes of religious service, they determined to preach in the open air, through every town, and village, and hamlet in their county; they have gone forth, like the seventy of old, by two and two, and should their services prove as successful as they have been pleasant, God will have been greatly glorified, and a large accession have been made unto the church.

While these services were much conversed of, many of the ministers met in a central town, when one suggested,

"That as the present year was the centenary of the Rev. George Whitefield's labours in reviving the apostolic practice of open air preaching, it might be desirable to adopt the suggestion of the Congregational Magazine, and commemorate them by a special religious open air celebration." It was further remarked,

"That as Whitefield was a native of Gloucester; that as many ministers present presided over churches instituted by his ministry; that as Stinchcombe Hill, in the very centre of the county, presented a most beautiful and eligible spot for a public meeting; and as upon its summit, a century ago, Whitefield himself had preached and showed the glad tidings of the kingdom of God; it seemed a duty to improve the opportunity it offered of addressing, on the gracious persuasives of the Cross, a large concourse of persons, many of whom might never hear the gospel, and of promoting in the county the revival of evangelical religion, which God so highly honoured his devoted servant in commencing in our land."

The suggestion was most cordially received, arrangements made, and on the appointed day, though the weather was exceedingly unfavourable, a large and interesting meeting was assembled, the particulars of which are recorded in our September magazine.

We refer to the subject again, to remark upon its moral character and influence; and this for two reasons, one, that as the meeting may possibly be made a precedent for others, we should like to know how far, upon religious principles, we are justified by facts in adopting means to collect together on such a place and for such a celebration, a vast concourse of the people; and the other, because that some, for want of knowing what were the real objects of the meeting, and what its actual result, have formed concerning it erroneous impressions; we intend to glance at the objects proposed, the plans

adopted, and the results which have followed.

The object proposed then, was "The promotion of a revival of evangelical religion in the county, by a succession of sermons in the open air, on the character and ministry of the Rev. G. Whitefield." We need not ask, Was this an object worthy, but only, were the means adopted likely to accomplish it? The ministers who proposed the service deeply felt that the worldliness of the present day was calling them to extraordinary efforts to awaken attention to the things of God; and they had a devout conviction that this, in some measure, might be done by the holy exhibition of Christian devotedness in that eminent servant of God. It would be almost absurd to say that they had no desire to adulate the man; a thing as impossible to be done as it was unlikely to be designed, if some excellent though weakly fastidious minds had not too much feared it. Such a service, had Whitefield lived, could never have been proposed; but as his "happy spirit had fled" far beyond all mortal imperfections, no approving record of his piety could raise in him a sentiment of pride: for us he lived; and it behoves us to know his excellence, that we may be followers of him and those who through faith and patience inherit the promises. It would be almost insulting to imagine that any could suppose that the devout recommending of Whitefield's example could have any tendency to encourage a veneration for the dead: they were not met to canonize the man, but only his example: they had nothing even approaching the moral weakness of amiable minds in cherishing love for the relics of the dead, nothing to draw off the attention from the great object of devotion, the supreme Jehovah, nor from the great subject of Whitefield's preaching, the salvation of the soul. One simple design pervaded the arrangement; it was that all might study the valuable lessons of religious instruction presented in the life and piety of Whitefield.

The lives of eminent saints; the religious character of the Christian church; we consider to be truly a bible of Divine revelation, which no unwise and morbid fear of eulogizing man can induce us to neglect, without criminal indifference to the writing of the Spirit. God, in the converted, has himself written the law upon the heart. The saints are truly the epistles of Christ, known and read of all

men. The sacred Scriptures are the revelation of his truth, but the sanctified believer is the revelation of himself; therefore was it felt that to allow Whitefield's character to be laid by without a devout perusal, was as much an insult to the Divine instructor as it would be an injury to the church. To the ministers of religion it was deemed useful to present the portraiture of a devoted man of God, an illustration almost apostolic, of labours, travels, and successes, which they could scarcely contemplate without desire to cultivate his zeal and partake his great reward. To the Church of Christ, its sacred exposition of true Christian character, an intense love to the Redeemer, and an agonizing anxiety for the souls of men, was felt to be pre-eminently valuable, especially at a time when so many are satisfied with a heartless profession, are cherishing only selfish attachments, and shrinking from every law of religious obligation, and every call of Christian sacrifice. While, to the unconverted, the life and ministry of one who wore out his life in striving to awaken them to a sense of their danger, and a concern for their souls, was felt to be a sermon more powerful than lips could utter on the evil of sin, the duty of religion, and the blessedness of an interest in Christ. The proposers of the meeting were bold to say, it was designed to commemorate, for religious profit, a holy man. Yes, the grace of God displayed in his entire conversion, the power and blessedness of religion displayed in his holy character, the moral and redeeming influence of his ministry, and the revival of evangelical religion, imparting blessings to ages yet to come; the right improvement of these considerations was the object of the meeting, and it was powerfully urged in the several discourses which all the surrounding circumstances were likely to impress and to improve. We shall now consider the plans which were adopted.

The meeting was convened upon the summit of a lofty hill, from which, had the weather been favourable, might be seen one of the loveliest and most extensive prospects in the kingdom, while it was within the convenient reach of the many whom the occasion was likely to collect. An impressive thought ministered to the mind on such an occasion, it is evident to those who know the importance of association of ideas, was likely never to be forgotten. Some objection

might be felt, and doubtless was, to bringing ministers for the occasion from such a distance; but, without any disrespect to the ministers of the county, it was considered that the object was to address the gracious appeals of the gospel to as large an audience as it was possible to gather, therefore, the more eminent the names of the ministers, and the more extensive the announcement, the more likely was the end to be realised; and neighbouring ministers might well excuse much being made of the men, when they knew that many were attracted to the spot whom the names of county ministers never would have brought; we consider it highly honourable to the ministers of Gloucestershire, that while, for the success of their holy object, they stood aside and invited distant ministers to preach, they yet, even in such weather, nearly to the number of 100, came from the utmost borders of the county. And as it was presumed that the ministers invited would feel as great an interest as any on the occasion, and in the simple and purely religious object of the day, it was deemed impossible to doubt their feeling a holy pleasure in bearing with their brethren their share of contribution in the ready and gratuitous contribution of their service; and, therefore, the opportunity of preaching upon such an interesting day, it was deemed a privilege and duty to offer to the ministers whose names were likely to collect a numerous congregation. We make these remarks, not only to account for distant ministers being present and prominent, but to encourage our friends who are ready to bear the expense and trouble of collecting together twenty thousand persons to hear the gospel, in believing that in ministers' minds the love of souls exists so strong that the most eminent and useful, upon a full and fair statement of the facts, will readily and generously give their aid. Again, the propriety of five or six successive sermons on the history and character of any uninspired person, might with some be very questionable; and a few, whose fastidious sensitiveness, though we may admire the principle inducing it, we cannot but deem a mental affliction, thought, no doubt, that the services of the day in principle and detail, made too much of the man; a feeling, however, in which the vast majority of the meeting had no shadow of sympathy. The object, we have said, was to expound the epistle of Christ, the revelation of the

Spirit in the character of Whitefield, designed to be known and read of all men; and we cannot but consider it quite as possible to direct powerful and profitable appeals to the heart from such an exhibition of practical piety as from any passage of Holy Scripture. Had, then, any one said to either of the preachers, "Say no more of the man," or either of the preachers said, "I shall not allude to him," it could only have been from not understanding the design of the service and the duty of the speakers. The design of the commemoration was specially and religiously to make the most of the man for the glory of God, for the illustration of piety, for the instruction of the world, for the revival of religion;—the most of his character, the most of his example. If fault must be found, it could only be in preachers seeming to forget their text. They were invited, and they undertook to appropriate the spirit of the occasion, and improve, to the benefit of the assembly, the character of Whitefield. It would have been almost a breach of confidence, at once unnecessary and unwise, if they had disappointed the high-raised expectation of the people, and discussed, instead of the ministry of Whitefield, the ministry of Paul. We certainly think that though the sermons, as general outdoor addresses, were most excellent, yet that more might have been made, and perhaps should have been, of the special

topic of the day, a topic rich in the most valuable and sacred instructions.

It is right to observe that every effort possible was made to preserve the religious character and comfort of the meeting; a right was kindly granted by the right honourable Lord Segrave, to warn off any holders of booths who might desire to intrude within sight of the congregation; while the commissioners of Excise undertook to prevent the sale of any excisable liquors, by which means no interruption or annoyance was likely to occur, it affords us sincere pleasure to know that though perhaps two in a thousand may have felt dissatisfied, yet that the vast majority of the meeting felt an exceeding pleasure, which even the tempestuous weather of the evening could not cause them to regret they had gone a distance to enjoy. The ministers of the county re-entered with ardour upon their itinerant engagements. The churches of the neighbourhood appeared refreshed. Several modes of perpetuating the influence of Whitefield's piety have been proposed. Other similar services have since been held, and satisfactory evidences have not been wanting, that some in the services on the hill were brought to the saving knowledge of the truth. On reflecting, then, on the design, the services, and the success of the meeting upon Stinchcombe-hill, we feel a holy and increasing pleasure.

THE WHITEFIELD MONUMENT.

To the Editor of the Evangelical Magazine.

DEAR SIR,—At the late half-yearly meeting of the Gloucestershire Association, held in Bristol, Richard Ash, Esq., in the chair, it was proposed by the Rev. H. Roper, and seconded by the Rev. W. Lucy, and resolved, That the Rev. Jerome Clapp do forward to the Editors of the Congregational and Evangelical Magazines, the Address which has been now read, recommending the Whitefield Monument, with a request that they will kindly give it early publication.

TO THE CHRISTIAN PUBLIC.

DEAR FRIENDS,—It is proposed to erect, by small subscriptions, a plain monumental column, on the summit of Stinchcombe Hill, near Dursley, to com-

memorate the life and labours of the Rev. George Whitefield.

We would carefully avoid an undue estimation of man, or any act of remotest tendency to misengage the attention of the Christian Church; but we deem the principle of commemoration, or of perpetuating the memory of the pious dead, a peculiar and pleasing element in the very constitution of our minds, and of our religion. The Saviour said of one, "This which she hath done shall be spoken of for a memorial of her;" and in the Acts we are taught by the Spirit of God, to record eminent examples of piety, that we may be followers of those who inherit the promises. In subscribing, then, to erect a monument, that,

for the glory of God and the salvation of souls, Whitefield's exemplary piety may be had in abiding and useful remembrance, we are cherishing holy love to eminent godliness; removing a dishonour from our country, which hitherto has seemed, by its national monuments, more highly to regard less estimable men; directing the attention of the Christian church to the undying influence of holy example; and raising a pillar of praise to God, from which ages to come may read the exceeding riches of his grace, and from which we, in the record of Whitefield's success, may learn, that could we attain the apostolic standard of labour, we might hope for the pentecostal effusion of blessing.

We propose, in preference to other means of commemoration, as the one most simple and the least encumbered, to erect upon this stupendous basement, a column surmounted by a statue. Other modes, however desirable, to be equally commemorative, would incur, in detail, considerable difficulty; but in this every one may join, who desires simply to perpetuate the instructive history of an eminent saint, and publish, to be known and read of all men, so sacred an epistle of Christ. The site which we propose appears peculiarly eligible, as being situated in the centre of his native county; the scene of some of his earliest itinerant labours; surrounded by churches established by his ministry; and commanding a prospect of twelve or thirteen counties, together with much of the Bristol Channel. A noble column, upon such a base, to testify that tens of thousands regard his labours as blessed of God to the revival of religion in our land, will exert a moral influence which many may undervalue, but which few can calculate. Thousands, as they travel on the great highway, almost beneath the shadow of the statue, will think, and feel, and talk of Whitefield—of his life, his labours, and his holy success, as they have never done before. Its erection would open a chapter in the book of providence, which many, who never enter our sanctuaries, will be obliged to read; and will cherish, perhaps, amongst ourselves, an imitation of those zealous labours, which God made so pre-eminently useful.

We should deem it wrong to propose to you a subscription for this monument that should, in the slightest degree, encroach upon your support of other Christian objects. We are anxious, likewise,

that all who sympathise with us in a desire to commemorate the ministry of Whitefield, may have (however limited their means) the pleasure of contributing. We, therefore, suggest a subscription of a shilling each person; and we think, that any one who would expend that sum on a small private memorial of departed excellence, may readily join us in raising, by combined efforts, a monument worthy of the object, of the nation, and the church. We cannot possibly suppose, that the Christian who may contemplate, on some future day, the only national monument, in England, of Christian character, could regret his shilling contribution; rather must he rejoice that, by the aggregate appropriation of a sum, which would have otherwise been lost in general expenditure, had been raised a magnificent testimonial of the general estimation, amongst Whitefield's successors, of real and fervent piety; and thus presenting, in the numbers united in the erection of his monument, the best national recognition of one who was in England as great a blessing to his country, as he was in America an honour. Whitefield was a man of no sect, the sphere of his labours had no boundary; holding office, as it were, in every church, his communion was with the pious of every name. In the erection of this cenotaph all may unite. The Episcopalian, who would say with Toplady, "That he was a true and faithful son of the Church of England;" the Dissenter, who considers his whole course but practical independency; the Calvinist, who admires his conscientious adherence to the truth; and, likewise, the Wesleyan, who remembers him as, in life and death, the dearest friend of Wesley. It may be hoped, then, that in this day of Christian union, the column we propose may be as much a memorial of the harmony of the church, in its attachment to the grand but common attributes of piety, as of the man it may be designed to commemorate.

Many influential ministers and laymen, in different parts of the kingdom, have expressed their approval of the design; and, as early as possible, a numerous committee will be formed, the plans and proposals published, and the friends of the undertaking fully informed in what way they may promote its speedy completion.

JEROME CLAPP,

Dursley.

Secretary pro tem.

POETRY.

A HARVEST HYMN,

IN A WET SEASON.

We lift our eyes, our hearts, to Thee,
Our knees, our souls, to Thee we bend;
Father of all earth's family,
Th' appointed weeks of harvest send.

The ground, thy table, full is spread
With food to nourish man and beast;
Hast thou prepar'd the children's bread,
And wilt thou now forbid the feast?

Summer and winter, day and night,
Seed time and harvest, thou hast will'd,
And dew, and rain, and warmth, and light,
Have each their gracious task fulfill'd.

Shall whelming floods the hopes destroy,
Of those who in thy promise trust?
Shall storms prevent the reaper's joy,
And lay his confidence in dust?

O bid the winds and waters cease,
The lowering firmament unshroud;
Think on thy covenant of peace,
Look on thy bow—'tis in the cloud.

We fall adoring at Thy feet,
Our pray'r is heard—the veil is riven;
With deep thanksgiving let us eat
The bread that cometh down from heaven.

JAMES MONTGOMERY.

Sept. 1, 1839.

THE SABBATH.

God, the Creator, bless'd
The Sabbath of his rest,
His six days' work had brought
The universe from nought,
The heavens and earth before him stood,
He saw them, and pronounced them good.

God, the Redeemer, bless'd
The Sabbath of his rest,
When all his sufferings done,
The cross's vict'ry won,
In Joseph's sepulchre he lay,
And rested on the Sabbath-day.

And God the Spirit bless'd
The Christian's day of rest,
Where, met with one accord,
The servants of the Lord,

To whom the Father's promise came,
Like rushing wind and tongues of flame.

The Church hath ever bless'd
Her own sweet day of rest,
When in her bridal dress
Of blood-bought righteousness,
Her happy spirit doth rejoice,
To hear the heavenly Bridegroom's voice.

They love the Sabbath-day
Who love to sing and pray,
The Sabbath-day they love,
Who seek their rest above;
They love the day of God in seven
Who prize an antepast of heaven.

My God, the day is thine,
O may I make it mine!
By hallowing it to thee,
'Tis hallow'd twice to me;
And when my heart with thee is right,
I call it holy, a delight.

J. MONTGOMERY.

THE CHRISTIAN GRACES.

1 Cor. xiii. 13.

Faith, Hope, and Charity—these three,
Yet is the greatest Charity.
Father of lights, these gifts impart,
To mine, and every human heart.

Faith, that in prayer can never fail,
Hope, that o'er doubting must prevail,
And Charity, whose name above,
Is God's own name, for God is love.

The morning star is lost in light,
Faith vanishes at perfect sight,
The rainbow passes with the storm,
And Hope, with sorrow's fading form.

But Charity, serene, sublime,
Beyond the range of death and time,
Like the blue sky's all-bounding space,
Holds heaven and earth in her embrace.

J. MONTGOMERY.

*The Mount, near Sheffield,
Oct. 12, 1839.*

REVIEW OF RELIGIOUS PUBLICATIONS.

The WORKS of THOMAS CHALMERS, D.D., and LL.D., Professor of Theology in the University of Edinburgh, and Corresponding Member of the Royal Institute of France. 12mo. Vol. I. to XIII.

Collins, Glasgow ; and Hamilton, Adams, and Co., London.

THERE can be no doubt that Dr. Chalmers is entitled to be regarded, on various accounts, as a real benefactor to his age and nation. His conversion has been as marked in its results, as it was striking and peculiar in its occurrence. When he became a Christian, he threw off all that kind of restraint which a worldly prudence would have dictated, and consecrated his genius and his brilliant powers to the advancement of genuine and heart-felt godliness. Already is it a matter of history, that his eloquent assertion of evangelical doctrine, from the pulpit and the press, has contributed, in a surprising degree, to the reformation of the Scottish National pulpit ; and that, by his accession to the Calvinistic section of the clergy of the kirk, he has done much, by the blessing of God, to render intolerable the ethical harangues of the moderates, so long the prevailing party in the northern Establishment. We can even endure with patience the Chalmerian imitations of the rising clergy of Scotland, while we think of the mighty impulse which the modern reformer of the kirk has given to the taste for evangelical ministrations in the land of Knox, and Boston, and Rutherford, and Erskine, and Brown.

Much of this blessed fruit has sprung from the access which Dr. Chalmers has gained to the minds of the rising ministry of his country, by his official connexion with the Universities of St. Andrew's and Edinburgh. No professor of a college could have employed his influence, as a public lecturer, to better purpose, than has Dr. Chalmers. His ascendancy over the minds of his students, has been acquired far more by the force and energy of great principles, than even by the brilliancy of his conceptions, and the originality of his diction. The consequence has been, that candidates for the ministry, who entered college without any settled love of truth, and without any solid acquaintance with the evangelical scheme, have been so arrested by the earnestness and eloquence of the lecturer's appeals, that, from being mere aspirants to a lofty and honourable calling, they have longed to become good ministers of Jesus Christ. We do not venture these remarks at random ; we have seen and conversed

with some of the men, who have felt the happy contagion of Dr. Chalmers' mode of lecturing, both at St. Andrew's and in the Scottish metropolis.

His writings, too, have been of incalculable service to the interests of vital Christianity. The peculiarity, and, with all its defects, the astounding grandeur of his style, first drew towards them the attention of the public ; and their energetic assertion of the elementary doctrines of sovereign grace familiarised the minds of thousands with the great realities of the gospel scheme, who, but for the influence of the author's genius, might never have been accosted by the voice of truth. This has been permanently the case, in the higher circles, both in Scotland and England.

As a preacher, too, Dr. Chalmers has realised a degree of popularity rarely equalled, perhaps never surpassed ; and few, indeed, have listened to him, in his happiest moments, without feeling something of "the powers of the world to come." His very defect, as a writer, has tended to render impressive, in an unusual degree, his pulpit ministrations. The limited range of his ideas, connected with the vivid and original manner in which he is wont to enforce them upon the human heart and conscience, must be pronounced to be peculiarly favourable to stirring and powerful emotion, on the part of those who listen to him.

The admirable manner, likewise, in which he carried out the duties of the pastoral office, while minister of the Tron church and St. John's, Glasgow, threw him into contact with thousands of observant and intelligent minds,—(many of whom were beneficially acted upon by the force and brilliancy of his character,)—secured for him one of the amplest fields of pastoral devotedness ever intrusted to a human being in our world. We are, indeed, thoroughly convinced, that of Dr. Chalmers posterity will say, that "the world has been the better and the happier, that he appeared upon its public stage, and lived and laboured his appointed time."

His writings, some of which we have noticed before, are most of them the result of his labours as a preacher or a professor. No man has known better than Dr. Chalmers, how to work up to advantage all the fruits of his studious hours. He has even committed the offence, if such it may be called, of using, more than once, and in different ways, the same materials ; so that, when he overtakes a new vein of precious ore, as he digs into the mine of truth, his

best friends rejoice in seeing him diverted from old tracks of favourite pursuit. The repetition, however, of trains of thought, formerly advanced, is the more pardonable in his case, from the new and rich colourings with which he invests them. Still we are of opinion, that if Dr. Chalmers had laboured more to extend the range of his mental vision, and far less in the dexterous process of passing off old trains of thought as if they were new creations, the powers of his mind would have been greatly strengthened, and a proportionate benefit would have resulted from the efforts of his prolific pen.

We share, in common with all honest and virtuous minds, the pleasure derived from seeing a new and neat edition of Dr. Chalmers's works, published in a portable manner, and at a cheap rate. We shall not attempt an elaborate review of a series of productions, upon the merits of most of which, the leading periodicals of the day have already pronounced; but shall content ourselves by a hasty glance at the author's several productions, as they are arranged in the present beautiful edition.

Vols. I. and II. are devoted to Natural Theology; and contain the substance of Dr. Chalmers's Bridgewater Treatise, with such additions as the subsequent reading and reflection of the author have induced him to supply. Those who wish to know the real province of Natural Theology, and to see it purged from the mistakes which pervade the works of many who have written ably upon some of its branches, will derive much edification from the perusal of these two volumes. The uses and defects of natural theology are well illustrated by Dr. Chalmers; and we are of opinion that this work will more fix his reputation as an author of celebrity, than any of his other productions. We wish earnestly that he had re-written it, and cleared it of the passages from his other works, which divest it of originality, without adding materially to its real strength.

Vols. III. and IV. include the author's views on the Miraculous and Internal Evidences of the Christian Revelation, and the Authority of its Records. This portion of the doctor's works appeared originally in the Edinburgh Encyclopædia; and we are glad to find, that by an addition of about three-fourths of new matter, he has enhanced the value of the treatise, and rescued it from some of those objections, too querulously urged by Dr. Mearns of Aberdeen, when first it appeared. By exhibiting the true character and importance of the internal evidence of the gospel, he has increased, rather than diminished the force of what he had advanced, with such convincing power, on the subject of external

evidence. In its present form, the work is an admirable and unanswerable defence of the truth of Christianity.

Vol. V., which has never been published before, contains the substance of Dr. Chalmers's lectures, while at St. Andrew's, on the subject of moral and mental philosophy; and is chiefly distinguished by the high ground which it takes in asserting the only true basis of morality, viz., the law of God. It must have been a great treat to hear him deliver, in his own way, the beautiful trains of thought contained in this volume. All students should peruse its contents with great care.

Vol. VI. is a republication of the doctor's discourses on the application of Christianity to the commercial and ordinary affairs of life, with eight additional discourses on kindred themes, preached on public occasions.

Vol. VII. presents to the reader the author's discourses on the Christian revelation, viewed in connexion with modern astronomy. These discourses, too, are accompanied by seven others illustrative of the same lofty theme. As a reply to sceptics of a very rare and refined class, these discourses are pre-eminently suitable; and, viewed as compositions, they are among the most striking and original of the doctor's works.

Vols. VIII., IX., and X. are denominated Congregational Sermons; and more than two-thirds of them have never before been printed.

Vol. XI. consists of sermons preached by the author on public occasions, and are all of them well known as great travellers in the circuit of benevolence. They richly deserve a careful perusal, and contain passages of unrivalled pathos and sublimity.

Vol. XII. contains tracts and essays on religious and economical subjects; in which the doctor's views on civic economy, prayer for missions, parish schools, &c. &c. are fully developed.

Vol. XIII. includes those introductory essays which Dr. Chalmers has written, at different times, for Collins's "Select Christian Authors," and which are well deserving of a place in any complete edition of his works.

We take leave of Dr. Chalmers for the present, hoping again to return to him in our notice of the remaining volumes of his works. That he is a really devoted man will be readily conceded by all who know anything of his private or public worth. His pretensions as an author are unique and peculiar; there is no man who resembles him, who is not altogether an imitator; and there is certainly no living writer who has given an equal impulse to the age in which he has lived.

CHRISTIAN DUTIES in the VARIOUS RELATIONS of LIFE. By T. LEWIS, Islington. 12mo. pp. 362.

Ward and Co.

This unpretending but excellent volume is dedicated by the author to his beloved flock, after a ministry among them extending to nearly forty years. "It is now," he observes, "nearly forty years since the great Head of the church directed my steps to Islington, where he assigned me a charge, in whose service he has graciously permitted me to labour, unto this day. In the year 1801, I commenced my services with a body of Christians, Episcopalian and Congregational, who united together for the enjoyment of an evangelical ministry, then scarce in our parish. About three years after, in 1804, our church was duly organised in Highbury-grove, the place we formerly occupied. Now, indeed, few, very few, perhaps not six individuals, of the dear Christian people to whom I was first called to minister the word of life, remain among us. But, on reviewing the way in which we have been led, and the great and good things our Lord has done for us, we may well exclaim, 'What hath God wrought!'"

It is a truly edifying spectacle thus to behold a minister and his people living together in unbroken harmony, for the space of forty years,—to see them not only preserving "the unity of the spirit in the bond of peace," but "contending earnestly for the faith once delivered to the saints," and exhibiting a pattern of holiness and zeal worthy of the imitation of all surrounding churches. A volume on Christian duties coming from the pen of a "man of God" who has lived and laboured among the same people, for more than two-thirds of the ordinary period of existence allotted to man upon earth, is well deserving of the attention of the churches of Christ; and we doubt not, from the general respect which is felt for the esteemed pastor of Union Chapel, that his work on "Christian Duties" will realise as wide a circulation as his valuable treatise on "Christian Characteristics."

The first lecture in this volume is "on the observance of the times," and is founded on the appropriate words, "The children of Issachar were men that had understanding of the times, to know what Israel ought to do," &c., 1 Chron. xii. 32. The object of the preacher is two-fold, to exhibit a faithful portrait of the signs of the times upon which we have fallen, and to commend the example of the children of Issachar to the imitation of the people of God in the present day. The spirit and tendency of this lecture are excellent.

The second lecture is entitled, "The Duty of Christians at the Present Time,"

in which the lecturer urges believers to pursue the duties of their Christian profession with a settled conviction of its entire truth, with unyielding firmness of principle, and with increasing diligence and perseverance. What is advanced in this lecture on the subject of Christian decision is equally faithful and seasonable, much adapted to check that unsettled state of the Christian profession which distinguishes too many religious men in our day.

The next lecture is addressed to heads of families; and urges them to cultivate personal piety, to administer suitable instruction to their families, to maintain wholesome discipline, to conduct them to public worship, to observe with punctuality the exercises of devotion with them, to set them a becoming example, and to encourage and excite them to general usefulness.

In the fourth lecture the "Duties of Children and Servants" are ably stated and enforced: they are affectionately reminded of what they owe to God, to parents and principals, and to each other.

The fifth lecture is devoted to a very lucid, scriptural, and deeply pious view of the "Duties of Members of Churches," to Christ, to their pastors, to each other, and to the world. Though there is nothing novel in the author's arrangement of thought, which is precisely the outline adopted by Dr. Morison in his "Church Manual," we beg to remind our readers that his illustrations are most tender and touching, fitted to produce the very best impressions on serious minds.

The last lecture is addressed to the "Hearers of the Word," and is a very pungent and striking exhibition of what is due to the message of reconciliation from those who are privileged to hear it. It points out the importance of a right state of mind preparatory to hearing the word, describes the dispositions to be cultivated while hearing it, and enforces that practical obedience to which the spiritual hearing of the word must ever conduct.

It is with unfeigned pleasure that we introduce this richly practical and experimental volume to the attention of our readers, praying that the pious counsels of the amiable and excellent author may be blessed to the good of thousands into whose hands these lectures may fall.

REMINISCENCES of PAST EXPERIENCE.
By the late MRS. G. SOPER, of Plymouth. 18mo, pp. 204.

Darton and Clark, Holborn-hill.

This neat little volume consists of twenty-seven letters, upon subjects connected with Christian experience, addressed by a mo-

ther to her children. It is evident that the writer belonged to that class of Christians, who may be regarded as somewhat high in doctrine; but her letters breathe throughout a spirit of eminent piety, and, so far as we have observed, contain no sentiment at variance with the analogy of faith. To Christians, who live below their privileges, and who cultivate a gloomy style of religious experience, they are likely to be remarkably useful. Mrs. Soper was evidently one who lived in habitual communion with God, and in constant dependence upon the fulness of Christ.

AN ELEMENTARY COURSE OF BIBLICAL THEOLOGY, translated from the Work of Professors Storr and Flatt, with Additions, by S. S. SCHMUCKER, D.D., Professor of Theology in the Theological Seminary of the General Synod of the Evangelical Lutheran Church, in the United States, Gettysburg, Pennsylvania. Reprinted from the Second American Edition, 1836. Royal 8vo, pp. 256.

A SHORT EXPLANATION OF THE EPISTLE OF PAUL TO THE HEBREWS. By DAVID DICKSON, A.M., Preacher of the Gospel of Jesus Christ, and Professor of Divinity in the University of Glasgow. Reprinted from the Edition of 1649. Royal 8vo, pp. 82.

Ward & Co.

For both these works, in their present cheap and neat form, the public are much indebted to the proprietors of "Ward's Library of Standard Divinity;" the former was expensive from its size, and the latter from its having been so long out of print. The "Biblical Theology" of Storr and Flatt, is a work which deserves to be held in high repute by all who are devoted to the close and enlightened study of the inspired volume. "These distinguished champions of the truth," observes the translator, "sustained the cause of orthodoxy for upwards of twenty years, and published from time to time the most noble replies to the several systems of infidelity which sprung up in Europe. Having been harassed by metaphysical, and speculative, and infidel systems of pretended Christianity, they were taught the absolute necessity of building their faith exclusively on the word of God; and the present work is purely of this biblical character." In referring to a work so extensive in its design, and so diversified in the subjects of which it treats, we would not by any means be considered as binding ourselves to every sentiment it contains, nor to every separate mode by which even truth itself is maintained; but, speaking generally of the work, we regard it in the light of a great assistance to the

biblical student, and as a very valuable addition to the library of the intelligent private Christian. The plan of the work is pre-eminently simple. The whole subject of Theology being treated, by the authors, under the five following heads:—I. Of the Divine Authority of the Holy Scriptures. II. Of God. III. Created rational Beings. IV. Of Jesus Christ, the Redeemer of Men. V. Reformation of Men, and its relation to their Salvation. The mass of information contained in this volume evinces, on the part of the authors, a measure of research in the highest degree astonishing. To see such a work put into the hands of students, who are not always very rich, at the trifling sum of *six shillings*, is one of the wonders of the modern press.

Mr. Dickson's "Exposition of the Hebrews," has long been familiar to us. It is the production of one who was deeply versed in the mind of the Spirit; and who, in times of persecution, learned to value the rich consolations of the word. In the absence of all critical pretension, it sets forth the obvious and full meaning of the Apostle to the Hebrews. It is the best of all the author's works, except his Exposition of the Gospel by Matthew.

THE COUNCIL OF TRENT: comprising an Account of the Proceedings of that Assembly, and Illustrating the Spirit and Tendency of Popery. 18mo, pp. 190.

Religious Tract Society.

This little volume contains the historical portion of Mr. Cramp's very valuable work, entitled, "A Text-book of Popery," &c. It is a very seasonable publication at the present moment, when Popery is beginning to put forth fresh zeal in the cause of proselytism. The time has come when Protestants must examine into the grounds of their faith, and must stand prepared to give a reason of the hope that is in them. As the consummation of popish error and insolence, it is well for intelligent Christians to know what was done at Trent, that they may be able to tell Papists, in the midst of their subtle evasions, what really are the doctrines they are bound to believe, and what is the spirit which pertains to the system to which they adhere. We earnestly recommend this valuable compendium to the attention of our readers.

PSALMS, HYMNS, and SPIRITUAL SONGS. By the Rev. ISAAC WATTS, D.D. 18mo, pp. 704.

Ward and Co.

This new and beautiful edition of Dr. Watts's Psalms and Hymns, is as legible as

the large octavo copies, and is superior to the best of them both in print and paper. The paging is carried on throughout the Psalms and Hymns, and one index of subjects is adopted instead of two. We have reason to believe that the utmost pains have been taken, by a well-qualified editor, to secure the utmost accuracy of the work in all respects.

ASSOCIATION; or, *the Progress of Feeling.*
By the Rev. GEORGE GARIOCH, A.M.,
Minister of Meldrum. 12mo, pp. 156.

James Nisbet.

The author of this poem has not presumptuously ventured within the province of the Muses without asking their permission. He has evidently cultivated the spirit of genuine poetry, and, with it, that of philosophy and true religion. The power of association, which regulates the succession of our ideas, is great beyond description; and the author of this interesting volume has fixed on a class of subjects, for the display of his theme, most fitted to be useful, in a solid and religious point of view. "My sole design," he observes, "has been to introduce matter of a *useful* character, in the most extensive sense of that word, embracing especially the subject of revealed truth."

It would be easy to select from these pages many passages which would not suffer injury by comparison with the first productions of the age. There is much both of genius and poetic feeling in the work.

WORKS RECENTLY PUBLISHED.

1. *Dr. MORISON'S Fathers and Founders of the London Missionary Society.* Part IX. Containing Memoirs of the Rev. John Townsend, the Rev. Dr. Williams, the Rev. Matthew Wilks, &c. 8vo, 3s. Fisher, Son, and Co.

2. *The Redeemer.* A Poem. By W. HOWORTH, author of "The Cry of the Poor." Royal 8vo, pp. 306. Charles Tilt, Fleet-street.

3. *Early Christian Lessons continued; or, the Girl's Own Book.* Consisting of Addresses to Young Persons, who have recently ceased to attend Sabbath-schools or Bible Classes. 18mo, pp. 198. By Mrs. MATHESON, author of "Explanations of the Principal Parables, &c." "Meditations of a Christian Mother," &c. &c. George Gallie, Glasgow.—Like the other works of Mrs. Matheson, these early lessons are admirably adapted to interest and to improve the rising generation.

6. *A Spiritual Treasury for the Children of God.* Consisting of a Meditation for the Evening of each Day in the Year upon Select Texts of Scripture. Humbly intended to establish the faith, promote the comfort, and influence the practice of the followers of the Lamb. By WILLIAM MASON. 12mo,

pp. 428. Religious Tract Society. This is an old favourite in a new and beautiful dress.

5. *British Quadrupeds.* Religious Tract Society. A book of correct scientific information, and of excellent moral and religious tendency; embellished, moreover, by a number of highly-finished wood cuts. As a present for young people, from eight to fourteen, it will be truly suitable.

6. *Memoir of Mrs. Sarah Lanman Smith*, late of the Mission in Syria, under the direction of the American Board of Commissioners for Foreign Missions. By EDWARD W. HOOKER, of Bennington, Vermont. 18mo, pp. 300. Religious Tract Society.—This is a most striking memorial of a Christian of very high standing in the divine life.

7. *Christian Lyrics.* Select Poems on New Testament Subjects. 32mo, pp. 312. Religious Tract Society.—Much taste and piety have been displayed in selecting the several pieces which compose this volume. It is an excellent present for young people.

8. *The Early Grave.* Recollections and Remains of the Short Life of William Wilks Cooper, 32mo, pp. 148. Groombridge, Panyer-alley. Seldom have we read a narrative of early piety more striking, than that which is here recorded by a minister of his son, who was removed in the bloom of youth into the world of spirits.

9. *Outlines of French History.* With Notices of the Manners, Customs, Dresses, Arts, &c., of the different periods. Designed for the Use of Schools. By HENRY INCE, M.A., author of the "Outlines of English History," "General Knowledge," &c., and editor of the "Wonders of the World." 18mo, pp. 108. E. Grattan, Paternoster-row.—We cordially recommend this manual as an excellent assistant in Schools and private families.

10. *The British Short-hand.* Combining Simplicity, Brevity, and Perspicuity. By which any person may teach himself the useful art of short-hand writing, in an incredibly short space of time, without the aid of a master; and will enable him, with a little practice, to follow a speaker through all the labyrinths of a learned discourse. 12mo. Berger, Holywell-street.—So far as we are able to judge, this is a very simple and efficient system of short-hand.

11. *A Course of Sermons on Faith and Practice.* Delivered by the Rev. GEORGE CLAYTON, at York-street Chapel, Walworth, 1838-9. 8vo, pp. 420. T. Ward and Co.—These sermons, which we hope soon to notice, contain a vast body of solid scriptural instruction, upon all the chief points pertaining to faith and practice. The volume is devoted to the Exposition of the Creed and the Ten Commandments.

PREPARING FOR PUBLICATION.

1. *Tracts for the People, on the Principal Subjects of Controversy between the Roman Catholics and Protestants.* By the Rev. MARK BUTLER. The object of these tracts is to furnish the unlearned with a brief but correct view of the peculiar tenets of the Romish Church, chiefly from the writings of its present advocates, and to show that its distinguishing doctrines are unscriptural, and its assumptions unfounded. The tracts will be ten in number. To be published monthly, in time for transmission to the country with the monthly periodicals. The first number to be published on the 1st of January, 1840. Price 4d. each; or 1l. 7s. per 100. R. Baynes, Paternoster-row.

OBITUARY.

REV. REES DAVIES.

Died, in February last, the Rev. Rees Davies, of Bontvane, near Newport, Monmouthshire, in the sixty-sixth year of his age. Mr. Davies was a native of Lanwryd, in Breconshire, and was educated in the Presbyterian College, Carmarthen. At the expiration of his college studies, he received a unanimous call to the pastoral oversight of the Independent church assembling in Mill-street Chapel, Newport, which at that period was the only dissenting place of worship in the town. He was ordained in the year 1801, and continued to labour with considerable success for twenty-seven years. In the year 1828, he resigned in consequence of a factious party in the church, but continued to preach occasionally till his death.

The memory of Mr. Davies will be long cherished in the town and neighbourhood, as an eminently pious, peaceable, and charitable man. His characteristics were sim-

licity, humility, integrity, suavity of disposition, and sympathy with the distressed. He was universally beloved and respected by all grades of society. In his death, his bereaved partner and child have sustained the loss of a most affectionate husband and father; the poor, the destitute and distressed, a ready and sympathising friend; and the benevolent institutions of our country, a liberal contributor. His "end was peace." His funeral sermon was preached by his successor, the Rev. D. Hughes, from Isaiah lvii. 1, 2.

Trelech.

D. H.

Died, on the 15th of October, in the 17th year of his age, James Alexander, eldest son of the Rev. James Spence, A.M., Newport, Isle of Wight, in the full hope of a blessed immortality, through faith in Jesus Christ.

Home Chronicle.

NOTICE TO WIDOWS.

Those Widows who are entitled to relief at the Christian distribution, are respectfully requested to forward their applications, without delay, to the Editor, at the Publishers'.

PROVINCIAL.

REMOVAL.

On Lord's-day, October 6, 1839, the Rev. John Robertson, formerly of Selby, commenced his ministerial labours at Knaresborough, to which place he has been unanimously called to occupy the station of the late Rev. Joseph Glendenning.

The circumstance of the reverend gentleman's removal from the scene of his labours at Selby, which he has adorned for a period of nine years, called forth a manifestation of esteem and affection of so cordial and universal a character, as to be alike gratifying to him, and honourable to those by whom it was rendered. And were it not for the affliction and distress in which it has plunged the people, the event which has elicited, in so high a degree, the Christian sympathies of his flock, could have been viewed only as one of unmingled satisfaction and delight.

Two memorials, one from the whole church, with the exception of two members, and another from the congregation, expressive of the benefits derived from his ministry; the continuance of cordial and unabated attachment; the most heart-felt regret for the separation, together with their prayers for his future success and comfort, were presented a few days before his departure.

In addition to which, the benevolence of the bereaved people, prompted more substantial marks of gratitude and love; and numerous presents of serviceable articles, some from persons from whom little could be expected, were furnished from the abundance of their liberality.

Altogether, the circumstance is regarded as a peculiar dispensation of Providence, in permitting a separation to be effected, where the bonds of affection were so firmly and mutually entwined, by a cause which it is not necessary here to state; but which, while the result has redounded to the honour of its object and the honour of the

gospel, has involved the instrumental means in no small measure of responsibility.—Matt. xviii. 7.

The Rev. John Jones, of Prusheulle, Salop, has accepted a very cordial and unanimous invitation from the Independent church and congregation assembling in St. Paul's Chapel, Hindley, Lancashire, and intends, by Divine permission, to commence his labours there on the 8th inst.

RESIGNATION.

The Rev. John Bromily, the highly respected pastor of the Independent church at East Bergholt, Suffolk, in consequence of frequent and severe indisposition, has been compelled to resign his pastoral charge. During the time he sustained the pastorate of this church, his labours were very acceptable, and, under the divine blessing, were made very useful in the conversion of sinners, and in edifying the church of the living God. His letter of resignation was read by the Rev. Alexander Good, of Woodbridge, to a deeply affected church and congregation, who, having highly appreciated the labours of their beloved minister, sincerely regretted the dissolution of a connexion which had been attended with such mutual affection and esteem. As a highly respectable gentleman, a member of the church, in writing to a ministerial friend, said, "The formal resignation of our dear and highly-esteemed pastor, agreeable to his request, was publicly read on Sabbath-day; and, perhaps, never was there one listened to with a deeper feeling of regret, and, as you justly remark, 'the only consolation is, that it appears entirely the work of the Lord, and that we part in peace and mutual esteem.'" Mr. Bromily has been advised by his medical friends, to try the milder climate of the Isle of Guernsey for six or nine months, in hopes his health may be restored; and our prayer to God is, that the experiment may be crowned with his blessing.

RECOGNITION.

On Wednesday and Thursday, June 10 and 11, the Rev. D. Hughes, late of Newport, Monmouthshire, was publicly recognized as pastor of the Congregational churches, assembling at Trelech and Blaenycloed, Carmarthenshire. On Wednesday morning, at Trelech, the Rev. T. Jones, of Saron, commenced the service by reading the Scriptures and prayer; the Rev. S. Griffiths, of Horeb, preached, proposed the usual questions, and implored the Divine

blessing on the union recognized; the Rev. J. Breese, of Carmarthen, addressed the pastor and church, in a very appropriate and impressive manner, and concluded with prayer. In the afternoon, and the preceding evening, sermons were delivered by the Rev. Messrs. Davis, of Glandwr; Evans, of Peny-graig; Williams, of Bethlehem; Davies, of London; Jones, of Hawen; and Jones, of Saron.

On Thursday, at Blaenycloed, the services were commenced by the Rev. W. Morris, Abergwily; the union being recognized, and special prayer offered for the divine blessing; the Rev. D. Davies, Theological Tutor of Carmarthen College, addressed the minister and church, in a very faithful and affectionate manner; and the Rev. J. Breese preached to the congregation at large. In the afternoon and evening, the Rev. Messrs. Lewis, of Heullen; Rees, of Brynson; Davies, of London; and Rees, of Pewcader, preached.

These churches contain nearly one thousand communicants. They have been favoured repeatedly with a revival. In the year 1827, one hundred and eight were admitted to the church at Trelech on one communion Sabbath, and the following month nearly eighty. There are six Sabbath-schools connected with this church, and two with that at Blaenycloed. The greatest unanimity prevailed in the choice of a pastor. May the blessing of Heaven rest abundantly on the union!

ORDINATIONS.

On Tuesday, September 24, 1839, the Rev. Robert Robinson, late of Highbury College, was ordained the first pastor of the infant church at Chatteris, Cambridgeshire. The cause of Congregational dissent in this town owes its origin to Thomas Wilson, Esq., the revered Treasurer of Highbury College, whose kind presence at the ordination added much to the interesting character of the services. The Rev. John Symonds, of Bruntisham, commenced by reading and prayer; the Rev. Samuel Thodey, of Cambridge, delivered the introductory discourse; the Rev. Mr. Holmes, of Wisbeach, asked the usual questions; the Rev. N. M. Harry, of London, offered the ordination prayer; the Rev. John Campbell, of the Tabernacle, London, (the young minister's pastor,) delivered the charge; and the Rev. Mr. Holland, of St. Ives, preached to the people. The Rev. Messrs. Bewley, Palmer, Lyon, Kelly, Everett, and Crofts, took part in the devotional services.

The Rev. Mr. Harry preached on the previous evening to a respectable and attentive congregation.

The prospects of this cause are very encouraging. We wish our young brother, in his interesting and promising charge, much of the Divine presence and blessing.

On Tuesday, October 8, the Rev. J. Corbin was ordained as co-pastor with the Rev. J. Gawthorne, over the Congregational church, Victoria-street Chapel, Derby. A special prayer-meeting was held at seven o'clock in the morning. The public service commenced at eleven, when the chapel was crowded to excess. The Rev. W. Hawkins, (Baptist,) commenced by reading and prayer; the Rev. A. Wells, of-London, delivered the introductory discourse; the Rev. J. Gilbert, of Nottingham, proposed the questions, one of which was answered by the senior, and the others by the junior pastor; the Rev. T. R. Gawthorne, of Belper, offered the ordination prayer; the Rev. Dr. Raffles, of Liverpool, delivered the charge; and the Rev. J. G. Pike, (Baptist,) concluded with prayer. In the evening, the Rev. R. Goshawk, of Leek, read and prayed; the Rev. J. Ely, of Leeds, preached to the people; and the Rev. J. Gawthorne concluded the interesting services of the day with prayer.

It was a truly gratifying, and, we hope, profitable occasion. The kind and affectionate spirit manifested towards each other by the two ministers, was such as every member of the church and congregation must ever look back upon with pleasure and satisfaction.

On Wednesday morning, October 30, the Rev. James Alsop was solemnly set apart to the work of the Christian ministry, and the pastorate of the Independent church assembling in Livery-street Chapel, Birmingham, in the presence of a crowded congregation. The introductory discourse was delivered by the Rev. T. R. Barker, Resident Tutor of Springhill College; the confession of faith was received by the Rev. J. Hudson, of West Bromwich; the ordination prayer was offered by the Rev. F. Watts, M.A., Professor of Theology in the above college; and the charge to the minister by the Rev. T. East, of Birmingham. In the evening a most impressive sermon was preached to the people, by the Rev. John Sibree, of Coventry. Besides the above ministers, the Rev. J. C. Galloway, A.M., T. Swan, (Baptist,) J. Hammond, John and James Richards, P. Sibree, H. Smith, A.M., (Baptist,) and A. Pierce, took part in the interesting services of the day.

CHAPELS.

WESTERHAM, KENT.

The new Independent Chapel at Westerham, was opened on Wednesday, October the 9th. An interesting discourse was delivered in the morning, by the Rev. H. B. Jeula, of Greenwich, who kindly, at a few hours' notice, supplied the place of Dr. Bennett, who was prevented fulfilling his engagement by indisposition; the Rev. P. Thomson, A.M., of Chatham, preached two excellent sermons in the afternoon and evening. The devotional services were conducted by the Rev. Messrs. Verrall, of Bromley; Felkin, of Sevenoaks; Chapman, of Dorman's-land, Surrey; and Hinde, of St. Mary's Cray. On the following Sabbath, the pulpit was occupied by the Rev. G. Verrall, of Bromley.

The congregations were excellent, and the collections amounted to little more than eighteen pounds. The liberal donation of 50*l.* from Mr. William Joynson, of St. Mary's Cray, was announced. The chapel is a plain, neat structure, forty feet by thirty-nine, with a vestry, twenty feet by eleven. It is most eligibly situate in the centre of the respectable town of Westerham, where the Rev. W. Foster has been exercising his ministry for more than three years, with much acceptance and success.

The station is in connexion with the Home Missionary Society, and the chapel stands as a monument to the utility and importance of that institution, to the liberality of which the town and neighbourhood are indebted for the ministrations of Mr. F., out of whose labours, and under whose direction, this neat and commodious edifice has been reared. Long may the truth as it is in Jesus, be efficiently and successfully proclaimed!

The purchase of the ground, which is extensive, and the erection of a chapel, has involved an expenditure of little more than 800*l.* About 125*l.* has been raised in the neighbourhood, independently of the 50*l.* generously given by Mr. W. Joynson, and it is hoped that the liberality of the Christian public will be evinced, to prevent this new and interesting cause from being oppressed with a burdensome debt.

ANDOVER.

On Friday evening, October 11, after considerable enlargement, the Independent chapel, in East-street, Andover, was reopened for public worship, when a discourse was delivered by the Rev. Thomas Adkins, of Southampton. On the following Sabbath, the morning and evening ser-

vices were conducted by the Rev. John Jefferson, from London; and the afternoon, by the Rev. J. S. Pearsall, minister of the above chapel. Collections were made after each service, towards the liquidation of the debt incurred by the improvement, which, with previous donations, amounted to 300*l*. During the alteration of the building, the congregation assembled for worship in the Town Hall, the use of which was readily granted by the mayor.

HAVERFORDWEST.

On Tuesday morning, October 29th, an interesting service was held on the site of the Old Dissenting Meeting House, in St. Thomas's Green, Haverfordwest, that ancient place of worship having been taken down, in order to be rebuilt. Under the direction of the Rev. John Bulmer, the minister of the congregation assembling in the former chapel, the Rev. Nathaniel Harris, of Middle Hill, gave out a hymn, referring to those who had worshipped on the hallowed spot "in ages past," the "pious fathers" of several who were present—men whose "faith was strong," and whose "godliness was pure." The Rev. Daniel Davis, of Zion's Hill, was requested to read the c*xl*vth Psalm, as expressing that devotional spirit, those views of the character and government of God, and that zeal for the divine glory, which, it is hoped, will ever distinguish those who may worship in the new edifice. The Rev. William Warlow, of Milford, then offered up a very appropriate and affecting prayer; after which the foundation-stone was laid by Master William Owen, of Hermon House, and Master Thomas Owen, of Scotch Well, assisted by their uncle, Mr. James Owen, architect and builder. This being done, the Rev. James Griffiths, of St. David's, gave out, and the congregation united in singing,

"Jesus, we would follow those
Who maintain'd thy holy cause;
Bore, from love to Thee, the cross,
While for Thee they suffer'd loss," &c.

The Rev. Richard Knill then delivered an address of some length, in which he referred to the Rev. Peregrine Phillips, the ejected minister, and the church which first assembled with him in that place, now something more than a hundred and forty-eight years since. Mr. Knill also alluded, with peculiar effect, to the many sermons which had been delivered in the old chapel, and the state of departed worshippers, to whom the gospel had been a savour of life unto life, or of death unto death. After another hymn, which was read by Mr. Bul-

mer, the Rev. Archibald Macarthur concluded with prayer.

No former service of the kind being remembered in Haverfordwest, and the weather being particularly favourable, a good number of religious persons was assembled, and many were evidently impressed and affected. May the impressions made on this occasion be permanent, and may the prayers offered up be answered in the happy experience of all to whom they referred! "Lord, prosper thou the work of our hands," and "send now prosperity!"

SCOTLAND.

REVIVALS OF RELIGION.

Kilsyth, 1839.

Being the substance of a statement by the Rev. Mr. Burns, Minister of the Parish: drawn up at the request of the Presbytery of Glasgow.

[As many of our readers request information respecting the Kilsyth Revival of Religion, we think it well to publish Mr. Burns's statement without alteration or abridgement.—EDITOR.]

I was admitted to the charge of this parish on the 19th of April, 1821, on which I entered "in weakness, and in fear, and in much trembling."* I saw a beautiful valley before me, like that of Sodom, rich and well watered; but, alas! it bore too close a resemblance to it also in its spiritual and moral aspect. Yet there were several Lots, yea Jacobs, among them, who prayed and wrestled for the return of the time of revival. This was often referred to in the prayers of my predecessor, and familiar to the ears of our people, who seemed to think it an honour to have their fathers' names and sepulchres thus built up and honoured, while they, alas! followed not their example.

A visitation of every family in a parish, after a minister's induction, is generally an important event in its history. Nothing could have been more kind than the reception I received from all classes and denominations, and which has met me ever since in my annual rounds. The appearance, too, at church, and the solemnity and prayers at funerals, struck me as indicative of more of a spirit of religion than I had anticipated; but these good symptoms were overbalanced by the appalling number who attended no place of worship, and by the woful prevalence of intemperance, and the lightness with which that vice seemed to be

* 1 Cor. ii. 3—my first text on Sabbath, the 21st April.

regarded, even by religious professors. I was struck with the meaning of our Saviour's words, "Because iniquity shall abound, the love of many waxeth cold."

There were but four or five prayer meetings at that time in the whole parish: one of these, composed of the session of members, had continued ever since the days of Robe. In 1823, classes on week-day evenings, for youth of both sexes from fourteen to twenty years, were opened by myself. Four of the elders, who are now so active in the cause of revival, were members of the young men's class. Of late years a great increase in numbers and efficiency has taken place in the sabbath-schools; and in 1826, a most important improvement took place in the mode of parochial teaching. The mind and heart were daily plied with the lessons of heavenly as well as secular wisdom. In 1829, however, there were frightful outbreakings of wickedness, arising out of drunken quarrels. A day was set apart (January, 1830) for fasting and prayer on this account, and the reasons thereof set forth by a memorial from the Kirk Session. It was very solemnly observed, and was followed by an evident blessing. In 1832, the cholera visited this country. We saw a dark cloud discharging itself on the neighbouring town of Kirkin-tilloch; and our people seemed to reason with themselves, "Whether this comes from east or west, whether from natural or moral causes, we may be assured of a visit of this dire calamity." (Yet it never actually came to us.) We had prayer meetings weekly in town and the two baronies, which were flocked to by many, anxious that they might not die unprepared. The panic soon subsided, and the prayer meetings were thinned. I see it marked in my day-book, May 13, 1832, "Intimated prayer meetings for revival of religion." Several lectures were given on the subject: at the same time commenced the monthly tract distribution, and exertions to arrest the tide of intemperance, and the conducting of funerals without any other service excepting a prayer. In March, 1836, after the communion, a prayer meeting was held in the church, especially for revival, addressed by the Rev. Mr. Walker, of Muthil, who had preached on the subject on the Friday before, after which the prayer meetings in dwelling-houses were considerably increased in number, and in attendance—all in connexion with the church. The Methodists had been for some years, more or less active, both in the town and in the east barony, and had roused not a few careless individuals; and the members of the Relief set about similar meetings. Sabbath evening lectures, of a very plain and familiar character, have

been more or less resorted to, but regularly for three seasons; and have been mentioned by several individuals as the means of first impressing their hearts. A goodly number of poor people came out to these evening sermons, who could not be brought to attend on the ordinary services. Prayer meetings have been referred to by many as the means of their first serious thought; and sermons delivered in the church-yard last summer, by Mr. Somerville, of Anderston, and by myself, have been often mentioned as having been blessed to awakening and enlivening. Nine months ago, a new missionary meeting begun, which interested many of our people. Still, after all these and other symptoms of good, it was not till Tuesday, the 23rd July, that a decided and unquestionable religious revival took place. We may well say of the amazing scene we have witnessed, "When the Lord turned our captivity we were as men that dreamed." We have, as it were, been awakened from a dream of a hundred years.

The communion had been, as usual, upon the third Sabbath, and 21st day. Intimation had been made upon the Saturday, that the minister would wish to converse with such persons as were under religious concern, inasmuch as two or three had previously called upon that errand. The effect was that several other individuals did come to converse. The Monday evening was the half-yearly general meeting of our Missionary Society, when a sermon was delivered by Dr. Burns, of Paisley—text, Isaiah lii. 1, "Awake," &c. It was intimated that Mr. William C. Burns, who had preached several times with much power during the solemnity, would address the people of Kilsyth next day, if the weather proved favourable, in the open air, the object being to get those to hear the word who could not be brought out in the ordinary way. It was known, too, that he was very shortly to leave this place for Dundee, and probably soon to engage in missionary labours in a distant land. The day was cloudy and rainy. The crowd, however, in the market place was great; and, on being invited to repair to the church, it was soon crowded to an overflow—the stairs, passages, and porches being filled with a large assemblage of all descriptions of persons in their ordinary clothes. The prayer was solemn and affecting; the chapter read without any comment was Acts ii. The sermon proceeded from Psalm cx. 3, "Thy people shall be willing in the day of thy power." Throughout the whole sermon there was more than usual seriousness and tenderness pervading the hearers; but it was towards the close, when depicting the remarkable scene at Kirk of Shotts, on the Monday

after the communion there, 1630, when, under the preaching of Mr. John Livingstone, a native of Kilsyth, five hundred were converted,* that the emotions of the audience became too strong to be suppressed. The eyes of most of the audience were in tears; and those who could observe the countenances of the hearers expected, half an hour before, the scene which followed. After reciting Mr. Livingstone's text, Ezekiel xxxiv. "A new heart will I give," &c., and when pressing upon his hearers the all-important concern of salvation, while, with very uncommon pathos and tenderness, he pressed immediate acceptance of Christ, each for himself—when referring to the affecting and awful state, in which he dreaded the thought of leaving so many of them whom he now saw probably for the last time—when, again and again, as he saw his words telling on the audience, beseeching sinners, old and young, to embrace Christ and be saved—when he was at the height of his appeal, with the words, "no cross no crown,"—then it was that the emotions of the audience were most overpoweringly expressed. A scene which scarcely can be described took place. I have no doubt, from the effects which have followed, and from the very numerous references to this day's service, as the immediate cause of their remarkable change of heart and life, that the convincing and converting influence of the Holy Spirit was at that time most unusually and remarkably conveyed. For a time the preacher's voice was quite inaudible; a psalm was sung tremulously by the precentor, and by a portion of the audience, most of whom were in tears. I was called by one of the elders to come to a woman who was praying in deep distress; several individuals were removed to the session-house, and a prayer meeting was immediately commenced. Dr. Burns, of Paisley, spoke to the people in church in the way of caution and of direction, that the genuine, deep, inward working of the Spirit might go on, not encouraging animal excitement.

The church was dismissed after I had intimated that we were ready to converse with all who were distressed and anxious, and that there would be a meeting again in the evening for worship at six o'clock. We then adjourned to the vestry and session-house, which were completely filled with the spiritually-afflicted, and a considerable time was occupied with them. Several of the distressed were relieved before we parted. These were persons believed to be Christians, but who were not before this rejoicing in hope. Others continued for days in

great anxiety, and came again and again; but are now, generally speaking, in a peaceful and hopeful state, and have been conversing with a view to admission to the Lord's table.

In the evening, the church was again crowded to excess. Mr. Lyon, of Banton, lectured on the parable of the prodigal son, and Mr. William C. Burns preached from Matthew xviii. 3, "Except ye be converted," &c. The impression was deepened; but there was no great excitement, the aim of the preacher being to forward a genuine work of the Spirit.* A great many came to the manse to speak about their souls. Evening meetings in the church were continued without intermission, and even in the mornings occasionally. Our hands were full, but the work was precious, and often delightful. Our elders and praying men were, and still are, very useful in aiding us. He who was honoured as the chief instrument of the awakening was earnestly sought out, and our part in it became comparatively small till the work had made progress.

On Thursday, the 25th, the day proving favourable, the meeting was called in the Market-square, where an immense crowd assembled at half-past six. From the top of a stair, Mr. W. C. Burns addressed more than three thousand from Psalm lxxi. 16, "I will go in the strength of the Lord God." The emotions of the audience were powerful, but for the most part silent, though now and then there might be the utterance of feeling, and, in countenances beyond numbering, expressions of earnest and serious concern. Six young girls, from fourteen to sixteen years, two of them orphans, came next day bathed in tears, and seeking Christ. The scene was deeply affecting. This day (26th) many conversations were held by Mr. W. C. Burns in the session-house; by myself and my other son (on trial for licence) in the manse. Upon Sabbath, the 28th, the church was crowded, and with the unusual appearance of not a few females without bonnets, and men and children in week-day and working dresses. I preached from Heb. iv. 16. In the afternoon we meet at three in the churchyard, where there assembled not fewer than four thousand. The sermon by Mr. W. C. Burns was solid and impressive, from Rom. viii. 1. He finished about five o'clock; but after the blessing was pronounced, about a third part either remained or soon returned, of various ages, but especially young, which led to various questionings, at first, and then remarks, and appeals frequently repeated, which led to great melt-

* See the Narrative of this Revival in No. IV. of this series.

* Mr. W. C. Burns found it impossible to leave a scene so interesting, and Mr. Lyon went to Dundee to supply his place.

ings of heart in many, and, in a few cases, to considerable agitation; so much so, that my son and I continued to address the hearers in various ways, and to sing and pray over and over again, the people still unwilling to depart. Four of our pious men, two of whom were elders, were called to pray at intervals, which they did in a most appropriate and affecting manner. Even at half-past eight it was with difficulty we got to a close, proposing to have a meeting next morning at seven in the church. A great many still pressed around as we left the churchyard for the manse, and several remained until eleven or twelve o'clock. Next morning I went to the church at seven, after calling on an aged woman on the way, whose cries of distress arrested me. Even at that early hour there were from two to three hundred met in solemn silence, joining with me in prayer and praise, and listening to a short exposition of Song ii. 10—14. Through the whole day conversations were held in the manse, and in the vestry and session-house. In the evening, the bell rang at half-past six. The church being before that filled, and as great a number pressing forward, it was found necessary to adjourn to the Market-square. Mr. Somerville, of Anderston, addressed a very large assemblage of most attentive hearers, from John. xvi. 14. At the close, I was called to see three or four very affecting cases of mental distress, and there was still a desire to get more of the word and prayer. There was an adjournment to the church, where at first, as I understand, (for I was engaged as above stated,) there was considerable excitement, but which subsided into solemn and deep emotion, while Mr. W. C. Burns and Mr. Somerville addressed the people, and joined in prayer and praise. Next day at eleven A.M., Mr. Somerville again addressed a full congregation in the church.

Ever since the date to which I have brought this imperfect narrative, with the exception of one evening, we have had meetings every evening for prayer, for the most part along with preaching of the word. On the evening referred to, (the 6th of August,) there was held a meeting in the Relief church, which was crowded by various classes, the work expressly approved of by the ministers present, Mr. W. Anderson, of Glasgow, and Mr. Banks, of Paisley. From the first, the people of the Relief congregation seemed interested in the work equally with our own people, and there appears to this day to be much of the spirit of love diffused among us. The state of society is completely changed. Politics are quite over with us. Religion is the only topic of interest. They who passed each other before, are now seen shaking

hands, and conversing about the all-engrossing subject. The influence is so generally diffused, that a stranger going at hazard into any house would find himself in the midst of it.

The awakening in the newly-erected parish of Banton has of late become most intensely interesting. At a prayer meeting in the school there, the whole present, above one hundred men and women, not a few of them hardened sinners and colliers, were melted. Every night since this day week there have been meetings in the church of Banton, and many earnest inquirers. The missionary, Mr. Lyon, whose labours have been, for upwards of a year, greatly blessed, has been aided, as I have been, by many excellent friends in the ministry, and the work goes on there in a manner fully as surprising as here. I am under obligations to my brethren for their ready and efficient services. I may just mention Mr. Duncan, of Glasgow; Mr. Macnaughtan, of Paisley; Mr. Moody, of Edinburgh; Mr. McDonald, of Urquhart; and Mr. Jamieson Willis, as having been longest with us, and given valuable assistance; with Mr. Salmon, our former teacher.

We are tried by the intrusion among us of teachers who are likely to sow divisions, some of them, no doubt, much safer in doctrine than others. Strangers also who come among us, from good motives, are in danger of injuring our converts by over-kindness, and bringing them too much into notice. Enemies are waiting for occasion of triumph; and professors of religion, of a cold description, are doubting and waiting a long time, ere they trust that any good is doing. Meantime the work proceeds most certainly, and from day to day there are additions to the "church of such as shall be saved." The sermons preached are none of them eccentric or imaginative, but sound and scriptural; and there is not, as formerly, a tendency to compare the merits of preachers, but a hearing in earnest, and for life and death.

The waiting on of young and older people at the close of each meeting, and the anxious asking of so many "what to do"—the lively singing of the praises of God, which every visitor remarks—the complete desuetude of swearing and foolish talking in our streets—the order and solemnity at all hours pervading; the song of praise and prayer almost in every house—the cessation of the tumults of the people—the consignment to the flames of volumes of infidelity and impurity*—the coming together for Divine worship and heavenly teaching of such a multitude of our population day after day—

* W. S., in presence of an elder and several witnesses, with his own hand took down some books of this description, and put them in the fire.

the large catalogue of new intending communicants giving in their names, and conversing in the most interesting manner on the most important subjects—not a few of the old, careless sinners, and other frozen formalists, awakened, and made alive to God—the conversion of several poor colliers,* who have come to me, and given the most satisfactory account of their change of mind and heart, are truly wonderful proofs of a most surprising and delightful revival.

The case of D. S., collier, may be mentioned as interesting. He had for some time been thoughtful, and had given up entirely taking any intoxicating liquor, and might be characterised as one of the more hopeful description. Since the present awakening, he was deeply convinced of his sin and misery, and for a month was deeply exercised and spending much time in secret prayer and reading the Scriptures. On the evening of the 21st August, he had a meeting with several of his praying companions, and spent the night in prayer, praise, and converse. He appears to have obtained peace during that night, and came home to his house in a very happy state of mind. After taking two hours' rest, he worshipped with his family, and proceeded to his work. Being the foreman, it was his lot to descend first into the pit, which he did with unusual alacrity, and with prayer. On reaching the bottom the air instantly exploded, and in a moment he was ushered into eternity! How soothing and cheering the thought that he has escaped the everlasting burnings, and has passed literally through the fire to the regions of glory!

But the bounds of this communication will not permit enlargement. The work I consider as going on and increasing. The limits of Satan's domains here are diminishing daily. The account not a few give of their conversion is, that they could not think of being left a prey when others were making their escape. There is thus a provision made for the increase of the kingdom of Christ by a kind of laudable jealousy—a pressing in ere the door be shut.

I have been engaged, and still continue to be engaged, in conversing with new communicants; and never before now have I had such pleasant work in listening to, and marking down, the accounts which the youngest to the oldest give of the state of their minds. While some, who seem to be savingly impressed, have given a somewhat figurative account of their feeling, yet, in by far the greater number of instances, they give the most Scriptural and intelligible accounts of their convictions, and of the grounds on which they rest their peace.

* A. B., T. A., J. S., W. P., and A. M., colliers, all joined at the communion, after giving very satisfactory accounts of their conversion.

Their experiences are evidently so various, as not to be in any degree copies of each other. Yet they all end in building upon the sure foundation, Christ in the promise, and Christ formed in them. The question naturally occurs, and has been put, "Is there any thing peculiar in the subjects and mode of address of the sermons which have been so remarkably successful?" I answer, that upon a groundwork of solid, clear, and simply expressed views of divine truth, there was a great measure of affectionate, earnest pleading, rich exhibition of the fullness and freeness of the gospel, eminently calculated to convey to the hearers the conviction and feeling of the sincerity of the preacher, and of the rich grace of the Lord Jesus. It has also been a matter of general remark, that there is an unction and deep solemnity in the prayers of the preacher who has been honoured to begin this work, and which, perhaps, even more than the sermons, have made way to the heart. We have much precious truth presented to us by my much beloved brethren, to whom it must be gratifying to be assured, that in conversations with my people, there have been references, I may say, to each of their discourses, as having been profitable as well as acceptable; and that having been so well supported by their co-operation, and the Presbyterial notice taken of the subject, we cherish the pleasing hope, that, under the special and continuing blessing of the great Head of the church, this will prove, not only a genuine, but an extensive and a permanent revival—the only means of arresting our downward course, and effecting that blessed consummation, which the diffusion of merely intellectual knowledge will never accomplish.

WILLIAM BURNS,
Minister of Kilsyth.

Manse, Kilsyth, Sept. 16, 1839.

N.B.—On the 20th of January this year, there was held a meeting of a newly-organised missionary society, addressed by myself, Mr. Lyon, Mr. W. C. Burns, and Mr. John Adam, student in divinity, which forms an era in this parish. A good many who had taken no interest formerly in religious concerns, began from this date to attend meetings, and to give weekly offerings to the collection; and this is referred to by not a few as a time of refreshing.

Account of the Communion, Sept. 22, 1839.

About three weeks after this remarkable work commenced, it was considered most desirable and obligatory to have another communion season. The Session met for special prayer for direction as to the matter, and afterward as to the time most suitable.

The number of new communicants amounts to nearly ninety. A few who spoke on the subject seem to have had scruples, and did not come forward. With the exception of a very few, the account given of their views and spiritual condition has been very pleasing and satisfying. They vary in regard to age from twelve to threescore and ten; a good many are from fifteen to eighteen years of age. The work of examining has been of a different character from that of former years, wherein "we have seen evil." No doubt the systematic knowledge of not a few of them is deficient, and much pains must be taken by themselves and by us in this matter. I have urged on the young converts especially, a very careful study of the Shorter Catechism, and the earnest, close, and prayerful study of the Scriptures. We solicit the prayers of Christian friends and ministers, that we may have the great joy of seeing our children "walking in the truth," and established with grace.

The number of communicants would doubtless have been greater had we deferred the communion for a few weeks, as the Banton revival is not so far advanced as to have furnished a large addition.*

A great concourse of people, including not a few genuine friends of the Lord Jesus, assembled to our communion. It is thought that not fewer than from twelve to fifteen thousand were in and about the town of Kilsyth upon the Lord's day; at the Tent the number is estimated at about ten or twelve thousand. The day was uncommonly favourable; and indeed during the whole interesting season external circumstances were most propitious, and having been made the matter of special prayer, the answer should be marked and remembered.

On the Fast day (Thursday) public worship began at the usual hour, the minister commencing with praise and prayer, and reading Psalms cxvi. and cxxx. The Rev. C. J. Brown of Edinburgh preached from Rom. vii. 9, "I was alive without the law once," &c. The Rev. Dr. Malan, of Geneva, preached in the afternoon from John xiv. 29, "Peace I leave with you," &c. Mr. Macnaughtan, of Paisley, in the evening from Isaiah xlii. 3, "A bruised reed shall he not break," &c. He preached also at Banton, and Mr. Cunningham, of Edinburgh, from the words in Rom. v. 8, "God commendeth his love to us." Friday even-

ing the Rev. Mr. Middleton, of Strathmiglo, preached from Jer. viii. 22, "Is there no balm in Gilead, is there no physician there?" Saturday, Mr. W. C. Burns preached in the tent to a large assembly from Rom. x. 4, "Christ is the end of the law," &c. In the evening, Mr. Somerville, of Anderston, preached to a crowded audience from John xvi. on the work of the Spirit. This was a remarkable night of prayer, secret and social; probably there was not an hour or watch of the night altogether silent. The beds were not much occupied; many, like the Psalmist, prevented the dawning of the morning. The morning bell rung at nine o'clock, and worship began at fully twenty minutes to ten, both in church and at the tent. The action sermon was from John vi. 35, "I am the bread of life," &c. Mr. Brown, of Edinburgh, fenced the tables. Mr. Rose, of Glasgow, preached in the tent and fenced the tables.

The first table, as usual, contained about 100; but to prevent confusion and undue protraction of the services, arising from so unusual a number of communicants, the second was composed of those already seated in the body of the church; after this the third was composed of those in the usual bounds, with a few seats additional, and the remainder were served in the usual tables, so that the great accession was not felt as any obstruction to order or comfort. The ministers were at full liberty to address the communicants without the constant urgency of studied brevity. There were eight services as follows:—The Minister, 1st; Mr. Martin, of Bathgate, 2nd; Mr. Dempster, of Denny, 3rd; Mr. Brown, 4th; Mr. Somerville, 5th; Mr. Rose, 6th; Mr. Duncan, Kirkintilloch, 7th; and Dr. Dewar, 8th.

Mr. Rose preached in the evening from Isaiah xlii. 3. All over by nine, without interval. In the tent, after Mr. Rose, Mr. W. C. Burns, Mr. Middleton, Mr. Somerville, and Dr. Dewar preached. Mr. W. C. Burns preached again, by moonlight, to a great assembly, from "The mountains may depart," &c. All was most orderly and decorous, and in many cases there were symptoms of deep emotion. We have heard of several well authenticated cases of persons who came with levity of mind and went away deeply impressed; and of one or two who could not get away, but remained over Monday. Besides the vast crowd at the tent, Messrs. Martin, Dempster, Brown, and Harper (of Bannockburn) severally addressed groups of people near the church, waiting for entrance to the tables.* After public service, a great number of the godly

* The friends of the good cause are requested to remember that very interesting new parish, and to assist us with the means of having our very useful missionary ordained as soon as possible. It would be truly interesting to have, in the course of a few months, a communion season there for the first time. Subscriptions in aid of Banton will be received by myself and by Mr. Robert Moody, writer, Glasgow.

* The communion proceeded in the ordinary way in the Relief church, with the assistance of Mr. Frew from St. Ninians.

strangers, and of our younger members, and of persons concerned about salvation, remained. The younger ministers present continued in exhortation, prayer, and psalms successively, for a considerable time in a most solemn affectionate manner, feeling unusual enlargement in their own spirits, with much of the felt gracious presence of God.

On Monday, at a quarter past eleven, probably from two to three thousand assembled around the tent.* Dr. Dewar preached from John xvi. 5, "He," the Spirit of truth, "will convince the world of sin," &c. Mr. W. C. Burns preached from Ezek. xxxvi. 23—26, "A new heart will I give you," &c. The hour of five struck ere all was over, and very few withdrew previously. The sensation was deep and solemn. In the evening Mr. Brown preached in the church from "What do ye more than others?" Similar exercises were engaged in also on the Monday night as on Sabbath night; which the ungodly jeer at, the formal wonder at and censure, and which many good Christians would at first pronounce rather carrying it too far. But the fact is, that this is a spring-tide, a very uncommon season, in which a rigid adherence to the rules of ordinary times must not be applied. We have been drawing up a large draught, and the nets cannot be kept and laid by so orderly and silently as usual. This precious season of communion is now over and gone, but the remembrance is sweet. Having been preceded, accompanied, and followed by a very unusual copiousness of prayer, the showers in answer have been very copious and refreshing. We are daily hearing of good done to strangers, who came Zaccheus-like to see what it was, who have been pierced in heart and have gone away new men. Our own people of Christian spirit have been greatly enlivened and strengthened, and some very hopeful cases of apparently real beginnings of new life have been brought to our knowledge. I feel grateful to the God of grace and God of order in the churches, that there has been such a concurrence of what is true, venerable, pure, just, lovely, and of good report, and that little indeed has escaped from any of us

which can justly cause regret. We are anxious (we trust that we have a good conscience) that nothing should be done against, but every thing for the truth, that God in all things may be glorified through Jesus Christ. The solemn appearance of the communion tables, and the delightful manner in which they were exhorted, the presence of not a few unusually young disciples at the tables, the seriousness of aspect in all, and the softening and melting look of others, made upon every rightly disposed witness a very delightful impression. May the Lord give abundant increase!

For ninety years, doubtless, there has not been in this parish such a season of prayer and holy communings and conferences, nor at any period such a number of precious sermons delivered: the spiritual awakening and the genuine conversions at this time are not few, and it is hoped will come forth to victory. But the annals of eternity only will divulge the whole! The enemy, the devil, has been also among us, and is doubtless busy now, more so than at the time of this dispensation. We are not ignorant of his devices.

Yet upon the whole, there is much cause indeed to give God the glory for what he hath wrought. That he hath been the chief worker is most undoubted, for "the Son of God was manifested to destroy the works of the devil," and his works have been much damaged and brought down among us. The public houses, the coalpits,* the harvest reaping fields, the weaving loom-steads, the recesses of our glens, and the sequestered haughs around, all may be called to witness, that there is a mighty change in this place for the better.

The wicked scoff, nay, some we hear around us, or passing by, have brought upon themselves the great guilt of speaking evil of this work. We pray for them: "They know not what they do!" Some decent professors and moral people, are opposed to this whole work, and say, "If it continue, it may do good," but they do nothing to make it continue, and others throw cold water upon it. It is strange, that when sermons seem to make no impression, these persons should feel no anxiety about the permanency of the good expected; but when there is really appearance of good impressions, their doubt should be expressed about the duration of the good promised. Shall we be satisfied that we preach, and are heard, and no one showing any concern, but just

* Many ministers were present that day. Besides those already mentioned we noticed Mr. Laurie, of Gargunnoch; Mr. Leitch, Stirling; Mr. Hetherington, of Torpichen; Mr. Cochran, Cumbernauld; Mr. J. Willis, Mr. Bonar, and Mr. Morison, of Larbert; and Mr. Jeffrey, of Paisley. Mr. Lee, of Campsie, was present upon Saturday, and on the Sabbath, Mr. Forman, of Kirkintilloch, and Mr. Cochran. Many excellent elders also were present assisting us, as Mr. R. Brown, of Fairley; Dr. Russell, of Edinburgh; Mr. R. Moody, Mr. H. Knox, Mr. John Robertson, Mr. Ilay Burns, of Glasgow; Mr. Simpson, of Port Glasgow; Mr. M'Donald, of Cochno; Bailie Shaw, of Rutherglen; and Bailie M'Kenzie, of Inverness.

* A coal master here bears witness, that the colliers who were formerly drunk ten days in the month, are now sober, and that instead of swearing, they have prayer meetings below ground, and are orderly. And why should colliers not be numbered among saints, and be kings and priests to God? Pious colliers and miners, what a treasure!

sitting, and it may be, sleeping out the hours, and returning home as they came ! Surely, surely even a degree, yea, a great deal of enthusiasm, is better than death-like insensibility.

Such godly fear has come upon the people, that scarcely a single instance of intoxication, or any approach to it, has been observed in the whole multitude assembled, whereas formerly the prevalence of this and the quarrels it engendered brought dishonour on tent-preaching, and in fact extinguished it.

Special instances of good done are naturally called for. Many memorable cases can be produced. Selection is difficult. A woman from Airdrie was observed by a few around her to be much impressed while Mr. W. C. Burns preached. She at length left the field and retired for prayer. After a little she was followed by some praying people, who conversed with her. She seems to have undergone a complete change, and went away in a composed frame. A young gentleman from Glasgow, with whom I and Mr. Brown conversed, who had come with some indefinite notion of good or of being pleased, went home a new man in Christ Jesus. I know several cases of whole houses being really converted. Mrs. H. has been converted in a very wonderful way. She had been a very passionate regardless character, who with her husband and family spent the Sabbath day in drinking, and other similar enormities ; two pious women, unknown to each other, had called upon her, telling her that they could get no rest till they came to warn her of her sin and danger. The poor woman thought with herself, if these two are so concerned about me that they cannot get rest, what should be my concernment about myself ? She attended a prayer meeting, came home at midnight, and roused her family to tell them of her change of mind. There seems a very remarkable work of grace with the husband, and other branches of the family.

A. B., collier, aged fifty, a month ago, was upon the road side on the way from the church in great agony of mind when I passed homewards, I at first thought he had been in drink : but it turned out that he had been, Hannah-like, pouring out his heart before the Lord, having got a sight of his sinfulness ; he went to his Bible and prayed ; got heartening, as he expressed it, from the thought that had come to him, " Shall I be a castaway ? " Enabled to lay hold on Christ as the Ransomer, and as

having paid the debt, he said, " Come life, come death, I will depend on his merits and mercies ; " resolving to be with Christ henceforward. On receiving his token, he said, " I used to run from you, but am now happy to meet. I served Satan fifty years : I am now the Lord's. " His two companions, J. S. and T. A., gave very satisfactory accounts of their change of heart, and are also communicants. The accounts of other cases more detailed and interesting must be deferred.

I add a very few words in the way of inference.

1st, Prayer united, as well as secret, for the bestowal of the Spirit's influence, is most important, and will sooner or later be heard.

2nd, Extra means should be used to bring those without the pale of any church to hear the Gospel. The preaching the former summer in the church-yard once and again, and the late frequent addresses in the market and field, have most certainly brought the word near to many who might have remained to their dying day without hearing it. Assuredly these means must be used, otherwise our newly provided churches will remain unoccupied, and in a great degree useless.

3rd, There is a close connexion betwixt Missionary work and revivals. Our newly organized Missionary Society, in January this year, has been marked by several people as an era. No church can be in a lively state when nothing is done for the heathen.

4th, The social nature of man is an important element in his constitution, and exerts a powerful influence on the state of the church and of the world. There are those who view the weavers' shops as objects of unmingled aversion, as hotbeds of anarchy ; but when a good influence is made to bear upon the minds of the operatives, the facilities for good are proportional to those for evil, the reviving interest spreads much quicker than in a rural district. Let every minister of the gospel, and every Christian patriot keep this steadily in view, and ply the workshops with every good and generous influence. Never let us cease in good times and bad, to essay to do good, in the morning sowing seed, and in the evening withholding not our hand : thus are we to sow beside all waters. God give the increase !

W. B.

*Kilsyth,
September 30, 1839.*

THE
MISSIONARY MAGAZINE
AND
CHRONICLE;

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.



THE AFRICAN WITNESSES.

THE AFRICAN WITNESSES.*

It will be in the recollection of the friends of the Society, that the Rev. Dr. Philip returned to this country in the spring of 1836, for the purpose of attending a committee of the House of Commons, appointed "to consider what measures ought to be adopted with regard to the native inhabitants of countries where British settlements are made, and to the neighbouring tribes, in order to secure to them the due observance of justice, and the protection of their rights, to promote the spread of civilisation, and to lead them to the peaceful, voluntary reception of the Christian religion." Dr. Philip was accompanied by two natives of South Africa, both intelligent and Christian men, who had for many years enjoyed the benefit of instruction by Dr. Vanderkemp and other Missionaries in their native country. These intelligent Africans availed themselves of the return of Dr. Philip to visit England, for the purpose of making known the state of the nations to which they respectively belonged, and exciting greater interest in their behalf.

Andries Stoffles was a Hottentot nearly 60 years of age, about the middle stature, stout but active, with a countenance remarkably intelligent and expressive. He was admitted to the fellowship of the church in 1815, and for six years previously to his leaving for England had sustained, with great benefit to the people, the office of a deacon in the community of Hottentot Christians at the Kat River. His family had been among the first settlers at the Kat River, and for the prosperity of that settlement, his experience, influence, and efforts had been constantly employed, especially in promoting education, and extending to every location the advantages of religious instruction.

Jan Tzatzoe is one of the chiefs of the Amakosa Caffres, who amount to about 230,000 souls. Their country borders on that formerly belonging to the Hottentots. In early youth Tzatzoe was placed by his father under the care of Dr. Vanderkemp, by whom he was ever regarded with peculiar affection and solicitude. At twenty-four years of age there is reason to believe he became a decided Christian. In 1816 he accompanied the Rev. Joseph Williams, the Missionary, to Caffreland. For the last eleven years he has been associated with Mr. Brownlee, at the Buffalo River, and has proved an able assistant in the Mission.

In the late disastrous war between the Colony and the Caffres, Tzatzoe espoused the cause of the English, and led forth his men to their aid; yet when hostilities ceased, and he returned, he found his house and the cultivated grounds which he had stocked with fruit-trees, taken possession of by the Government, and he was directed to fix his dwelling in another and an uncultivated part of his own hereditary land. To obtain the restoration of these, or some compensation, and to solicit further assistance in promoting the moral and spiritual improvement of his countrymen, he was induced to accompany Dr. Philip to this country.

Early in the summer of 1836, Dr. Philip and his companions were repeatedly called to appear before the Committee of the House of Commons. The engraving which accompanies this account, represents the appearance of the African Witnesses before the committee. The scene is in one of the rooms where the committee, of which T. F. Buxton, Esq. was chairman, held its sittings. Tzatzoe is in the act of giving his evidence. At the opposite end of the table is the Rev. James Read, jun., who acted as interpreter of the chief, who spoke and wrote before the committee in the Dutch language. Dr. Philip is seated in the foreground, on the right, and Stoffles occupies a chair behind the table at the end of which Tzatzoe is standing. The Rev. James Read, sen., is standing behind the chair on which Stoffles is seated. Andries Stoffles delivered his testi-

* Abridged from an article in the "Christian Keepsake," for 1838.

mony with great animation and feeling, but evident sincerity, and the Chief gave his evidence with that simple dignity and frankness which a consciousness of the truth of his own statements, and a confidence in the integrity and justice of his auditors could not fail to inspire.

But the testimony of Tzatzoe and Stoffles before a section of the British Senate was not the only important object accomplished. Besides the incalculable advantage to the native tribes of Africa, of their appearing before a committee of the British Parliament as witnesses for their countrymen of the wrongs they had endured, their visit to England and Scotland afforded to multitudes satisfaction of the highest order, and will be attended by the most lasting benefit to the cause of Christian Missions throughout the world. The impassioned eloquence of the Hottentot, in particular, produced impressions on the minds of many who listened to his addresses, that will probably never be forgotten.

In the autumn of 1836, it became evident that the health of Stoffles would not allow of his continuance in England, and he embarked for his native country, in company with the Rev. James Read, jun., on the 7th of November. The voyage was beneficial, but he suffered a relapse while at Cape Town, and died on the 18th of March, 1837, at Green Point, on his way to the Kat River. His end was peace. A "brief memoir of Andries Stoffles" appeared in the *Missionary Magazine* for April, 1838. Dr. Philip, the Rev. James Read, sen., Tzatzoe, and other friends, embarked on the 25th of November, 1837, for the Cape, where they arrived on the 6th of February, 1838, and in the course of the summer the Chief rejoined his family and tribe, who had long and anxiously expected his return.

INCREASING LIBERALITY OF THE FRIENDS OF THE SOCIETY.

THE Directors continue to receive the most gratifying accounts from the numerous friends of the Society, of their efforts to contribute their respective proportions towards realising the proposed annual income of 100,000*l*. The committee of the Bath Auxiliary report as follows :—

The total receipts of the Auxiliary during the year have been 558*l*. 4*s*. 6*d*., one of the most striking items of which is a contribution of 85*l*. from a Juvenile Association, which was formed only a year since. The annual remittance to the parent Society had been 531*l*. Mr. Owen stated that while the local committee were determining on that passage of the Report which had reference to an increase in the amount of individual annual Subscriptions, an in-

crease in those of the friends present had been suggested, and the consequence was that all in the room immediately doubled their annual contributions; he had no doubt, when other friends in the Committee heard of this fact, they would follow the example, and he would suggest, to the annual subscribers present, to double their contributions; if, however, they could not do this, he was sure they would all assist to the extent of their power.

A friend in Hampshire writes as follows :—

Never have I sent you a remittance with so much satisfaction, as at the present time. I think that the event clearly justifies my anxiety to have a full deputation. We used to raise with difficulty 10*l*. per annum, or

thereabouts. Since we have had deputations, we have increased from year to year; 1837, 27*l*.; 1838, 32*l*.; 1839, 51*l*. This is the true criterion of Missionary zeal.

The Secretary of the Essex Auxiliary says :—

I have great pleasure in forwarding to you a copy of a resolution which was unanimously adopted by our committee yesterday :—"That the Secretary be instructed to make the necessary arrangements for obtaining the Rev. Richard Knill, as a depu-

tation from the London Missionary Society, to visit every congregation in the county that will consent to receive him, at as early a period as possible with a view to increase the amount of contributions to that Society."

I beg your prompt attention to this interesting matter, and hope that you will soon favour me with a line informing me when our good brother may be willing to

undertake the tour of useful agitation in Essex county. I sincerely hope that the matter of the £100,000 "will stand."

Several other equally interesting manifestations of zeal and liberality have been received, some of which it is intended to publish in the next number of the *Missionary Magazine*.

SINGAPORE.—LETTER FROM LEANG AFAH.

THE following translation of a letter from our Chinese brother, Leäng Afah, written to the Foreign Secretary in the beginning of March last, while it exhibits that familiar knowledge and apposite application of Scripture which may be frequently observed in intelligent converts from heathenism, shows at the same time, that those who in distant lands have been made partakers of the heavenly gift, through the instrumentality of British Christians, are not unmindful of the kindness which sent to them the everlasting Gospel of peace. It is satisfactory to be able to add, that the indisposition he mentions in his letter has been nearly removed, and that he has deferred his intention of returning to China, until Providence shall open a way for his public exertions for the spread of the Gospel there.

Leäng Afah writes as follows :—

TO THE REV. MR. ELLIS.

Presented with respects.

The prophet Isaiah, in the thirty-second chapter and eighth verse of his book, says, "The liberal deviseth liberal things: and by liberal things shall he stand." From the preceding ten years until now, although I have been preaching the doctrines of the Gospel, exhorting and instructing the men of the middle country, (China) yet those who have been led to believe, of the common people belonging to my country, are few, not more than two or three every year; and of the rich, not one. Thus no man has contributed towards my sustenance. And had not those who "devise liberal things" of your country assisted me, I should not have been able to preach the Gospel to the men of the middle country. Wherefore, ye men of benevolence and love, belonging to one of the estimable benevolent Societies, to you is applicable what is written in the third epistle of John, fifth to eighth verses; "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers; which have borne witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort thou shalt do well: because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth."

Moreover, every year I have been engaged in printing the Holy Scriptures, and religious tracts, and distributing them among the Chinese. And at present, though there are but few who believe and obey them,

yet the seed of the Gospel has fallen into the minds of the men of the middle country; and we wait till afterwards, when our heavenly Father will kindly confer the Holy Spirit's grace, to regenerate the hearts of the Chinese; then the seed must spring up, and bring forth much fruit. Thus, how is it not true (in regard to you) as written in 1 Thess. i. 8, "For the word of the Lord from *you* has sounded out, not only to the nations around, but also into every place of the middle country."

Two years ago I came to Singapore, and lodged in the house of the American Missionaries. During the week days I have been engaged in revising and correcting Medhurst's and Gutzlaff's version of the Scriptures; and on the Sabbath, in preaching the Gospel, and instructing the Chinamen who lived with the Missionaries.

From the 15th day of the third month of last year, [according to our reckoning, that is, 15th March, 1838,] I have lived in Mr. Stronach's house; and have been employed in the same way as when I lived with the American Missionaries. Since the 25th day of first month of this year, [i. e. 25th January, 1839,] the two Messrs. Stronachs and I have gone, every Friday afternoon at five o'clock, to distribute various kinds of religious tracts through the streets of Singapore; and at six o'clock, before the gate of Mr. Tracy's house, I have preached the Gospel, exhorting the men of the middle country. Every Friday evening about thirty or forty men come and listen to the preaching of the Gospel; and we pray our Heavenly Father, widely to extend mercy towards the thousands of

Chinese in Singapore, causing them to come together to listen to the preaching of the doctrines of the Gospel; expecting hereafter that they may receive the Holy Spirit to regenerate their hearts, causing them to repent of sin, and reverently to believe in the Redeemer of the world, to the saving of their souls. This is what we desire.

From my living in Singapore, the climate of which is very moist and hot, I have got in my body a little moist-hot disease. On account of the climate of Singapore being moist and hot, I cannot here be cured. Perhaps, after some months I may require to return to the middle country to have my bodily disease removed. And, when well again, perhaps I may remain and preach the Gospel in China, or, perhaps, come

back to Singapore; I do not yet know which. I only wait to follow the commands of my Heavenly Father.

And now in this world, I and you, venerable elder-born, and the Christians in your country, are very widely separated. I fear we shall not be able to see each other face to face. But I desire that, in the life to come, we, together, may rejoice in praising Him, and in thanksgiving for our Lord and Saviour's great mercy in redeeming our souls.

Now, I desire that our Heavenly Father may bless you, venerable teacher, Mr. Ellis, with all the members of your family, male and female, old and young; and also to bless all sincere believers. Amen.

(Signed) LEANG AFAH,

SOUTH AFRICAN MISSION.

(Concluded from page 107.)

THE extracts from the journal of Mrs. Philip are brought to a conclusion in our present number. Those now presented will be found to possess a degree of interest fully equal to the former parts. On the 20th of December, our friends passed the boundary of the colony, and entered the wild regions of Caffreland, among whose numerous inhabitants the light of the Gospel is now, it is hoped, steadily advancing towards the perfect day. Mrs. Philip thus pursues her narrative of the journey subsequent to that period.

We soon found that we were in a barbarous land. Not that the people molested us, but the dress, the habitations, and the weapons in the hands of every one we met, showed us that we were under a different government, and subject to other regulations than the country on the other side of the invisible boundary we had just crossed.

We arrived at the Chumie, a station of the Glasgow Mission, and were kindly received by Mr. and Mrs. Chalmers, who have laboured for a number of years among the Caffres. A church has been formed here, and about 17 members are at present in fellowship, but several have left for other places. We were accompanied thus far by the Messrs. Read, and met by Capt. Stretch, who, on the following morning, accompanied us to the Kraal of Tyalie, the son of Gaika, who lives in this neighbourhood.

The visit to this Kraal gave me great pain, owing to the degraded state in which the people live. There was nothing inviting about the place—neither scenery, situation, grass, nor water to make it a desirable residence. The huts were mean; even the chief's was only a little larger than the others, but of the same bee-hive form, and not at all superior in materials or ornaments to the rest. We had to stoop double before we could enter, and there seemed to be only a mat on the ground on one side to sleep

on, which, with a few milk-sacks, baskets, and assagays, constituted all the furniture of the chieftain's habitation. Yet this man was possessed of the power of life and death—thousands were ready at his nod to execute his commands; he was possessed of good address, and had been in good society; but whatever charms civilisation may have worn to him, policy and a love of dominion made him to adhere to the customs of his fathers, and aim at being, as he says, as much a Caffre as Kakalia, his great ancestor.

I was glad to leave the place, which we did about ten o'clock, and parted with Capt. Stretch and Mr. Read, sen., for a time. Mr. Read, jun., accompanied us. We directed our course to Burn's-hill, another station of the Glasgow Mission, and though there was no regular road and many dangerous places to pass, we reached it in safety in the evening. We were kindly received by Mr. Laing and Mr. and Mrs. M'Diarmid, and were pleased to find that some progress is making here in communicating the knowledge of the Gospel. One of the sons of the late Gaika has been converted, and is now teaching a school, and appears to be useful among his countrymen.

Here we saw Sandilla, the heir apparent to Gaika's authority. He is now about 17 years old, grown up without education, although a school has been for a number of

years at the place ; his mother not seeing the importance of education, and he not choosing it himself, but preferring to run wild after the cattle. He passed our wagon with a few of his young companions as we were approaching the station, with a basket of gum arabic, which he had been gathering to sell or to exchange for tobacco. His appearance was any thing but dignified. His mother, Suta, came to visit us in the evening ; we made her a present of some clothes for herself, and also for her son, which she received with the most perfect indifference, scarcely thinking them worthy of thanks ; but when a large piece of tobacco was presented to her, exclamations of surprise and gratitude burst forth immediately, and she lost no time in moving off to enjoy the luxury of smoking. We at-

BUFFALO RIVER.

We arrived in the afternoon, and found Mr. Brownlee well, and had the pleasure of meeting Tzatzoe a little before we entered the town. In the evening we visited his house ; although very far in advance of any Caffre chief we had seen, and comparing him with them he appeared to great advantage, still I felt rather disappointed in the appearance of his dwelling.

In the evening we had the pleasure of meeting 14 members of Mr. Brownlee's church ; most of them have been converted since the war, and chiefly through the instrumentality of natives. Mr. Brownlee speaks highly of a native teacher who is very active in visiting the Kraals, and trying to do good among the people, and he has been successful. Not many of the members belong to King William's Town, but to the neighbouring Kraal. We were glad to see the Christians decently dressed ; although many of them were poor, still they make an effort to get clothes.

Mr. Brownlee is building a place of worship, which is ready for the roof, but it is difficult to get people to finish it. The Caffres are accustomed to do nothing but attend to their cattle and prepare for war. I was glad to find that the men are now beginning to attend to agricultural pursuits, instead of leaving it all to the women as formerly. Where the Gospel prevails this will be the case.

Mr. Brownlee had an early prayer meeting, as is usual at all our stations ; school at 9 o'clock, and sermon at eleven. Mr. James

KIESKAMMA.

We were not able to be at this station on a Sabbath, but we were present at a morning meeting. Only a few were present, but Mr. K. told us that from 70 to 100 attended on a Sabbath. Before the war, not a dozen could be got together. As yet Mr. K. has

tended the meeting in the evening, and Dr. P. the one in the morning at sunrise, and were thankful to find a good number assembled both times. We had no time to see the school, as we had a long day's journey before us, and we wished to spend the next day, the Sabbath, at Mr. Brownlee's station. After an early breakfast we set off, accompanied by Mr. M'Diarmid, who took us a nearer road, but one over which no wagon had previously passed. Few of the roads in Caffreland, with the exception of the one from Fish River to the Kye, can be discovered, except traces of them here and there. No wagons but those of the Missionaries travel these cross roads ; the Caffres themselves always travelling on foot, or perhaps some of their great people on horseback.

Read preached, and Tzatzoe interpreted. His text was, "Men shall be blessed in him." The blessings flowing to man from the Gospel of Christ were set forth in a useful and practical manner. There was school after the service, and a meeting in the evening. The adults in the school who had become pious, were very earnest in learning to read.

We left King William's Town on the 25th of December at noon, having been prevented by rain from leaving earlier. We travelled till betwixt 9 and 10 o'clock, when coming to a very difficult drift in the river Debe, and it being very dark, we outspanned, uncertain whether we were in the neighbourhood of Caffres or not. I felt for the first time while sleeping in the wilderness rather uneasy, but we commended ourselves to the gracious protection of our Heavenly Father, and slept securely. With the dawn of day we prosecuted our journey, and had not travelled far before we were met by Mr. Kayser, whose station we reached about 7 o'clock, A.M. It was cause of thankfulness to meet our friends in good health, and to see the progress which Mr. K. had made in acquiring the language so as to be able to address the people fluently ; in collecting about 30 children in school, who were making tolerable progress ; and in leading out the water of the Kieskamma over a large piece of ground, so as to promote the industry of the people, and keep them near the means of grace.

not baptised any, but there are some who hear with seriousness and attention, and like to remain on the station.

Mr. Kayser still requires much faith and patience to continue to labour till he see the fruit. He has a fine family of well-dis-

ciplined children, but it requires immense labour and self-denial on the part of parents in Caffreland to watch over their children, and guard them from the contamination with which they are surrounded,

We left Knapp's Hope on the 27th, and proceeded to Blok-drift, the residence of Capt. Stretch, the government agent. We were kindly received, and met Mr. Birt and the elder Mr. Read. Botman and two of his sons, Makomo and Tyalie, with their suites, arrived in the evening; also Messrs. Brownlee and Kayser. A son of Mr. Brownlee resides with Capt. Stretch, so that we made a large Missionary party.

Mr. Birt was here introduced to Botman as his Missionary. The chief examined him narrowly for some time, but said he could not converse with him till he had looked at him a little more. In the evening we had service, when not only the chiefs, but several of their wives who had accompanied them, were present. Mr. Read, jun., addressed the company, the substance being translated into the Caffre language. It was with great delight that we united with this large company in singing a translation of "Crown him Lord of all" to the same tune which has enlivened the devotion of thousands.

Next morning we breakfasted together, and after breakfast there was a meeting of the chiefs under a tree, many of their followers being present. As Mrs. Stretch was from home, and there was no female to accompany me, I did not attend the meeting; it was said to be interesting. The chiefs Botman, Makomo, and Tyalie spoke. The two latter were dressed after the Caffre fashion, at which I was much surprised. They excused themselves by saying that they were on a journey to Burn's-hill, to a meeting of the chiefs, and had turned aside to see Dr. Philip.

Immediately after dinner we set off for

Mrs. Philip relates the following circumstance which occurred while pursuing their route to one of the locations called Caffre Drift Post, through a wild and trackless country, amid whose lonely wastes they lost their way, and found themselves exposed to dangers greater than any they had before experienced.

We had proceeded only a very short distance when the leader at the head of the oxen called to halt, and on inquiring the cause, he and Hatha said that there was a lion a little to the left of our path, and that they had heard him growl. Providentially he was to the leeward, so that the oxen did not smell him. Our greatest danger consisted in this, as the oxen are so terrified if they smell the lion that nothing can control them. We had the wheels of the wagon instantly locked, and as we had no fire-arms, nor wood to light a fire, our only alternative was to try what lighted candles would do; having them and lucifers at

Botman's Kraal to seek out a place of residence for Mr. Birt. In the evening we had a meeting with the people, when Mr. Brownlee addressed them in the Caffre language. When they were dismissed we held a prayer-meeting with especial reference to Mr. Birt and the Mission about to be settled in this place. Each of the brethren engaged in prayer, and we sang some of the songs of Zion, which are calculated to enliven the hope and confidence of God's people in the final spread of the Redeemer's kingdom.

"Jesus shall reign where'er the sun
Does his successive journeys run;"

and,

"O'er the gloomy hills of darkness
Look, my soul, be still, and gaze;"

were peculiarly appropriate, situated as we were, in the midst of a heathen population, and after the scenes we had witnessed for the last ten days. The promises and faithfulness of God must be a Missionary's support in such circumstances, for there is little around to afford comfort to him.

We were glad to find that Mr. Birt and Botman took to each other as soon as Botman had examined him sufficiently; he called him his child, and promised to be kind to him. It is well, if possible, to get the friendship and co-operation of the chief, but from what I have observed of the chiefs in Caffreland, I am inclined to think that the Gospel will, as in other countries, make its way through the lower orders, and that the chiefs will have more obstacles to contend with in the reception of the Gospel than the poorer people. About 10 o'clock we left Botman's Kraal, and at a short distance from the Kraal we parted with Mr. Read, sen., Mr. Birt, and Mr. Kayser, and then bent our course more towards the new locations on the Fish River.

hand we lighted three. One in the lantern we sent to the head of the oxen, and the other two Dr. P. and Mr. Read held up in front of the wagon; the driver then smacked his large whip as loud as he could, and the lion set off with a growl; at least we heard no more of him. The lighting of the candles and the smacking of the whip raised the wrath of a wolf, who we found by his howl was close on the other side of the wagon. It was remarkable that these were the first wild beasts we had met with on our journey. The lion appeared to have followed Mr. Read from the fountain, as we were told at the Port that there was a pair

of lions known to keep about that fountain.

We went on for some time with one of our wheels chained and our lights burning, lest our old enemy should return and alarm the oxen; but after travelling five or six miles we began to despair of finding the place, and halted for the night. We had not been long outspanned before two of the Hottentots from Mr. Monro's place came

riding up armed. One of them who lived on the hill had seen our lights, and conjectured that it was our wagon. We found that we were not more than an hour from the place, but we were too much fatigued to move on although we had no water, and we resolved to remain where we were for the night. Next morning we reached the settlement.

Having visited each of the settlements in succession, and enjoyed the pleasure of meeting Mr. Monro and his family, our friends left this part of the country on the 3rd of January, and retraced their course towards the colony. They reached Cape Town in safety early in the month of February.

SPEECH OF THE CHIEF WATERBOER AT CAPE TOWN.

At the conclusion of a recent visit to Cape Town, Waterboer, the chief of the Griqua nation, took leave of his Christian friends at Union Chapel, on July 22nd, 1839, in an address of which the following is a translation. In the *South African Commercial Advertiser*, from which this report of the speech is taken, it is observed, that "the chief not knowing till the afternoon of his departure, when he was busy sending away his wagon and his people, that he would be expected to say any thing in the evening, the enclosed speech may be considered as an example of his powers at extempore speaking; and no one who heard the speech, and who understands the Dutch language, will say that it has gained anything by the translation. The warmth with which he poured forth his thoughts as they arose in his mind while he was speaking, the adaptation of his manner to the sentiments he uttered, and the talent he has of condensing the meaning of a whole sentence in a single word, cannot be translated into any other language. It is impossible that any one can recollect the history of Waterboer, and compare the naked wandering savage with what he is now and has been for many years, and question the power of the Gospel to civilise savage men, or the utility of the labours of Missionaries. The manner in which he sets forth the spiritual wants of the country, the anxiety of the chiefs of the surrounding tribes to have Missionaries, and the command to *go*, in the commission of Christ to his disciples, in connexion with the word *come*, as proceeding from the lips of the perishing heathen, furnishes, perhaps, one of the most eloquent appeals that was ever made to the churches of Christ in their favour."

The Chief said, I am glad of another opportunity of meeting with my beloved friends in Union Chapel, and of addressing them before I leave Cape Town. I have been gratified with many things I have seen here, much more so than on former visits. I am about to return to my country and to my people, and I am again returning to my labours and to the conflict. It is the Gospel, my friends, that has brought us together, or we should not have seen each other in this place, and I wish to remind you before we part of what the Gospel has done for me and for my people, and for many of my neighbours. Through the Gospel I have found Christ to be my refuge, my deliverer, my friend, my all. The Gospel has enlightened me and given me life, and I stand before you as a fellow worker with God in

his kingdom. The Gospel has done wonders for my people in producing a mighty and blessed change among them. There was a time when we were no people. We were few in number, and wanderers of the desert, shut out from the world in ignorance, in sinful abominations, and in wretchedness. But the Gospel has enlightened them, and wrought a decided moral change upon many of them. It has induced them to locate, to form an orderly community, to engage in agricultural pursuits, to adopt civilised habits, and to love peace and seek to promote it. They are anxious for the education of their children, and highly value the privileges of their schools; they render important assistance in the Mission; they contribute of their substance to the cause, according to their ability; they desire, and

labour for the salvation of their neighbours; and now family religion is observed generally throughout our large district. This is what the Gospel has effected among us; and many of our neighbours around us have been brought to the enjoyment of the same blessings, and they now desire the same privileges.

The chiefs and the mass of the people around us, beholding what the Gospel has done for the Griquas and for many among the Bechuanas, are stretching forth their arms and crying out—"Come over and help us." Every tribe in our neighbourhood is begging for teachers. The Corannas, the Bushmen, the Batlapi, the Bashutu, the Baralong, and the Baharoetze, are all crying out for help, for the schoolmaster, for instruction, and the means of improvement. And, my friends, shall they cry to you, the people of God, in vain? Shall they look to you for the water of life, and will you see them perish of thirst? Shall they ask you for the bread of life, and will you give them a stone? What a blessed world would this be if it were under the influence of the Gospel! What a scene would the deserts in the interior of this land present, if all the people were righteous, if all were brought to trust, to love, and to follow Christ! Owing to the power of the Gospel, my own people give me very little trouble, and there would be little for magistrates and rulers to do if the Gospel universally prevailed. It is the power of God to the salvation of all men. Go to the mountains and preach the Gospel to the wildest Bushman, and, if blessed to him, he will descend to the plain, and unite with the people of God in their duties and enjoyments. Let us all unite in promoting the interests of the kingdom of Christ; let us send the nations in the interior the Gospel of peace. From what the Gospel has already done we have great encouragement to exert ourselves. For your encouragement I shall here mention that there is a part of the Bashutu tribe living at Griqua Town. The Bergenaars robbed them of their cattle, drove them from their country, murdered many of them, and enslaved many others. I attacked the banditti, delivered the Bashutu, gave them back their cattle, and they followed me to Griqua Town, and were brought under the Gospel. They have been instructed, and, I hope, many of them are converted to God; they live in fellowship with the people of God, and labour to extend the blessings of the Gospel. The work is great in our quarter—the whole country is open to Missionaries. We have but two Missionaries in our large district, and it would be impossible for them to operate on the whole district, were it not for the assistance they receive from the churches they

have planted. But they have important assistance in their labours both from Griqua and Bechuana brethren. And we are all bound to render assistance, and to labour to the utmost of our ability in this great work. The love of Christ has laid us under infinite obligations to extend the boundaries of his kingdom. He has loved us and given himself for us. He has manifested his love to us in dying for us. We are not our own, we are bought with a price, therefore we are bound to glorify God with our bodies and with our spirits, which are his. We should live under the constraining influence of the love of Christ, and thus judge, that if one died for all, then were all dead, and that he died for all that they who live should not henceforth live unto themselves, but unto him who died for them and rose again. Let us live for Christ, my friends. There is no other true enjoyment on earth than this. Christ has laid his disciples under immense obligations by his last command. In giving his disciples his parting blessing on earth, he gave them his last command, and he said *go*, and he still says to believers *go, go, go ye* into all the world and preach the Gospel to every creature; and the nations of the interior are stretching forth their arms, and saying to you, *come, come, come!* And can you resist the command of your Redeemer, and shut your ears to the wants, and miseries, and cries of those who look to you, and stretch forth their hands to you for help—for the privileges and blessings of the Gospel? Let us then, my friends, listen to the voice of our Friend in heaven, and to the cries of our brethren in the wilderness and on the mountains of the interior, whose souls are perishing daily. The loss of the soul is not merely the loss of a temporal good, but it is an infinite and eternal loss. The infinite value of the soul greatly increases our obligations to make vigorous efforts, and to labour for its conversion, and safety, and happiness. I have now discharged my conscience, on behalf of those chiefs and tribes who have visited me, and sent me messages from every quarter around my country, to request me to procure teachers for them, and with this appeal to your obligations, to your consciences, and to your sympathies, I shall now take my leave of you, and it is more than probable you will never see me here again. The journey is long and difficult, and I shall now soon be old. I beg an interest in your prayers. Christ has taught us to pray. He taught his disciples to pray, and in that short prayer he included all things we have necessary for our bodies and for our souls. It is vastly comprehensive, and embraces every thing regarding his kingdom. He teaches us to pray, "Thy kingdom come." Brethren pray for us,

that we may be conducted to our home and to our people in safety; that we may be made blessings; and that the Gospel may

continue to be prosperous, till the whole of the interior of this country be filled with the knowledge and love of Christ.

JOURNAL OF JAMES ASHTON, NATIVE TEACHER AT BELGAUM.

ONE of the brethren at Belgaum, the Rev. W. Beynon, writing in March last, alludes in pleasing terms to the Christian character and labours of the native teacher employed in connexion with that station, under the name of James Ashton,—a name which he has assumed in compliance with the wish of the friend in Staffordshire who kindly supplies the means of his support. He is principally engaged as an itinerant preacher of the Gospel in the towns and villages surrounding Belgaum. The annexed passages from the journal of his labours, during the period of a month preceding the date of Mr. Beynon's letter, give convincing evidence of his knowledge of the Gospel and zeal for its diffusion; and are also calculated to inspire the belief that he will be made an honoured instrument of bringing glory to the Saviour, in the salvation of many of his yet benighted countrymen:—

Toorkwarree.—Spent the day in the Bazaar, speaking to the people about the salvation of their never-dying souls. I endeavoured to show to them the awful sin and guilt of idolatry, and told them of what the Lord Jesus Christ had done to redeem sinners. The people did not object to what I said, and at the same time they did not pay much attention.

Coodamunee.—When I commenced speaking to the people, they seemed very unwilling to hear. I lifted up my voice in the midst of the street, crying, That we are all sinners, and that without a Saviour we must perish for ever. Many people then collected around me. I read to them the tract on idolatry. I set before them their awful guilt and rebellion in forsaking the God that made them, and worshipping the idols which they themselves have made. I told them, "You know when you reflect on these things, that your idols are no gods, and that they cannot save you." I spoke to them of the gracious manner in which God had interposed in providing a Saviour. I entreated them to forsake their sinful ways, to think seriously of what I was speaking to them, and believe in Jesus Christ, that their souls might be saved. When I was leaving the place, a woman who was sitting outside her house with her husband and children, asked me what were those wonderful things about which I was speaking to the people, that she wanted to know more about them. This rejoiced my heart, and I spoke to her more largely of what Christ had done, and the wonderful effect which is produced when Christ is received by faith into the heart; that he fills the soul with joy and peace springing from an assurance that our sins are pardoned, and that God is our reconciled Fa-

ther and Friend. On my way home visited some reapers who were cutting corn; as a sower, I sowed the seed of the word from Mat. xiii. 24—30.

Sinwolee.—Arrived here this morning. Spent the whole day in preaching the blessed Gospel and reading tracts. The poor people heard with attention. Some Brahmins tried to spoil their minds and prejudice them against me. They said I was a man of low caste, and by forsaking my own religion and embracing another, had become worse. I replied by saying, "I have only given up dross for pure gold. And as to caste, whatever distinctions exist, all originated with sinful man." Silenced them by repeating a stanza representing all born as shoodras.

Went to-day to *Munowalee*.—I addressed the people of the town, some reapers in the fields, and some shepherds who were watching their sheep. I set before them the wickedness and sinfulness of Hindooism. Many, when I was speaking, publicly confessed that all I said was true; that they had all forsaken the God who made them. I told them that knowing this, and continuing to worship idols, their guilt must be very great. I read to them the apostle Paul's description of sinners, Knowing God they do not like to retain God in their knowledge. One old man appeared very much delighted with what he heard, and addressed me with a feeling mind. He offered me some pice, which I declined receiving. I entreated him in his old age, as a poor old sinner, to go to God in the name of that Saviour of whom he had just heard.

To-day I visited the village of *Hindilgai*, and went from house to house declaring to the people their sins, and proclaiming Jesus

Christ as the only Saviour of sinners. A man of the Jain religion and his wife received me kindly, and offered me some food to eat. I thanked them for their kindness, and spoke to them of Jesus Christ, as the bread that came down from heaven upon which the soul can feed.

As soon as I arrived at *Kunabureege*, I went to the school and distributed some books among the boys, and explained them to them. I spoke to them of Jesus Christ, and showed them how much he loved little children when he was in the world. I met here a good many pilgrims who were going to Benares. They were going there to have their sins washed away. I said that the water of the Ganges, like every other water, could only cleanse the body; sin had its root in the heart; and as the soul of man, which is a spirit, was corrupt, water, whether applied inwardly or outwardly, could not affect it. I described to them the nature of sin, and the fountain which is opened

to wash away sin and uncleanness. When I spoke to them of Jesus Christ as the only Saviour, and that there was every thing in Him which a sinner stood in need of, and exposed the absurdity of the long and expensive pilgrimage they were undertaking, they appeared very sad. My heart felt much for them. May the Lord Jesus, my dear Saviour, bless my poor labours among my countrymen.

Sannabustawadee.—In the market-place, preached to the people and gave away some tracts. I met with no opposition from the people. When addressing them, many publicly approved of what I said, by saying, 'We are all wrong—what you say is right.'

Anagola.—Visited the school; spoke to the people in reference to their guilt in refusing the Saviour after hearing so much about him. I am afraid they heard me in as careless and indifferent a manner as ever; may the Lord help me to pray more for them.

MEDICAL MISSION IN TRAVANCORE.

MR. ARCHIBALD RAMSAY, who was sent out by the Society as a Medical Missionary, arrived in Travancore in March, 1838, and shortly after commenced his duties at the Nagercoil station in that province, where, under the faithful labours of the Rev. C. Mault, and other brethren, the chains of caste have been in many instances broken; and where the liberality of British gentlemen and rich natives has been often experienced. A letter received from him, under date 5th of May, supplies the following pleasing account of his labours from the period when he joined the station, to that at which he writes:—

No sooner was my arrival made known than the natives came from all parts of Travancore for advice. Most of them were very distressing objects, and you will be surprised when I tell you that during the first three months I saw upwards of fifteen hundred new cases. This calculation I made while drawing up an appeal to be laid before the Christian public for assistance to procure medicine, and to erect a native hospital, which is very much required, seeing that the numbers are daily increasing.

At first, the people who came for advice were of the lowest caste, but day after day the natives became more confiding, and now I am happy to say that people of every caste, even the Brahmins, flock to me for advice. The latter are well known to be a stiff-necked class, and hold no intercourse with any except those of their own caste. I have now free access amongst them; I visit them in their houses when they are unable to come to me, taking with me a low caste boy either to administer medicine or apply leeches, &c.; and as I conceive him to be a pious youth, I am careful to hold conversation with them on religious matters before I leave. I have therefore

great reason to believe that much good will be done amongst them by the healing art. It is hoped their prejudices will be overcome, and their minds better fitted for the reception of the Gospel of Jesus Christ.

At one time a low caste person dare not enter their street, and much less their houses, or if a Brahmin went down a public road, a low caste man must go aside, even with a heavy burden on his head, for the Brahmins conceive themselves polluted if they only come within the shadow of the individual. I am thankful to say these customs are decaying, and I trust that by our combined efforts they will be entirely effaced, and true religion set up instead. When the people are in health, it is difficult to get them at times to listen to what is good, but when laid on a bed of sickness and conceiving themselves to be dying, then I find they will listen attentively, and I have been told by several on their recovery that they have thought of what I said, and have felt anxious to know more of the Christian religion. We must not despise the day of small things. They have asked me to teach their children, and I have consented; but as I am so very much engaged and so fre-

quently from home, I cannot attend to that duty.

I have further the pleasure to state that his highness the Rajah of Travancore has given a grant of four hundred rupees annually for the purchase of medicine, and a donation, the amount of which I have not yet heard. His highness the Elliah is now studying medicine. I have assisted him in the prosecution of his studies, which has afforded me many opportunities of relating distressing cases to him. He kindly presented me with one hundred and fifty rupees, and one hundred from his father, as donations for the hospital, and assured me that nothing should be wanting on their

parts that would tend to relieve the afflicted poor. I said the London Missionary Society would be gratified to hear of such good intentions. In reply he said, he hoped I would mention it.

We have also received very handsome donations from several European gentlemen and rich natives. I have been informed by the acting Resident, Capt. Douglas, that there are already more than 4,000 rupees subscribed. I have much pleasure in adding that he has assured me his influence shall never be wanting in aid of this important cause. We have therefore commenced the erection of a very spacious building on the Mission ground.

SOCIAL CONDITION OF THE PEOPLE OF TAHITI.

As several statements have recently been given to the public respecting the moral and social condition of the inhabitants of some of the South Sea Islands, where the Society's Missionaries are labouring, particularly as affected by the introduction of ardent spirits and their intercourse with shipping from various countries, the following extract of a letter, written by the Captain of a whaling vessel to one of his relatives in London, will show that though the peculiar temptations to which by constitution, climate, and circumstances, the people of those islands are exposed, may occasionally prompt the depravity of the heart to manifest itself in the impropriety of the conduct, yet that the efforts of the better disposed portion of the community have been successful in maintaining and restoring a state of social order which many countries where Christianity has been long introduced might do well to imitate. The letter is dated Tahiti, May 5th, 1839, and the writer says:—

This is the most civilised place I have been at in the South Seas; it is governed by a Queen, daughter of old Pomare, a dignified young lady about twenty-five years of age; they have a good code of laws; no spirits whatever are allowed to be landed on the island; therefore the sailors have no chance of getting drunk, and are all in an orderly state, and work goes on properly; no boat allowed to be on shore after nine o'clock; constables at different stations to put up all stragglers; and offenders are compelled to work on the public roads. This island is a complete garden; fruit of every description wild in all directions, common property to all. Good beef two-pence per lb.; oranges, the finest I have ever seen, four

shillings per thousand; in fact, a child, as soon as it can climb a tree, is quite independent of its parents. It is one of the most gratifying sights the eye can witness on a Sunday in their church, which holds about 5000, to see the Queen near the pulpit, and all her subjects around her decently appareled, and in seemingly pure devotion. I really never felt such a sensation of the real good of Missionaries before. The women are all dressed in bonnets after the fashion of some years back, when two abreast could not go through Temple-bar. Their attire is as near the English as they can copy.

(Signed)

SAM. HARVEY.

LIBERALITY OF THE NEGROES.

AMONGST the many pleasing results of the efforts of British Christians on behalf of the coloured population of the West Indies, it is truly gratifying to notice two striking traits of character frequently, and especially of late, adverted to in the communications from the Mission stations, viz. the increasing disposition manifested by the people to honour God with their substance, and the affectionate attachment they evince towards their pastors. The following extract of a letter

from Mr. Haywood, dated Orange Chapel House, Berbice, June 14, 1839, will forcibly illustrate both these points :—

I must now come to Orange Chapel. The people are doing wonders. At the commencement of the year the people were exhorted to meet all the chapel expenses of whatever kind, so as to assist the London Missionary Society. And to do this it was suggested that the people work one Saturday in every month for God, i. e. to give the proceeds to the chapel. The plan has succeeded pretty well, but has not met my expectations. However, on examining the accounts, I find they have for collections, &c., given to the chapel 350*l.* sterling during the past five months; and though I do not think they will do so much during the next five, still I make no doubt at the end of the year we shall have enough for all purposes without troubling the Society. In addition to this they gave me sufficient money in January to buy a new gig and harness. On the second of this month (Sunday) we had been in the colony five years, and we set that day apart as a thanksgiving day to our Heavenly Father for all his mercies towards us; had a large congregation at eight o'clock—at twelve much larger, when I preached from the words of the apostle, “I have no greater joy than

to hear that my children walk in truth.” A deep impression was made on the minds of all present whilst I inquired, Who were the apostle’s children; and, secondly, the evidence they gave that they were such, and applied it to our case.

After preaching to the people on the Thursday evening following, all the deacons followed me into the house, and after standing a few minutes, one of them, in the name of the church and congregation, begged me to accept a bag of money which he held in his hand, as a small token of love in remembrance of five years’ faithful services rendered as their minister. They all said a great deal, but I only answered with tears. It was too much for me, and even now I weep for joy, while I mention the circumstance to you. I will not attempt to describe my feelings the next day when we counted the money, and found it to be between sixty and seventy pounds sterling. Almost half the congregation are holy and consistent church members, and others are literally pressing into the kingdom. All glory be to God’s most holy name, all honour to the Lamb that was slain!

ARRIVAL OF MRS. TURNBULL AT MADRAS.

In a letter dated August 29th, 1839, Mrs. Turnbull announces her return to India from New South Wales, and her arrival at Madras a few days previously. After describing the arrangements made for her passage on board the *Roxburgh Castle*, Capt. Cumberland, she adds :—

Of the kindness and affection I received from Christian friends in Sydney, I shall ever retain a grateful recollection, more especially of that shown to me by Mr. Hunt and his valuable wife, to whose charge my dear husband committed me, and with whom I staid until my departure for India. I went on board on the 7th of July; we weighed anchor early the next morning; a favourable wind soon took us out of the beautiful harbour of Port Jackson, when we experienced much rough weather. I suffered distressingly from sea sickness nearly the whole voyage, and was seldom able to leave my cabin. There were four military officers on board, passengers, and they, as well as Capt. C., behaved to me with great respect. We came through Torres Straits, which is a very difficult and dangerous navigation, but the Lord was better to us than all our fears; we anticipated an attack from the natives, and many warlike preparations were made on board. We anchored five nights there, once close to the island where the crew of the *Charles*

Eaton was so cruelly massacred. After leaving the Straits, we had most tempestuous weather until our arrival here on the 24th instant.

Mr. Van Someren sent off a boat for me directly, while he and his dear partner waited on the beach to welcome me to their shores, and take me to their hospitable house.

I was indeed much grieved to find this large and promising field with only one labourer. How inscrutable are the ways of our Heavenly Father towards his Missionary servants in India! removing some altogether from their labours on earth to the enjoyment of their rest above, and laying others by for a season, or sending them to another country to renovate their enfeebled health. I must now say a little about my future prospects. I have returned here not to indulge in sorrow over my severe bereavement—not to eat the bread of idleness, by the grace of my God this I will never do—but in connexion with the Society under whose auspices I left my na-

tive land, I trust I shall have strength, wisdom, and all-supporting grace vouchsafed to labour diligently, prayerfully, faithfully, in endeavouring to direct the souls of poor degraded Hindoo females to seek for refuge in our dear Redeemer, and in teaching the way of salvation by him alone to their offspring. Ere I left Australia, I frequently entreated my heavenly Father to open a door of usefulness for me in Madras; my mind was specially directed to this portion of the vineyard. Every object in Bangalore would too forcibly remind me of my irreparable loss for me to labour there with the energy and spirit requisite; besides this, it is almost impossible to procure children to live entirely with you, and unless you can remove them altogether from heathen influence and example, little benefit can be effected. In the school here, which was originated by our dear sister Mrs. Drew, there are 25 boarders, and no one to superintend them at present. These I shall take under my charge, and shall hope soon to double the number. It being necessary for

me to go up to Bangalore, I propose to leave here next week for that place, and as the monsoon will soon set in, I shall be detained there some time, but will devote it to the study of the Tamil (in which I have made some progress) and when I return here to commence my labours, I trust I shall be able to speak to the dear children in their own tongue. For such a privilege I shall indeed feel unspeakably thankful. Dear sir, I entreat an interest in your supplications at a throne of grace, for I tremble when I look at the work before me, and my own insufficiency. "As my day so has been my strength" in the time of sorrow; and I can plead its fulfilment for the time of active labour. Oh that I may be faithful in the Missionary cause in the church—in my closet. I beg to assure the Directors that while health is spared to me, I will make every exertion "in season and out of season" for the souls of the poor heathen; indeed it is the only thing that gives life a charm to me now, to glorify God and endeavour to promote his cause.

DEATH OF MRS. WALTON AT SALEM, EAST INDIES.

THE Directors have heard with much regret of the decease of the wife of Mr. Walton, at Salem, in the Madras Presidency. She had been suffering under indisposition for some time previously, and every means of restoration, including a change of air by a tour through the Baramahl districts, and a visit to Bangalore, had been tried, but in vain. In communicating the painful intelligence, the Rev. John Hands observes, under date of September 3, 1839, "Dear Mr. Walton has sustained a painful stroke in the death of his excellent and beloved wife, who, after a protracted season of suffering, entered into rest on the 28th ult. In her removal our dear brother has lost a faithful affectionate wife, her children a

tender careful mother, and the Mission at Salem a pious valuable helper. Notwithstanding her large family the Mission had much of her care. I feel too as though I had lost a daughter, for as an affectionate daughter she loved me. She was from a child brought up in the Bellary Mission, and was early received into connexion with the church there, of which she continued a humble and consistent member till their removal from that Mission to Salem in 1832. During a part of Mrs. Walton's illness, she suffered much from depression of spirits, and doubts and fears respecting her interest in the Saviour; but before her departure these were mercifully taken away."

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1838.—Navigators Islands, Rev. T. Heath, July 25. Rev. A. W. Murray, Aug. 29.

ULTRA GANGES, 1839.—Macao, Mr. W. Lockhart, May 29. Malacca, Rev. J. Evans, May 6. Rev. Messrs. Evans and Dyer, May 6. Singapore, Rev. Messrs. A. and J. Stronach, May 14. Batavia, Rev. W. H. Medhurst, Apr. 10, May 16.

EAST INDIES, 1839.—Calcutta, Rev. A. F. Lacroix, Apr. 2. Madras, Rev. W. H. Drew, July 20, (from Bangalore) Rev. R. Caldwell, July 20. Rev. J. Lumb, July 21. Bellary, Rev. W. Thompson, Mar. 11. Bangalore, Rev. J. Hands, April 2. Mrs. Turnbull, March 29, (from Sydney.) Combaconum, Rev. J. E. Nimmo, April 12. Coimbatour, Rev. W. B. Addis, April 12, (from Ootacamund.) Nagercoil, Rev. C. Mault, July 15. Mrs. Mault,

July 17. Mr. A. Ramsay, May 5. Trevandrum, Rev. J. Cox, July 15.

RUSSIAN EMPIRE, 1839.—Ona, Rev. W. Swan, June 27.

SOUTH AFRICA, 1839.—Cape Town, Rev. Dr. Philip, June 27. Port Elizabeth, Rev. A. Robson, July 11. Uitenhage, Rev. J. G. Messer, July 10.

AFRICAN ISLANDS, 1839.—Port Louis, Rev. D. Jones, June 12.

WEST INDIES, 1839.—Demerara, Rev. S. S. Murkland, July 17. Rev. C. Rattray, July 18. Jamaica, Rev. W. Alloway, Aug. 14. Rev. W. G. Barrett, Aug. 15. Rev. J. Wooldridge, Aug. 2. Rev. B. Franklin, Aug. 2. Mr. J. Howell, Aug. 14.

ARRIVAL OF REV. MESSRS. CLARKSON AND FLOWER IN INDIA.

IN a letter recently received from the Rev. Messrs. Clarkson and Flower, dated Bombay, Sept. 10, 1839, they announce their arrival at that place, on the 2nd of August.

The monsoon having set in prevented their going immediately to Surat, but they intended to proceed thither as soon as circumstances would permit.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz:—To the ladies of Mrs. Barker's school, and other friends at Thetford, for a box of useful articles for the schools at Kat River; to S. Wride, Esq., and the family of the late Rev. John Hawkesley, for a box of books, magazines, &c.; to the children in Miss Small's school, Broadchalk, near Salisbury, for a parcel of clothing and reward books for the Hottentots; to Mr. A. J. Hodges, jun., Blandford, for 12 Berlin bags for sale in India; to "Anonymous," for a parcel of tracts on boards; to Mrs. Rutledge, for a parcel of useful and fancy articles, for Mrs. Porter's school, Vizagapatam; to Mrs. Budden, Hammersmith, for a parcel of clothing, for the natives of Caffreland, under the care of the Rev. R. Birt; to Mrs. Knight, Aberdeen, for a box of preserves, &c., for Mr. Okell, Jamaica; to Mrs. McNeil and friends, Elgin, for a box of useful articles, value 15*l*. 15*s*. for the Rev. J. Kennedy, Benares; to "T. A." for a parcel of frocks, &c., for Rarotonga; to Mrs. Evans, Stoke Newington, for two parcels of useful articles, for the schools under the care of Mrs. Campbell,

Calcutta; to Mrs. Cocks, Brixton-hill, for two boxes of useful articles for Rev. John Williams; to the Society for Promoting Female Education in the East for two boxes of work for sale, for Mrs. Porter, Vizagapatam, and Mrs. Mather, Mirzapore; to the young ladies of the Rev. W. Moore's congregation, Truro, for a box of baby linen, &c.; to "X. Y. Z." for the Religious Tract Society's Commentary on the Old Testament; to Mrs. Martin, Chiswell-street; to John Alers Hankey, Esq.; to Anonymous; and to a friend to Missions; for volumes and numbers of the Evangelical, and other magazines, pamphlets, &c.

Mrs. Wooldridge, of Jamaica, presents her thanks to Miss Lane, Hackney, for a box of bazaar articles; to Mrs. J. Clayton, and the Misses Wooldridge, for two boxes of useful articles.

Mrs. Lowndes, of Corfu, presents her thanks to Mrs. Fox, Falmouth; to Miss Forster and friends; to Mrs. Call, Devonport; to Rev. T. C. Hine, Plymouth; to Miss Bennet; to Miss Denham, Devonport; to Miss James, Falmouth; and to a Sunday-school Girl, Devonport, for various useful articles.

TO THE OFFICERS AND COLLECTORS OF AUXILIARY MISSIONARY SOCIETIES, AND SUCH AS CONTEMPLATE A PLAN OF GENERAL CANVASSING TOWARDS THE PROPOSED ANNUAL INCOME OF £100,000.

THE Directors, being desirous of promoting systematic efforts in connexion with the Society, and of improving and extending as much as possible the organisation of Auxiliaries in town and country, announce to their friends that they can furnish the officers of such Auxiliaries with Collecting Books, ruled and prepared for use, on an enlarged and improved plan; also Papers for Quarterly Reports to be filled up, and given in, by the Collectors, to their respective Treasurers or Secretaries.

As it is desirable to commence the use of these books with the new year, it is requested that the officers of Auxiliaries, to whom alone the books will be supplied, will ascertain, as early as possible, the number required for the use of the Collectors in their respective localities, and transmit their orders to the Rev. J. Arundel, Mission House, Blomfield-street, London, stating also the mode of conveyance.

Several other papers are also being prepared, as addresses to persons in various ranks of life, designed for gratuitous distribution by individuals when soliciting Missionary subscriptions.

MISSIONARY CONTRIBUTIONS,

From the 1st to 31st October, 1839, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.
From a young Friend's				For Mrs. Gordon's Sch.				Cumberland.			
first savings.....	1	0	0	Vizagapatam	7	11	0	Collections by Rev. J. Edwards, and Rev. J. W. Richardson—			
T. M.	5	0	0					Carlisle.....	34	13	10
Anonymous	20	0	0					Brampton.....	6	5	3
J. M.	0	5	0					Penrith	39	2	11
Mr. Bellin, sen.	5	0	0					Aldston	18	12	11
Surrey Chapel Aux. Soc.				Mrs. Raymond, for a Girl				Ulverstone	8	7	6
on account	414	17	10	at Trevandrum, to be				Boote... ..	2	15	0
Union Chapel, Islington,				called Harriet Raymond	2	5	0	Workington.....	15	5	0
Miss Owen	11	12	0					Whitehaven.....	42	15	0
Society for promoting Fe-				Four young fem. friends,				For China.....	5	0	0
male Education in China				for the Nat. Teas. T.				For West India Schs.	0	15	0
and the East—				Raffles, G. Christie, R.							
For Mrs. Evans's Sch.				Wardlaw, and W. Low-							
Pinang	10	0	0	der	40	0	0				

	£	s.	d.		£	s.	d.		£	s.	d.
Keswick	2	2	0	<i>Northumberland.</i>							
Cockermouth	23	10	0	Newcastle Aux. Soc. on	53	10	0	Muston	3	4	1
Maryport	3	8	1	account	20	0	0	Pickering	15	10	0
Wigton	14	1	9	Alnwick	14	8	4	Ayton, per Dr. Young..	1	10	0
Aspatria	12	14	1	Morpeth	1	15	0	* 78 1 3			
				Warkworth	1	13	5	* 50l. 8s. 2d. of this sum acknow-			
				Blyth	2	17	0	ledged last month, in mistake,			
				Felling	2	2	6	as from <i>Whitby</i> .			
* 155l. of this sum acknowledged				Walker	12	0	0	<i>SCOTLAND.</i>			
in the last Chronicle.				Branton	5	0	0	Fraserburgh, for N. Tea.			
Seetollar, near Keswick,				Glanton	1	3	8	John Fraserburgh and			
Legacy of late J. Fisher,				Crawcrook	1	10	0	Laurance Park	22	10	0
Esq.	100	0	0	Horsley							
<i>Derbyshire.</i>								Edinburgh, per G. Yule,			
Aux. Soc. per A. N. Har-								Esq.; Collections by the			
rison, Esq.	108	2	1					Deputation, &c.—			
<i>Devonshire.</i>								Bristol-street Church ...	7	19	0
Okehampton	13	16	7	<i>Shropshire.</i>				Argyle-square Chapel..	30	17	10
Totnes	20	0	0	Ludlow	37	8	3	Broughton pl. Church..	22	17	8
Seaton	1	6	0	<i>Somersetshire.</i>				Meeting	17	14	6
Colyton	2	10	0	Bristol Aux. Soc. per R.				Albany-street Chapel... 17	3	9	
Beeralston	13	10	5	Ash, Esq. two remit-	1612	12	9	Elder-street Chapel..... 19	17	8	
				tances.....				South College-st. Church	7	15	0
Tavistock.....	21	7	4	Arnd's Court, Miss				Richmond-court Chapel	7	6	0
For Female Teacher ...	10	0	0	Clarke, for Chapel at				Pub. Meet. Assembly-			
For Temperance School	10	0	0	Lattakoo	5	0	0	rooms	28	1	6
For N. Tea. W. Rooker	10	0	0	Bath Aux. Soc.	142	10	0	Mrs. Graham	2	0	0
51l. 7s. 4d.				For Nat. Tea. J. Met-				J. Dunlop, Esq.	2	0	0
Chudleigh, Rev. J. Davi-				calfe and W. Fletcher	20	0	0	Mrs. Aikman	1	0	0
son..... (D.)	10	0	0	For a N. Girl at Neyoor	2	0	0	Mrs. Moore	0	10	0
<i>Dorsetshire.</i>				For do. at Malacca ...	1	10	0	Mrs. Wauchope ...	1	0	0
Lyme, Mrs. J. Edwards,				For the Sou. Seas, from	60	0	0	Miss A. Mackenzie.....	1	0	0
jun., for a Girl at Cal-				the Juvenile Asso. ...				A Poor Woman	0	3	0
cutta, called Marion ...	3	0	0					G. Buchan, Esq. for the			
Wareham, Old Meeting,								Malagasy Christians	20	0	0
on Serj. Murphy's plan	7	0	0					Friends who count it a			
<i>Durham.</i>								privilege to minister			
Durham, Claypath Assoc.	25	16	9	<i>Staffordshire.</i>				to Christ's suffering			
Framwellgate, a Lady				Stafford	61	13	2	members, for ditto ...	5	3	6
at Leeds	5	0	0	<i>Suffolk.</i>				A Lady, for ditto.....	1	0	0
<i>Gloucestershire.</i>				Hadleigh, per Rev. J. Ra-				Leith—			
Aux. Soc. on account ...	160	0	0	ven, surplus of a collec-				Rev. Mr. Smart's Ch... 6	0	0	
For Rev. J. Cox's Chapel,				tion for removing the				Rev. Mr. Muir's ditto..	10	18	0
Trevandrum—				debt on Stansfield Chap-				Rev. Mr. Cullen's Cha. 11	18	8	
Gloucester	5	3	6	el, a thank-offering to				J. Watson, Esq.	1	1	0
Stroud	5	6	0	God	3	0	0	Leith Missionary Soc... 15	0	0	
Painswick.....	3	10	0	<i>Surrey.</i>				L. M. N. per Rev. Mr.			
14l.				Richmond, on account ...	35	0	0	Cullen	1	0	0
<i>Hertfordshire.</i>				<i>Sussex.</i>				Children at Mr. Cullen's			
Redburn	4	6	7	Worthing, G. Lefevre, Esq.	2	2	0	Sabbath-school	0	12	6
St. Albans	9	8	0	<i>Warwickshire.</i>				Collected by T. Sturrock	8	0	0
<i>Lancashire.</i>				Aux. Soc. per T. Lowe,				Portobello—			
Liverpool, W. Kay, Esq.				Esq. on account.....	1000	0	0	Rev. Mr. Crawford's Ch. 8	9	0	
for N. Tea. Glass Kay..	10	0	0	<i>Wiltshire.</i>				Col. by Mrs. Williamson	1	1	6
<i>Leicestershire.</i>				Avebury	2	3	6	A Friend, per Rev. Mr.			
Bardon Park, Mrs. J.				<i>Worcestershire.</i>				Cameron	0	10	0
Hood, for an Orph. Girl				Aux. Soc. per R. Evans,				Musselburgh—			
at Chinsurah	3	0	0	Esq. :—				Rev. Mr. Black's Ch... 3	10	0	
<i>Lincolnshire.</i>				Broadway	19	17	0	Rev. Mr. Livingston's do. 2	18	9	
Barton	20	10	4	Bromsgrove.....	8	14	0	Mrs. Farquharson's M.			
Long Sutton	22	10	0	Dudley.....	120	0	0	Box	0	9	5
<i>Middlesex.</i>				Mrs. J. Whitehouse,				Rev. J. Watson	1	0	0
Uxbridge, Rev. T. G. Stam-				for Nat. Tea. John				Mrs. Watson	1	0	0
per and friends	63	10	0	Whitehouse	10	0	0	Miss Stewart, per Rev.			
<i>Monmouthshire.</i>				Redditch	13	8	0	Mr. Watson	3	0	0
English Independent As-				Kidderminster	111	15	7	Dalkeith—			
sociation—				Stourbridge	14	12	0	Rev. Mr. Brown's Ch... 19	4	6	
Newport, Tabernacle...	11	1	6	Worcester.....	188	5	4	Interest from the Bank	2	16	0
Hope Chapel, including								Less exps. 15l. 9s. 1d.	271	10	4
1l. 8s. for the Chinese								Total collected by the Deputa-			
Mission	30	10	6	<i>Yorkshire.</i>				tion, 1447l. 3s.			
Monmouth	25	0	0	Leeds Aux. Soc.	376	19	2	<i>IRELAND.</i>			
				Colls. by Rev. Messrs.				Cookstown, for Nat. Tea.			
				Ely and Young—				W. Weir	10	0	0
				Malton	32	9	6	For ditto, D. A.	7	10	0
Monmouth, Mrs. Hale,				Guisborough, including							
per Rev. R. Philip.....	1	0	0	7s. 6d. for N. Schools	6	0	0				
<i>Northamptonshire.</i>				Stokesley	3	3	8				
Wollaston	12	5	0	Middlesborough	9	9	2				
				Rillington.....	6	14	10				

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE.

FOR THE YEAR 1839.

ON THE REVIVAL OF RELIGION.

BY JAMES DOUGLAS, ESQ.,
Of Cavers.

THE high estimate which we set upon the following tract, induces us to give it a place in the pages of the Evangelical Magazine. Though large and cheap editions of it have been given to the public, we think it a great benefit to the church to put more than *fifteen thousand copies* of it at once into circulation. Our fervent prayer is, that it may be accompanied by the Divine blessing. EDITOR.

“We all do fade as a leaf,” and human affairs, no less than men themselves, are subject to continual decay. Our short life, and our frail bodies, need continual repairs and revivals, and we communicate our own tendency to mortality, to all the works that we undertake, or share it with all the objects that surround us. But the continual tendency to decay, in order to maintain the permanence of the world, supposes an equal tendency to renovation; and though we all do fade as a leaf, yet before the leaf fades, a new bud is formed under it; and though the ancient actors are dismissed, yet the stage of life is never empty; and former things are only swept away, in order that there may be ample room for a new aftergrowth of fresh and more vigorous productions.

In religion, there is the same decay, and the same renovation as in nature. The deepest impressions that we receive are not of themselves permanent, and

would be quickly effaced, if not repeatedly renewed; like the characters traced in stone, and which are subject to the injuries of the weather, the chisel must again deepen their outlines, or they will soon become dim, and at last be effaced. Personal religion can only be kept up by a reiteration of impressions, and by a series of personal revivals. The things of time and sense acting on our animal frame, and our passive nature, may seem to exert an influence more equable and unbroken to our apprehension; but true religion, naturally a stranger to the heart of man, and which finds its entrance, if it comes at all, by being admitted in the thoughts and the affections, must owe its impressions to less continuous agency, because to more energetic efforts. Thus men are scarcely conscious when they are declining in religion, because the seeds of decay are constant, permanent, and every where surrounding them; but when they advance forward, in general they must be conscious of that advancement, since it is made contrary to the bent of nature, by the effort of the higher faculties, and in the exercise of faith and prayer for the Divine assistance. We owe our progress to the especial teaching of God, by his providence, and by his Spirit—to the outward calls upon our attention, which are made by disappointments and distresses, or the more inward

admonitions which are addressed to us ; when the imagery of our vain imaginations is broken, and our thoughts are forcibly recalled to the truth ; when a power superior to our own bids the tumult within be still.

It is the same in public as in personal religion—the decay is continuous, but the progress is not so, and whatever advancement is made, may be traced to distinctly recurring intervals of moral sunshine, when the waste of many generations has been repaired by a sudden and reviving spring. It is thus that we may trace whatever is flourishing in religion to some former periods of moral restoration—all of them repetitions, on an inferior scale, of the great period of revival during the Reformation, which itself was a lesser repetition of the great awakening which took place, when Christianity was first proclaimed, during the times of the apostles. And thus we find that religion consists in a series of influences mutually connected, and depending upon each other,—they terminate in the past, in the divine aid of the Spirit showered down upon the apostles ; and in the future, have their full manifestation in that “life from the dead,” which shall constitute the glory of the latter day.

The reason why the advancement of religion proceeds rather at intervals than is continuous, may probably be, that in this manner we are the better reminded of our own weakness and sinfulness, and of the necessity of the Divine aid. Our natural life, as well as our spiritual, depends at every moment upon God—in him we live and move and have our being ; but because that dependence is uninterrupted and involuntary, how little are we apt to think of it, till God withdraw his secret support, and our life seems about to fail us, when disease takes hold upon us, and death appears at hand, and our bodies seem to be returning to their original dust. But if we attend to the life of the spirit we are the more immediately made sensible, that, by the withdrawing of the Divine Spirit, we morally perish, and that in the light of God’s countenance alone is life, deserving of the name—that in ourselves is no strength and no continuance—that we all do fade as a leaf, and that our iniquities, like the wind, are ever ready to hurry us away.

Without the Divine Spirit we can neither advance nor continue in religion ; but not upon that account are we left helpless. They greatly abuse the doc-

trine of supernatural aid, who plead their inability as an excuse for their spiritual sloth or declension. The God who prolongs our natural life is still more willing to promote our spiritual welfare, but the healthful life of the soul, unlike that of the body, is of voluntary existence. We must will to be holy in order to be so, and then our will coincides with the Divine will—for “this is the will of God, even our sanctification ;” and then do our faculties co-operate with the Divine Spirit, for it is God that worketh in us both to will and to do.

Christ, in his miracles, afforded a sign and emblem of the manner in which our inability is removed. He said to the man with the withered hand, “Stretch forth thine hand, and he stretched it forth, and it was restored whole like as the other.” The man might have pleaded natural inability, as we plead spiritual helplessness ; but the command of the great King is accompanied with power to perform it. In health we will to lift our arm, and our hand is raised, not by might that dwelleth in us, but by the Divine appointment. There is no health, and no strength in our spirits, but there is abundance of strength in the Lord Jesus ; and God has appointed a way of communication between our helplessness and infinite power ; and that ever-open channel is prayer. We satisfy ourselves too easily, that we have done all in our power for removing the ills that flesh is heir to, when we have done our utmost to cause the gospel to be preached, and the truth to be proclaimed. The truth has no separate or independent existence, it is inherent in intelligence. The word, if not received into our understanding and affections, remains but words still, though of awfulest import. Its true dwelling-place is in the Infinite Mind, and from that mind alone can it be effectually communicated to others. The form of sound words, and outward religion, may extensively prevail ; but how worthless is the form, however fair and proportionate, unless it be endued with life ! Like the first created man, though modelled by the hand of the Divine Artist, it still remains but a statue, until the Spirit of God breathe into it a living soul.

But prayer, which should give life to the form of religion, may become a form itself ; too often we are satisfied with having spoken the right words, as if the mere sounds were to operate as a charm, and do not sufficiently regard that which

is the essence of prayer, the pleading of God's own promise, and the continuing to urge it until the answer is obtained. Prayer is the voice of faith, and perseveres in opposition to disappointments and delays. He is no true suppliant who departs because he has not received an immediate answer; but scriptural prayer waits until it obtains.

Christian intercession is not only persevering but prevailing. God has promised—shall he not perform? "I will not let thee go except thou bless me," is its animating principle and final determination. The church of God is founded on prayer. They are reminded by the name of Israel, that here lies their strength and their privilege; by the force of prayer they have power with man and with God; and by this alone can they prevail.

Jacob, before he received the name of Israel, which has descended to all his spiritual posterity, was left alone, surrounded by darkness and danger, and with no other help than solitary supplication, "And there wrestled a man with him until the breaking of the day." Jacob struggled for a blessing, and the mighty stranger came on purpose to bless him, yet he seemed reluctant, at least long delayed to grant it.

It was the same with the Saviour and the disciples of Emmaus. The unknown traveller "made as though he would have gone farther; but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent, and he went in to tarry with them." He who is able and who is willing to bless us, passes near to us often, and we perceive him not; or seek not to detain him, when he makes as if he would go farther. How wise are those who will not let him go, except he bless them!

"And he said unto him, What is thy name? and he said, Jacob; and he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed." In Scripture, the name indicates the nature of the office; here the change of a name denoted the exaltation of person and of dignity. Jacob was raised to be a prince, and a prince with God! A royal priesthood was conferred upon him; the privilege of admission into the Divine presence, and the right of presenting petitions, and of having them granted. And all this was given to him not as an individual merely, but as a public personage—the head and re-

presentative of those who, in after times, should possess like faith and a similar spirit of prayer.

Nothing could be more dissimilar than Israel's real dignity, and his outward condition—an exile and a suppliant, scarcely escaped from the hands of Laban, and now seemingly about to perish by the revenge of his brother, yet possessing an invisible power, that secured the success of his undertakings. By prayer he could prevail with God, and through him, who overrules all the thoughts of the heart, he could prevail with men also—though they are harder to be entreated than the King of kings.

"And Jacob asked him, and said, Tell me, I pray thee, thy name; and he said, Wherefore is it that thou dost ask after my name? and he blessed him there." The name was to indicate the nature. That was wonderful and mysterious. The name was ineffable, because the nature was incomprehensible, and yet the heavenly antagonist made himself known by a truly Divine manifestation, "He blessed him there." We are made aware of the Divine presence and existence by the benefits we receive. He makes himself known by blessing us. "And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved."

It is important always to bear in mind the reason why God did not bless Jacob until the breaking of the day, and why our petitions are generally not granted until the very last moment. In prayer, the mean is more valuable than the end. The spirit of prayer, and the frequent exercise of it, is a greater blessing than the attainment of any other object short of heaven itself. It is the key to the treasury of heaven, and the promise and pledge of every other attainment. There is but one higher exercise than that of prayer—the returning of thanks for the granting of our requests; but each have their fitting season—prayer is the service of time—praise the employment of eternity.

Thus, when the Israel of God were first constituted, the charter of all their privileges, their power, and their pre-eminence, were founded upon prayer. To the same purpose was the covenant which was ratified between Solomon and God, at the erection of that house of prayer, which was a type of that spiritual temple, afterwards to be built of living stones. And the agreement was, that

whatever was spoken in the earthly temple, should be heard and ratified in the heavenly temple. "Hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place; and hear thou in heaven thy dwelling-place, and when thou hearest, forgive." And not only was prayer, there made, to be answered, but the petitions were to be granted in so conspicuous a manner, that their accomplishment was to become, even to unbelievers, a proof of Jehovah's supreme existence and illimitable power. "Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm); when he shall come and pray towards this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name."

When the Christian church was foreshadowed by the literal temple, both the shadow and the substance was spoken of as the house of prayer for all people. And when the spiritual temple was predicted by the prophet Isaiah, not in types, but in express words, prayer was still pointed out as the characteristic employment of the people of God. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence; and give him no rest till he establish, and till he make Jerusalem a praise in the earth." Since the days of the Apostle Paul, there has been no prayer without many pauses; and as there has been no ceaseless supplication, accordingly there has been no uninterrupted success.

Our Saviour, at his ascension, encouraged his disciples by the comfortable assurance, "All power is given unto me in heaven and on earth." Then might they have expected that all other power and dominion would every where be put down, and that the kingdom of the Messiah would have been immediately and universally established. But the power of the Messiah was not to be immediately, but mediately exerted. It was to flow in the prescribed channel; with his own right arm he had gotten himself the victory, and subdued our spiritual enemies;

but by the instrumentality of his disciples alone, was he to win willing converts to his voluntary dominion, in the day of his power and of the outpouring of his Spirit. All things were ready, Christ had ascended on high, his disciples were longing for the commencement of his reign, yet they were to tarry at Jerusalem, and to wait for the promise, the promise of a Father. Whence, then, the delay? It was that all things might be done in accordance with the established law of the kingdom of grace—"Ask and ye shall receive;" wait for the Spirit, and ye shall abundantly partake of the instructions of the Divine Teacher—"Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Prayer is the channel by which the power that ever resides in Christ is communicated to his praying disciples. We might wonder why the friends of Christ have so often to wait, did we not know how they tarry for the promise. "These all continued with one accord in prayer and supplication;" the having thus to wait was in itself an abundant blessing; the granting their request would not change their employment. They were praying for the coming of the Spirit, and when the Spirit did come, they would only pray the more frequently and the more fervently. For our sakes was this written also, not that it is necessary for us to make a marked pause between prayer and action, but that prayer with us may precede action, and always accompany it,—that whatsoever we do, may be done, not in our own strength, but trusting in the might of the Lord.

If all power is vested in the Lord Jesus as our representative and head in his mediatorial kingdom, whence comes it that so little power is transmitted to the members? In the spiritual as in the natural body, it must be that the communication is interrupted between them. Faith and prayer unite to the source of all spiritual power and authority. Success must attend the means and the instruments, however feeble in themselves, if employed according to the Divine promise and appointment.

The present is a time of external progress, but this is no certain or infallible sign of internal prosperity. Even in earthly states, the age of success is seldom the age which has merited it. In this world one generation sows, and another reaps. The virtues of the ancient and self-denying Romans laid the foundation

of the greatness, and purchased the victories of their later and more luxurious descendants; so in the spiritual kingdom of the Saviour, the spiritual advancement of one generation may lead to the outward flourishing, though accompanied by an inward decay, of their successors. The effect continues after the cause has ceased, and the impulse remains, for a time, after the impelling force no longer operates.

With regard to vital and inward religion, we may lay it down as a maxim which cannot deceive us, that where there is no revival, there must be decay. That decay may be silent and secret, but it is sure. It is the more dangerous, because the corruption seizes first on the more vital powers, and assails the heart, before it manifests itself in the extremities. Were it observed from the first, it would be guarded against, but it creeps on softly and insidiously; and when the disease discovers itself at last, it is generally too late for the cure. At first the outward aspect does not betray the inward ailment. Love may be departing, while zeal continues in all its fervour; but heated with other and more earthly fires. As the body at death, after life is departed, seems for an instant to recover the traces of its early years, so the form of religion may appear only the more perfect and full proportioned, when the spirit that animated it is on the eve of departing. The genuine fruits of the Spirit are love, peace, and union; the evidences of the departing of the Spirit are therefore heresy and schism,—first, the forming of a party, and then the causing of a division. These prevailed in the apostolic church, and may be expected to prevail in all churches. Still they should be sedulously guarded against, as the symptom of disease and of decline. These evils are independent of any varieties of denominations among Christians; and we should still be in danger from them, were there but one body of the faithful in the world, all submitting outwardly to the same laws and regulations.

When prosperity is only outward, and the result of a former impulse, rather than of a present and actuating principle, we may have another test of the true condition of religion, by observing whether or not there is a multiplication of means attended with a diminution of effects. External growth and augmentation may enable the church to enlarge and multiply its machinery; but if the increase of means is not attended with a proportional

increase of spiritual renovation, it is evident that the Divine Spirit is gradually withdrawing its influence. At the present time all things are ready,—means are accumulated beyond any former example, and, what is still more important, Providence is opening out new and more favourable channels. The last and consummating mean alone is required,—prayer that is without a pause,—prayer that is full of hope,—prayer that will take no denial.

The state of the countries round the Mediterranean indicated the preparations of Providence before the birth of the Messiah, for the admission of Christianity throughout the extent of the Roman world. The preparations of Providence in the present day, overturning every obstacle, and humbling every opposing power, give a still more abundant entrance unto Christianity throughout the universal world. Why are the preparations of Providence so ample, and the influences of grace so restrained? The Divine intentions cannot be mistaken by those who are regarding the operations of the Almighty. God does all things, even in grace, in sequence and order. Universal prayer must precede a universal revival; then a late spring may suddenly change into a golden summer; and the seeds that appeared rotting under the clods, may ripen into an abundant harvest. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We have already ascended an eminence, a mountain of vision, whence the land of promise might be descried; but there is one fold of mist and obscurity between us and the prospect before us. A single breath from the Spirit of the Lord might present it unclouded to the view.

Our first step is to feel our wants, and this might seem of no difficult attainment. "The opinion of plenty," observes Bacon, with respect to natural knowledge, "is among the chief causes of want;" and it is so in spiritual advancement likewise. Those who fancy themselves rich are sent empty away; but conscious poverty of itself is a prevailing plea for obtaining celestial riches.

The second step is, that we must expect great things, "Open thy mouth wide, and I will fill it." The conviction of our own poverty must be accompanied with the belief of the inexhaustible riches

of Christ, and that the only barrier to our being put in possession of them, is because we either ask not, or ask amiss.

If we expect great things, we shall pray for great things. Why are the promises so abundantly held forth to us, but that we may turn them into petitions? Idle expectation is useless and hurtful. "Hope deferred maketh the heart sick;" but we defer our own hopes, by spending the time in vain wishes, which should be employed in fervent prayers.

The last requisite is, that we wait until we obtain. Ordinary waiting is easily practised. It is not offering up a petition, and then directing the mind to some other object; but waiting, in the Scripture sense, is a high and persevering exercise of trust, and hope, and supplication; where the confidence of being ultimately successful, increases the earnestness and the diligence with which we seek the promised blessing.

We are too apt to take our notions of Christianity from the form and degree of it which we see existing around us; but in the spread of religion through the world there are two opposite principles at work; Christianity endeavouring to reconcile the world unto Christ, and the heart of man persisting in its rebellion, and excluding the power of religion from entrance. Sometimes the victorious principle is most exemplified, and then we see religion in its true character, and in its due influence. When we seek to discern the nature of things, we should contemplate any power, not in its lowest, but in its highest degree of action, or in what Bacon would term the *instantia ostensiva*; and to understand the influence of Christianity, we must revert to the times when its energy and transforming efficacy was most evidently displayed. He who only regards Christianity as it is at present, will become accustomed to the want of success, and suppose that the present is the natural state of the Christian community. On the contrary, he who considers Christianity when eminently progressive, will rightly conclude, that though it is natural for the fallen heart to resist the gospel, yet that it is far more congenial for Christianity to spread wide its triumphs, and to assert its heaven-derived authority.

The true nature of Christianity was manifested in the preaching of the apostles, when three thousand were converted at a single discourse, and when church after church was erected during the brief so-

jour of the apostle Paul in each of the cities through which he passed. Somewhat of the efficacy of religion was displayed in the days of Luther, and in those winged writers which flew from kingdom to kingdom with a celerity unknown before, yet in their speedy passage leaving permanent traces behind them, and convictions as deeply rooted as they were sudden. Thus religion has been maintained by revivals, but proceeding in narrower circles. Later renovations have not been equal to the Reformation, nor the Reformation to the times of the apostles. But Christianity is destined to reverse this process, and again to expand her energies; for that transforming influence that descended on the early church is not to be compared with that "life from the dead," which shall establish the glory of the latter days.

America is the country of revivals. From its first planting its founders watched over the decay of religion, and sought by prayer and supplication for the return of the light of the Divine favour. They never sank down to that supineness which is contented with declaring the gospel, without inquiring whether that declaration is effectual. They knew that the gospel was the power of God unto salvation, and gave themselves no rest till that power was fully manifested. The example of America is full of encouragement; there we have an instance of a country where revivals are ever recurring, because, whenever the times of refreshing are interrupted, they have recourse to prayer, which is earnest and uninterrupted, till the blessing be obtained. Where no revivals are expected, none are likely to take place, for men will only pray for blessings which they hope to obtain; but the expectation of spiritual recovery determines its recurrence, for these men plead the promises; and God, who is faithful to his own word, abundantly crowns their petitions, and shows that he has not forgotten to be gracious.

If America serves for encouragement, it may serve also for warning. They expect revivals, but they generally expect also that these revivals will speedily terminate. Even in the discourses of Edwards, addresses are made to the impatient to come and be converted while the season of revival lasts, for the Spirit would soon withdraw his influence, and it might be long, very long, before they might witness a revival again. And all this with as much solemnity and authority as

if such views were actually contained in Scripture.* Hence the benefit of revivals is very much lessened. A long winter often succeeds a brief spring. Men in religion obtain what they expect. We are not straitened in God, but we are straitened in ourselves. The gospel is equally free at all times. The Spirit and the Bride continually say, come! but if men restrict the accepted time, and will only come at imaginary intervals, they limit their own mercies, and curtail their own privileges.

There are two great obstacles in the way of a general and unending revival. We are stopped by the first obstacle, and the Americans are hindered by the second. We do not expect, and therefore we do not ask; and not asking we do not obtain. The Americans expect occasional revivals, and stir themselves up occasionally to earnest and persevering prayer. As they ask, so they obtain. These periodic prayers receive distantly occurring answers.

The first obstacle arises from the insensibility of man to the Divine blessings, and the difficulty of rousing those who have long been in a state of slumber and supineness, who have become religious themselves, without a strongly impelling force from without, and who therefore have no thought of communicating such an impulse to others. Can these dry bones live? far less can they communicate life. It requires much faith, and much of the spirit of prayer, to strive against a state of affairs so adverse to both; and this is the first great obstacle which the Americans have fully overcome, and have made revivals an inseparable portion of the history of their religion.

All revivals, it is to be expected, must be attended by a display of errors and abuses. Death is a winter, as an elder divine remarks, "which, as it kills the rose and lily, so it destroys the thistle and the nettle;" as it obscures the glory of the world, so it covers its shame. The torpidity which prevails in a declension of religion, as it obscures the graces, so it hides the defects of the Christian world; the warmth and light of returning summer draw both from their obscurity, and bring them into more vigorous action. The faults and the follies of some who take an active part in revivals are among

the more obvious causes of bringing them to a speedy close. Too much reliance is also placed upon the effect of novelty, which, from its very nature, quickly passes away. The expectation of only occasional and recurring revivals leads men too much to accumulate all their resources at a particular point, and to expend them during a brief season, when it is supposed that only they can be most effectually used. Every violent effort is attended by a proportionate revulsion; and the agent having prescribed a time for success and exhausted himself in what appears to be a fruitless effort, entertains slender hopes of benefiting others till a new and prescribed period returns. To us it would seem, that prayer is as effectual for the continuance as for the commencement of a revival; nor are the Divine promises limited to particular seasons. Revivals, indeed, indicate an influence more manifest at some times than at others; and we pointed out the reasons why this should be peculiarly the case in religion, in order that our spiritual strength may never seem to be inherent in us, but continually to be derived from a higher source. As the tide does not advance in a strictly continuous progress, but by a succession of waves, so in religion we might look for a marked repetition of progressive impulses; yet without any full stop, still less a long retardment in the advancement of Christians. It is the expectation of a stop that is the great means of occasioning it. Let us expect that the path of the just shall grow brighter and brighter unto the perfect day, and then we shall perceive that all hinderances and delays proceed from ourselves, but that there is a Power ever ready to carry us forward, provided we intrust ourselves to His guidance and support.

The first step is to expect a revival; the second is never to expect its close. Let us trust that the same power which has begun a good work will carry it on unto the end; and remember that the work of conversion has no other end than the limits of the world. Prayer, which can awaken out of sleep, can prevent the awakened from returning to their slumbers. In Isaiah, when all seems desolate, and where there is none to help, the prophet first calls upon Jehovah, "Awake, awake, put on strength, O arm of the Lord;" for unless the Lord be on our side, vain is the help of man. And not until God hath spoken comfortable words,

* Many of the later American revivalists are not chargeable with this defect.

and declared his purpose of upholding his own cause and his own people, saying, "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people;" not till then does the prophet turn unto God's people, "Awake, awake, stand up, O Jerusalem!" arousing them from their depressed condition, and calling them to hear what God hath spoken concerning them in the midst of their afflictions. God must first stir up the hearts of his people, that they may rouse themselves to call upon him. Even the depth of its calamity cannot rouse Jerusalem, or wring from her those supplications so well befitting her time of desolation and need; but the hand of the Almighty raises her up, and strengthens her to cry for a blessing. And if God's people are roused with such difficulty, how hopeless to awaken the nations who are covered with gross darkness, and altogether given up to a fatal oblivion and security! But Jerusalem is first awakened to pray, and then is roused to obtain the blessing,— "Awake, awake; put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem the holy city!" "Shake thyself from the dust, arise and sit down." Arise from the dust of slavery and oppression, and sit down on the throne of the world; delivered from captivity, to inherit universal sovereignty.

It is not the obstinacy of unbelievers, so much as the supineness of Christians themselves, that is the great obstacle to the conversion of the world. The heart was as corrupt in the time of the apostle, but then there was prayer without ceasing; then Zion was awaked out of her slumber, and the victorious efficacy of the truth, accompanied by prevailing prayer, overcame the opposition of this world, and triumphed over principalities and powers, the rulers of the darkness of this world, spiritual wickedness in high places.

Christians, however few, yet if the spirit of Christianity were active in them, which is the pledge of victory, would ask and would obtain; a little one would become a thousand, and a small one a strong nation. But often the augmentation of their numbers becomes the diminution of their strength; they begin to look to each other, and to become mutual standards of propriety, and to form lower rules of life

and conduct. Then in order to proceed together, the more advanced have to stop their march, and to wait for the slow movements, and for the arrival of the main body, who are fast losing their order and discipline, and lagging behind. A multitude are a source of weakness instead of strength, unless when prompt to obey the word of command, strictly keeping their ranks, and following after their ensigns. When few, they are united against the common enemy; when numerous, they are apt to be divided against themselves. Such a body in a state of declension, are most injurious to those who join them. An individual who forsakes the world to join the standard of the cross, if he comes over frankly and entirely, must do so by a sudden wrench from his former opinions and connexions, and the force that frees him from the world is sufficient of itself to give him a strong impulse in the Christian course. But the presence and the example of those whom he joins at once retard his outset, and compel him to slacken his pace, in order that he may linger by the way-side along with those who assume that they are pressing forward to a better country, and that any speed greater than their own, would be a breach of order and discipline. Thus is often lost the first heat of the spirit, and the earliest and most ardent aspiration after glory, honour, and immortality.

Thus he who presses forward in the Christian warfare, forms a kind of forlorn hope, and is not only pursued by the revilings of the rabble, but by the rebukes and censures of his fellow-soldiers; and a rapid advance to the post of danger, is considered as the deserting his colours. Why is the world not converted? Not because the heart is hard and hostile, not because the powers of the world are opposed to the kingdom of Christ, but because Zion is asleep, has fallen from her high estate, has ceased to strive in the moral warfare; and the arm of the Lord must first be stretched out to rouse and to support.

Each individual may contribute their share to a better order of things. In the night and desolation of Jerusalem, no voice was heard but that of the solitary suppliant. Awake, awake, O arm of the Lord! He alone can waken the watchmen that are slumbering upon the walls. When they are roused from their repose and rest, they will give no rest to the

Lord, and no repose to Jerusalem, till the cry of all its inhabitants goes forth in one united and continued supplication, and the arm of the Lord is stretched forth, as of old, conquering and to conquer.

In one kind of prayer there is no deficiency of frequency and vehemence; in the prayer which asks for the removal of bodily pains and temporal inflictions. That is a supplication which is continuous and persevering, and will not cease till it has obtained its request. Could we infuse the same energy into our requests for spiritual and eternal blessings, we should be Israelites indeed, each acting upon the all-overcoming principle, "I will not let thee go except thou bless me." Did this spirit prevail, then the millennium were begun. For what is the millennium but a pouring out of the Divine Spirit without restriction or measure? and what is the latter-day effusion of the Spirit, but an answer to perpetual and universal prayer.

The glory of the latter days results from all declaring the truth. Respecting the millennium it is said, "They shall no more teach every man his neighbour, saying, Know the Lord; for all shall know me from the greatest to the least." The only reason for every man not publishing the truth here given, is the truth being already known. And a time is thus pointed out when every man will do his duty in publishing the truth, for that which men cease to do, they must at one time have done. In general, the labourers have been few; the only remedy for this is prayer. "Pray ye the Lord of the harvest that he would thrust forth more labourers into the harvest." And this prayer will at length be so successful, that every believer will become a labourer, and every one will say to his neighbour, "Know the Lord," till, owing to their very success, these labourers are no longer needed, because the result is fully gained, "The earth is full of the knowledge of the Lord as the waters cover the channel of the sea."

When Jehovah declares to the Messiah, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession;" the prayers which our great High Priest offers up, are presented by him as the head of the church, and the representative of his people. These form the public service of the heavenly temple, in which it is the privilege of all to join, who are united to Christ by a living faith.

The prayers of believers derive their efficacy from being united to those of the Saviour, and here they may perceive the tenure of that kingdom which is to be given to the saints; ask and obtain. The King of kings seated on the throne of the universe, and surrounded by all holy intelligences, is about to glorify his Son, by establishing his kingdom, and waits but for the prayers of the people without the heavenly temple, to be united with the supplications of the great High Priest within the Holy of holies, in order to ratify the grant in its fullest extent, amid recording thunders and the manifestation of his irresistible power: "There came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

Religion, at the present time, has urgent need of a revival. Its followers, merely to maintain their ground, would require an increase of activity and energy. All ancient institutions are mouldering away, and old established authority is yielding to the powers that are beginning to be. A religion that rests upon form and custom can have no permanence. That must be deep seated in the mind which can resist the many shocks it will inevitably encounter. The great enemy of religion is half-knowledge, and we, at the present moment, on many subjects, are midway between information and ignorance. The fountains of the abyss of the past are broken open, and we faintly descry the shadows of former existence, and are sufficiently troubled with their disparity to our present systems and opinions, as to have our belief shaken by what we cannot reconcile to received modes of thinking. New and deeper interests are awaking, which make former pursuits and purposes pall upon the mind. The old governments of the world feel the decay of years, and the ancient creeds are ready to be cast aside as antiquated lumber. The wild warfare of feverish opinion has commenced, and hopes inordinate and vain, without limits as without foundation, promise the world which believes them with the credulity of second childhood, an escape from those evils which have been the portion of former generations. If a religion of forms had difficulty in supporting its place amid the staid and sober generations that have

preceded us, how little would it be able to gain the attention of those who are fevered with false hopes, whose dreams of bliss are confined to the present world, and who consider an existence beyond the grave to have as much solid foundation as the apparitions who seem to them to be the principal tenants of its shadowy realms! When every thing else is developing a new energy, and riveting its worldly votaries more closely in its pursuit, it is time for Christianity to unfold her victorious efficacy; to show that the gospel is indeed the power of God; and to prove that the happiness which it promises, is not confined to the invisible world of futurity, though there it has its chief seat and everlasting abode, but that even now, it sheds into the bosom that is its willing receptacle, that peace which this world cannot give, nor take away, with present joy, which is prophetic of glory to come.

Christianity, in addition to its innumerable arguments, has three series of proofs which have never yet been fully exemplified. One great portion of the internal evidence for Christianity consists in the adaptation of revealed religion to the mind of man. Practical Christianity consists in the exercise of faith, hope, and charity. Actual happiness consists in the exercise of these also. A being that is so weak, and so exposed to evil as man, and who, while he has no weapons to ward off calamity, is yet so provident in foreseeing it, and so imaginative in adding fictitious dangers to those which really exist, has need both to be secure and feel secure, in order to be happy. Faith or trust in God, and reliance on his word and promise, does all this and more. The providence of an all-powerful Father watches over us, heals our infirmities, forgives our iniquities, and cherishes those who confide in him with unalterable affection. He not only guards them from evil, but gives them the well-grounded persuasion, that all things are ordained for their benefit. Another source of human miseries springs from disordered passions, and misplaced affections,—we choose that which is evil, and refuse that which is good. We love our enemies, in an unscriptural sense, and choose for our friend and adviser one that is sure to betray us, though warned that he that trusteth his own heart is a fool. But divine love reduces the affections to the guidance of reason, and fills the mind with consolations

that have no bitterness attached to them. Happiness, Paley justly observes, consists much in the social affections, and, we may add, how much more does it receive of complete fruition from the affections that are divine! Worldly hope is the source of disappointment. We are ever looking forward to future happiness upon earth, and finding the vision, like the rainbow, retiring among the clouds; but if worldly hope is the cause of all disappointments, heavenly hope is their universal cure. If we meet with comfort and satisfaction in the way of religion, we know that they are but antepasts of pleasure never to end, and even if we do not meet with them here, we shall be abundantly satisfied with them hereafter, when we drink our fill of the pure river, clear as crystal, of joy and immortality.

Thus Christianity proves its truth to reason; but an eminent and mature Christian, in the advanced state of his progress, would be Christianity personified—the truth inscribed in living characters, and would thus carry conviction, not only to reason, but to sense. Did we meet with one eminently holy, we must also behold one conspicuously happy. Ordinary Christians are necessarily of a negative religion. Their powers and their passions, from their childhood, have had a different bent from their late assumed principles. They are divided against themselves; and it is the amount of their victory to have overcome their rebellious passions, and to have refrained from evil. They are under two opposing forces, and if not actually kept at rest, yet their progress is slow. We can judge from them of what Christianity hinders, but not of the triumphs which it can ultimately effect; nor of the consolations, in their abundance, which it can bestow. We would desire to see one like Paul, nearing the goal, whose race is almost won, and whose victory is nearly achieved, on whose brow the garland of victory and immortality is about to descend, and on him our minds would rest as a living, and visible, and while he remained upon earth, a continued miracle, though not so named, because only a moral miracle. He is, nevertheless, as undoubtedly sustained by the divine power, in the midst of a world of sin and defection, as the bush which Moses beheld, surrounded with flames, burning, yet unconsumed.

The first proof arises from the impression of Christianity on the individual

mind; the second, from its influence on the public mind. It is but the light of the dawn, not the direct light of the Sun of Righteousness, which has yet risen upon the nations. Christianity is but the ruling principle of the few, though it is, in some degree, a restraining principle to many. Yet what blessings have these mere restraints produced? The argument for the divine origin of Christianity, from the public blessings which it has already conferred, is even now strong. How much stronger will it become, as its influence advances, and its genuine converts become more numerous! If Christianity has conferred such benefits, when it influences the few solittle, what will it accomplish when it shall influence the many so much? A time is coming when the weakest shall be as David, and David as the angel of the Lord. Christianity will obtain the mastery of public opinion before it entirely possesses every heart. There is one part of our frame, though our nature be so deeply fallen, which is always on the side of Christianity—conscience; and as far as conscience is awake, the truth will find an echo, even amongst reluctant hearers. Already the scale, according to which Christianity prevails in different parts of the earth, is the exact scale of national prosperity. The nations that are not Christian, the Heathen or the Moslem, are either stationary or retrograde. The evils of their creed counterbalance the principle of population—their numbers are diminishing, as well as their prosperity drying up. In Popish countries, deep as they are sunk in vice and superstition, the numbers of mankind are increasing, though at a slow rate. In Protestant lands the population and their prosperity are decidedly advancing, and in Great Britain and America, which eminently enjoy civil and religious liberty, and which are so superior to the rest of the world in the possession of the truth, the temporal prosperity is as conspicuous as the spiritual advantages. And it has been the same in their past history; the glorious period of the reign of Elizabeth was alike eminent for religious knowledge, and for daring genius; for civil prosperity, and for martial glory. During the commonwealth of England, and the brief dominion of the new Rome, rising in the West, when, according to Cromwell's desire, the name of an Englishman was as much revered as that of a Roman

in Rome's brightest days. England was no less at the head of the world in arms and in polity, than she was superior to all the rest of the nations in humanity and religion—spreading wide the shadow of her wings, and affording shelter to the oppressed, wherever they might be found, and become a centre, whence religious light might diffuse itself to the surrounding nations. The ancient states, and the ancient politicians, confessed that they owed their greatness to their religion: how much more deeply might we be indebted to ours! For now, as in the dream of Constantine, victory and dominion have deserted the flight of the rapacious eagle, to follow after the luminous track of the cross.

The third and crowning argument is, that which arises from the answer of prayer. We have always at hand the method of decision proposed by Elijah to Ahab: "Call ye on the name of your gods, and I will call on the name of the Lord, and the God that answereth by fire, let him be God." God no longer answers by fire, but he answers prayer. He has promised, "Call upon me, and I will answer thee;" and we can have no more certain proof of the existence of any being, than that He is ever prompt and present to hear our call, and to fulfil our requests. When Franklin lifted up his rod to the clouds, and drew down lightning to the earth, he could have no doubt of the presence of electricity in the higher regions; and when we lift up our hands to heaven, and draw down Omnipotence from thence to our aid, we can have no doubt that there is One who sitteth on the throne of the universe. Some look for sensible miracles, but miracles must always be conjoined with inspiration. A miracle without a divine message to interpret it, could only mislead the mind from the truth, instead of drawing it towards it; but here is a moral miracle entwined with the truth, and inseparable from it, inasmuch as prayer is inseparable from belief—a miracle, not like the miracles of sense, repeated occasionally, and at intervals; but if prayer were perpetual, a miracle continuous and ever recurring; that whatsoever petition, according with the Scriptures, we offer up in the name of Jesus, is ratified by the supreme Ruler of the universe; and that thus all the movements of nature, and all the events of Providence, proceed in accordance with the apparently feeble, but, in effect, all-powerful voice of prayer.

"And it shall come to pass in that day, I will hear, saith the Lord; I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto

me in the earth; and I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

THE PROTESTANT.

No. III.

LUTHER AND HIS TIMES.

IN sketching the life of this eminent Reformer, and referring to the eventful period in which he lived, the writer will avail himself of the most correct and faithful information in his power. He will not exaggerate the deplorable condition of Europe under the papal domination, nor eulogise, as faultless, the intrepid Luther and his associate Reformers.

Martin Luther was born at Isleben, in Upper Saxony, in the year 1483. His father was a reputable tradesman, who gave him a liberal education. He was designed for the law, and studied at the university of Erfurth. He obtained the degree of master of arts at the age of twenty, and he still pursued his studies with a view to the bar; but as he was walking with a fellow-student, they were struck by lightning, and his companion killed by his side, Luther escaping, though struck to the ground. This awful providence made such a deep impression on his mind, as to determine him to retire from the world. This resolution was much opposed by his father; but his mind was fixed upon his seclusion, and he accordingly entered into the order of Augustine hermits at Erfurth, in the year 1505. Here he made himself acquainted with every instructor that might lead him in the way of truth, but yet in much ignorance of the Scriptures. After spending a year in this monastery, a Latin Bible fell into his hands; this proved an invaluable treasure, and hence he received some refreshing beams of truth, as it contained much more than those used in the public service. The writings also of Augustine were studied by him with great ardour, accompanied by earnest prayer, and his mind became spiritually enlightened to discover and embrace the truths of the gospel.

He received ordination in the year 1507, and in the succeeding year he re-

moved to Wurtemberg, being chosen by the Elector of Saxony to be professor of theology and philosophy in the university which he had recently founded there. His influence, too, procured him the high degree of doctor in divinity, free from all expenses. From this time to the commencement of his illustrious career, divine light powerfully broke in upon his mind. In all his studies, conducted in a spirit of devotion, truth, not triumph, was his favourite object. Luther entertained a high opinion of his friend, the learned Erasmus, who had written powerfully against many of the prevailing vices of the times; but he opposed his views of a "ceremonial" observance of the law only. In a letter to Spalatinus, he maintains, that "the righteousness of the law is by no means confined to ceremonies; for though it includes these, it still more directly respects an obedience to the whole decalogue: which obedience, when it has not Christ for its foundation, though it may produce upright moralists, has nothing in it of the nature of genuine righteousness. For men are not made truly righteous, as Aristotle supposes, by performing certain actions which are externally good, for they still may be counterfeit characters; but men must have righteous principles in the first place, and then they will not fail to perform righteous actions. God first respects Abel, and then his sacrifice. I beg you will put Erasmus in mind of these things."

In the year 1512 Luther was sent to Rome, to plead the cause of some convents that had disputed with their vicar-general. Hence he could not fail to observe the corruption of the papal court, and the debauched lives of the dignitaries of the church, and this probably gave him disgust at the Romish ecclesiastical government. Upon his return to Wurtemberg, he became more strict and austere

in his life and conversation. He likewise read and expounded the Scriptures in lectures and sermons, and threw new light upon obscure passages. The minds of his hearers being thus prepared, a favourable occasion soon offered for commencing his grand plan of the Reformation.

At this period the Roman pontiff sat in stately indifference upon his throne, neither feeling nor fearing any evil, and despising his enemies. The heretics of the valleys of Piedmont were too little known to awaken any alarm. The fires in England and Bohemia, it was presumed, had burnt out the followers of Wycliffe and of Huss; and this holy father had nothing more to do than to trample on a prostrate world! He could therefore live at ease, in debauchery and extravagance, at the expense of all mankind. This was the infatuated state of Pope Leo's mind up to the year 1517, that ever memorable year when the great, immortal Luther first began to vindicate the rights of conscience, the liberties of the church, and the laws of God.

By the prodigality of this pontiff, the coffers of the church were nearly exhausted; added to which he much wished to finish the church of St. Peter, which had been begun by his predecessor. Accordingly, he was driven to the ever profitable trade of indulgences, the sweets of which the Bishops of Rome had long enjoyed. In 1517, Leo published these indulgences throughout Christendom. Every Catholic was gravely told, that if he would contribute towards building St. Peter's church, he might have a license to eat eggs and cheese during Lent! Albert, Archbishop of Mentz, was commissioner for Germany, and was to have half the sum raised in that country. He employed as his agent Tecellus, or John Tetzel, a Dominican monk, who had been employed as a salesman before. This brazen monk carried on this trade, not only with matchless insolence and fraud, but with the daring impiety of derogating from the merits of Christ.

The form of these indulgences, signed by Tetzel, runs thus:—"I, by the authority of Jesus Christ, through the merits of his most blessed passion, and by the authority of his blessed apostles, Peter and Paul, and of our most holy pope, delegated to me as commissioner, do absolve thee;—first, from all ecclesiastical censures, however incurred; secondly, from all sins committed by thee, however enormous, so far as the keys of the sacred

church extend; and I do this by remitting to thee all punishments, due to thee in purgatory, on account of thy crimes; and I restore thee to the innocence and purity in which thou wast when baptized, so that the gates of punishment may be shut to thee when dying, and the gates of paradise be opened." Such is the genuine blasphemy of the Roman church; but Tetzel added, in his discourses, the most impudent boastings. He maintained his ability to save even the defiler of the blessed Virgin herself; and he declared that he had saved more souls from hell by his indulgences, than St. Peter had by his preaching! Tetzel indeed had learned the happy art of making the living pay for the dead. "The moment," said he, "the money tinkles in the chest, your father's soul mounts up out of purgatory." How he must have laughed to scorn the poor dupes of his infamy!

However, there was one man, a nobleman, despising the imposture, was resolved to play Tetzel a trick. When he was at Leipsic, and had obtained a large sum of money from all ranks of the people, the nobleman met him purposely, and put this question to him:—"Can you grant absolution for a sin which a man shall intend to commit in future?" "Yes," replied Tetzel, "upon condition that the proper sum of money be actually paid down." The nobleman instantly produced the sum demanded; and in return received the diploma, signed and sealed by Tetzel, absolving him from the unexplained crime which he secretly intended to commit. Not long after, Tetzel left Leipsic, and the nobleman, having previously ascertained the route he intended to take, waited for him in ambush, attacked and robbed him, beat him soundly with a stick, sent him back again to Leipsic, with his chest empty, having, on parting with him, said, "This is the fault I intended to commit, and for which I have your absolution." Tetzel's impudence and blasphemy must have received a grievous mortification on this occasion.

Such, however, was the influence that this mad prophet had on the minds of all classes, that even some of Luther's own charge obtained their absolution. This fact, with a host of evidence pouring in from all quarters, against this impudent trader in indulgences, aroused our Reformer to protest against such unparalleled abominations. He first wrote to Albert, the archbishop, and then to his diocesan; but the former was interested in the cheat,

and the latter was too timid to oppose it. Though Luther was thus cautious at first, and seemed for a long time unwilling to come to an open rupture with Rome, he felt too much the importance of truth to let the matter rest here. Hence, without a patron or colleague, he commenced the battle alone. He published his *Ninety-five Propositions* as a challenge, in which he not only strongly reprobated Tetzel, but also censured the system, as an imposition on the public. Tetzel and others hastened to reply, having an order from the Inquisition to commit his Propositions to the flames. But the Saxon Reformer maintained his ground in his answers; and went so far as to appeal to the Pope, promising to retract any of his propositions, when they should be proved contrary to the Catholic faith. The Pope made no reply, supposing that the fire would soon go out for want of fuel; but it burnt on till all Germany was in a flame.

At length Luther, by means of the Elector of Saxony, obtained repeated hearings before Cardinal Cajetan at Augsburg. He was respectful in his manner; but the cardinal's argument went to prove, not that his propositions were erroneous, but that he must recant, and avoid the like in future—an unlikely means of convincing the professor of Wurtemberg. Both he and his friends had reason to fear for his life; and therefore his abrupt departure was resolved upon. A friendly senator ordered the gates of the city to be opened early in the morning, when he mounted a horse and departed. But having neither boots nor spurs, nor sword, he was so fatigued with his day's journey, that when he descended from his horse he was unable to stand, and fell down instantly among the straw in the stable. And thus concluded the conference at Augsburg. Cajetan had refused to show Luther the Pope's brief, for this plain reason: the legate was instructed in this very brief to have apprehended and lodged him in the hands of inquisitorial magistrates. For Luther had been previously condemned in the court of Rome as an heretic, before the citation to appear at Augsburg was delivered to him. This is popery outright, and most monstrous, to condemn a man first, and then try him afterwards!

Luther returned to Wurtemberg, and, under the sanction of the elector, went on in his several callings in that city and university; and the cause in which he had

embarked, and the God he served, gave him ground for confidence. In the meantime, Tetzel, being abandoned by his friends, fell a victim to disappointment and despair; and Luther, affected by his agony, wrote him a pathetic and consolatory letter; but it produced no effect, and he died in the same state. In the various disputes that followed between Miltitz and Eckius, and Luther, not only the indulgences, but the divine right, supremacy, and infallibility of the Popes, purgatory, and other Romish errors, passed in review by the disputants; and his opponents found, that Luther was more than a match for them. In a short time Melancthon, and Zuinglius of Zurich, appeared to take their share in the controversy. Zuinglius had pointed out some of the prevailing abominations of the Romish faith, even before Luther's rupture with Rome.

At length, Leo was prevailed upon to issue a bull, dated June 15th, 1520, against Luther, in which his heresies were solemnly condemned, his writings ordered to be burnt, and he, on pain of excommunication, summoned to retract his errors, and within sixty days to cast himself upon the sovereign mercy of the Roman court. But before the expiration of the sixty days, he assembled a vast concourse of people of all ranks, without the walls of the city, and kindling a fire, he, by the hand of the common hangman, committed the Pope's bull to the flames in the presence of the populace, and with it the sacerdotal canons and decretals, renouncing, at the same time, his obedience to the laws of Rome and her pontiffs. Still, he instituted a distinction between the court of Rome, and the Catholic church; for though he solemnly renounced the former, he retained his obedience to the latter, and therefore appealed to a general council, the supremacy of which had been most absolutely asserted, both at Constance and at Basil.

In the year 1521, the diet of Worms was summoned, and Luther was cited to appear, having the promise of safety from the emperor. His friends trembled for him, but he silenced their fears, saying, with his usual intrepidity, "that if he met as many devils at Worms as there were tiles upon the houses, they should not deter him from his purpose." For two days he pleaded his cause most ably; and it was difficult to say, whether the Reformer excelled most in the command he maintained over his natural temper, or

in the noble resolution he adhered to of abiding in the Protestant faith. The emperor threatened him with all the wrath of Rome; but he respectfully replied, "that whenever his opinions were proved to be erroneous from the word of God, and his conduct criminal against Christ or his church, he would testify his deepest humiliation; but till then no man had a right to censure and condemn him." His friend and patron, the elector, fearing the consequences, contrived, in a friendly way, to seize and imprison him in the castle of Wurtemberg, where he was concealed for ten months. His time was employed in translating the New Testament into the German language, and in writing to his confidential friends. Some of the most precious materials for the fabric of the Reformation were prepared in this Patmos, as Luther used to call his exile.

The great principles of the Reformation, so boldly asserted in the writings of Luther, Melancthon, and Carolstadt, had by this time awakened the attention of Europe. Men of the first talent and character were engaged in the mighty dispute; "but some doubted." The Reformers had truth and righteousness on their side; but power and the multi-

tude yet declared for the old establishment. From the days of Wycliffe, the principles of the Reformation had been gradually on the increase. To this the writings of Luther greatly contributed. Henry the Eighth, indeed, attempted a refutation of them; but Luther replied; and, having the advantage in argument, he wrote with as much asperity as though his royal opponent had been a fellow monk. France, Spain, Italy, Switzerland, Poland, and other parts of the Continent, shared in the blessings and partook of the trials of the Reformation; and from these countries the great Head of the Church gathered to himself a very numerous host of witnesses.

Before the council of Trent had assembled, and the appeal to arms by the states of Germany, Luther's end drew near. Yet this great man, to his dying breath, exhorted to prayer and patience, as the best weapons of the Christian warfare. He was mercifully spared not to see the conflict, but died in peace, at Isleben, the place of his birth, February 18, 1546. "The righteous shall be in everlasting remembrance."

ADJUTOR.

Oct. 1839.

PROSPERITY AT HOME.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—I have been travelling for a few weeks in the principality of Wales, and greatly have I been delighted with what I have seen and heard. It appears to me that Wales is in a flourishing state, both as it regards this world and that which is to come. Almost every town that I visited is carrying on a prosperous trade. New buildings are being erected. The labourers have full employment. The investment of capital finds good return. Chapels are uncommonly numerous; congregations are large; ministers are zealous; and Sabbath-schools are yielding a rich reward. In addition to all this, many of the missionary auxiliaries doubled and even trebled what they contributed last year.

I commenced at Brecon, on Friday, Oct. 4, 1839, where I preached in the college chapel, of which the Rev. Mr. Blow is the minister. This is an inter-

esting place, and I am glad I began here; the college house is admirably adapted to the purpose. Nine students were at their studies. The library is pretty good; but it will soon be better, if I can do it by recommending friends who have duplicates to send them to Brecon college; I know they will be gratefully received.

A circumstance of a novel kind had occurred at Brecon a short time before I arrived, which will make my visit there to be remembered. At Brecon fair some evil person or persons stole brother Blow's horse. It was a valuable animal, and our brother did not like to lose it; so he offered a reward of ten sovereigns to any one who would discover the thief and restore the horse. But behold, a day or two before I arrived, the horse came back by itself, and as in this way the money was saved, brother Blow gave it to me, as "a day's savings," towards

carrying out Serjeant Murphy's plan for raising the £100,000 for our society!!

Next day I proceeded to Swansea. We had spirit-stirring meetings in this prosperous town. T. Thompson, Esq. was our chairman. I took up my abode with the kind family who gave brother Williams the flag for his mission-ship. The money raised at Swansea this year is upwards of three times the sum raised last year. Besides this, the ladies sent brother Campbell of Bangalore a box of useful articles, value one hundred guineas! A clergyman at Gower preached for our society in St. John's church, Swansea, and the curate went round with the plate for the collection! We had a public missionary breakfast furnished at the expense of the ladies, and after the company had finished, suitable portions of food were sent to poor families, to whom it proved a valuable treat. I was exceedingly pleased with this remembrance of the poor and the aged. It was so much like what I think the compassionate Saviour would have done, that I am glad to have it in my power to publish it. I hope other ladies will imitate the example.

During the week we had meetings at Neath-cwm-Avon, and Morris Town. At Neath most of the speeches were in the Welsh language; and though I did not understand it, yet the tones and the cadences and the fire of the speakers strangely affected me. I felt as if I could have laughed and wept and danced while one of them was speaking, and I wondered when I looked around, to see my neighbours so unmoved. I quite expected that they would have jumped, and if they had, I was prepared to have jumped with them. I never felt so moved before.

At Morris Town we had a fine specimen of Welsh music: the whole congregation sung. I thought they sung forty different parts. One striking off afresh in the gallery, and another in the pew. Then an old man would begin again, and then a boy; yet there was the most perfect harmony. Some of the voices were uncommonly bold and deep and fine. The variations were as numerous and as beautiful as could be performed on the grand organ in Canterbury Cathedral. Surely some of our English singing must appear very dull to a Welsh ear.

Lord's day, Oct. 13, I spent at Llanelly, a thriving town in point of trade, and one of the chief fountains of Welsh

literature. I strongly recommended our zealous brother Rees to make Llanelly a grand depôt for Welsh tracts. He could send out a hundred thousand every month, which would make just two tracts a year for the Welsh readers throughout the Principality. When we consider what a blessing religious tracts have been, and yet how little has been done in this work in Wales, I hope the subject will be more deeply considered both by ministers and people, and that the matter will be taken up and acted upon. During the week we had numerous meetings in the county, at which I mentioned the tract subject. I trust it will be carried on vigorously, and I am sure the Tract Society in London would lend their aid.

At Laughrue the people gave fourteen times as much as they did last year; and I hardly ever saw a minister and flock more rejoiced than they appeared to be at the vast increase. Thus they had a present reward; and I find that people are usually happy after they have done a kind and noble act. How pitiable is the situation of a miser!

The public meeting at Carmarthen was one of the finest I have ever seen. Mr. Breeze's spacious chapel was crowded. Many ministers of different denominations helped us. The number of young people who attended was very great; the money six times as much as last year!

At Heullen chapel there are two pastors, and eight hundred members. This flourishing congregation has sent off two offshoots, and bids fair to be a nursing mother to many more. This is as it ought to be. This is as it was in the beginning, when "from you sounded out the word of the Lord." Here are apostolic times again, without apostolic succession! And, oh, if all our apostolic churches had acted on this diffusive and aggressive system, what a heaven upon earth should we now have!

The chapel at Bethlehem is a large commodious building, and the congregation give their young energetic minister a larger salary than is raised by most of the congregations in Wales. This, I was told, is owing chiefly to the zeal and business habits of one of the deacons. What a blessing one active, clever deacon may become! I am persuaded there is no want of disposition on the part of the people generally to support their ministers, nor is there a want of money. Oh no! only five hundred people subscribing a farthing a day would

make one hundred and eighty pounds a-year. This is more than most ministers in Wales have. O ye deacons, both Welsh and English, look into this, and imitate the Bethlehem deacon. I lived the greater part of this week at St. Clear's, from which my friends took me to the different meetings.

Lord's Day, Oct. 20, we had three services at Narberth and Templeton. On Monday we had three services again at the same places.

A pious naval officer was chairman at Narberth. The people did great things, and even surprised themselves. A picture of brother Williams, made by a painter of the town, and presented to the society, brought 5*l*. The minister told me, that several of the members of his church were not more than twelve or fourteen years of age. Oh what a sight to see persons decidedly pious at that early age! Dear English young people, who may read this, I call upon you to consider your ways, and turn unto the Lord, while your heart is yet tender.

At Templeton I saw "Mira's Missionary Box," which is become so celebrated. The Templetonians have built a new chapel this year, in consequence of which Mira's Box was not so productive as it was last year, but, notwithstanding, it had just 16*l*. in it. Now I thought I should like to make Mira's Box into a Rule of Three sum, *i. e.* If Mira's Box get 16*l*., what would six thousand five hundred Missionary Boxes get at the same rate? I answer, one hundred thousand pounds for our society, and four thousand pounds to boot!

Pembroke meeting was held in the Town Hall. A gallant colonel was our chairman. The collection was said to be excellent. The ancient Castle, in ruins, faced the house in which I lived, and gave us a striking picture of fallen greatness.

Pembroke Dock meeting was very good. The Royal Dock Yard is the making of this place. The kind friends talk of adopting Serj. Murphy's plan, one day's pay to liquidate a debt on the chapel.

On the morning of the 24th we crossed Milford Haven, supposed to be the most commodious shelter in the world. In this extensive basin all the British navy could lie secure from the storm. The bed of the haven is mostly covered with oysters, which afford employment to many families. The front street in Milford has a most magnificent prospect, I thought I should like to live here when I retire.

A major from India was our chairman,

which gave an additional interest to our meeting. The venerable minister has been preaching for more than half a century, and is now full of health and spirits. What a mercy it is for a preacher to have a sound constitution! I suppose the reason why Welsh ministers are so strong is because they take so much air. I wish some of my English brethren would try this, and brace up their nerves.

25. Rose Market. A rural congregation; difficult of access; but the sight of a crowded chapel, and the sound of good singing, and the appearance of deep feeling, and the announcement of a large collection, well repaid us for the toil.

Haverfordwest, Sunday and Monday, 27th and 28th. This town, like many others in Wales, is rising in importance. The New Bridge, and a New Bridge-street, and the admirable Shire Hall, have added greatly to the beauty and the comfort of the place. This town has stood first on the missionary list for some time; and this year they have raised for the London Missionary Society alone, more than 200*l*. We were favoured with the Lord Lieutenant of the town, Sir Richard Philips, Bart., for our chairman.

29. This forenoon I gave an address at the laying of the foundation-stone of the new Independent meeting, on the site where the old one had stood for ages, and which was begun by a venerable ejected minister, the Rev. Peregrine Phillips. The stone was laid by two sweet little boys; and the congregation have resolved on having the honour of building their own chapel themselves, without a church-rate, or sending their minister to seek aid from other congregations! Several neighbouring ministers united in the solemn service.

In the afternoon I baptized a young lady at Scotch Well, who gave 5*l*. towards the building of the new chapel.

In the evening preached at Middle Hill, to an overflowing congregation—overflowing at the door—overflowing at the eyes—overflowing at the pockets. We closed the service by falling at the feet of Him who liveth, and was dead, and is alive for evermore, and prayed that we might dwell in his presence for ever. Amen.

Thus, dear Sir, ended my first visit to Wales. May God make the second still more blessed—and let all the people say, Amen. Your very obedient servant,

RICHARD KNILL.

Haverfordwest, Oct. 30, 1839.

A PLEA

FOR THE RESTORATION OF CONFIDENCE AND CO-OPERATION BETWEEN PIOUS
CHURCHMEN AND DISSENTERS.

THAT the Christian union which, during a period of more than thirty years, had been becoming firmer and closer between evangelical Churchmen and Dissenters, has, for some time past, been progressively loosening and breaking away, is a fact too evident and undeniable to require any confirmation. It is, indeed, lamentably true that, in many influential quarters, suspicion has taken the place of confidence, and alienation of brotherly regard. A separating line of policy may now be seen to divide the very men who were before joining hand to hand in holy co-operation. Those united efforts of Christian philanthropy which, until lately, were proceeding with accelerated force and speed, are now slackening their pace and losing their strength by unchristian jealousy and division. The course of brotherly union which was once delightfully advancing, full of promise and fraught with blessings, has now become not only checked, but absolutely retrograde. And how serious are the evils thence accruing! The faint-hearted and undecided in religion are appalled by the intestine commotions of the visible church of Christ. The enemies of the truth are exulting at the unhallowed and wasteful expenditure of time and talent and energy which the opposing parties are manifesting towards each other. Superstition is eagerly taking advantage of the disputes and animosities which disfigure our Protestant churches, and points to the imposing semblance of unity which her infallible hierarchy secures, as alone presenting the stamp and character of the true church. She thus, with much address, throws the attractive veil of union and permanency over her gorgeous and degrading corruptions. Above all other evils, may it not be feared that the Holy Spirit is grieved with the awful and continued breach of that "great commandment which we had from the beginning, that we love one another?" May we not justly apprehend the withdrawal of those vital influences which can alone yield soul-prosperity, or give success to our evangelizing efforts at home or abroad? Perhaps the alarming extension of popery, both in its open and masked forms, may be permitted as a

scourge, to drive the faithful friends of "the truth as it is in Jesus," whether within or without the pale of the Established Church, towards each other, and, under the terror of a common danger, to compel them to combine their several forces in resisting the aggressions of the common enemy.

It may here be asked, How has this lamentable disunion among the professors of "pure and undefiled religion" been occasioned? Many concurring or consecutive causes might probably be assigned; but it may be sufficient to advert to two or three of the most operative. The successful prosecution of the just claims of Dissenters to an extension of civil rights and privileges, some of which may have seemed to interfere with the accustomed authority and influence of the national church, was likely to excite some alarm. But the disposition subsequently manifested to unite with the avowed enemies of Protestantism, in urging further and still further claims, instead of quietly enjoying the concessions already made, powerfully tended to heighten the apprehension of many Churchmen for the safety and integrity of the national establishment. The resistance to the payment of the legal church-rate, may be stated as another cause of jealousy and disunion. This was not only judged to indicate a spirit of hostility, but was thought to imply a defective sense of legal obligation, and, consequently, contributed not a little to impair the brotherly confidence which had previously been somewhat shaken. The most potent cause must, however, be referred to the strongly derogatory opinions, which have been from time to time expressed, respecting the constitution and efficiency of the established church, taken in connexion with the avowed desire, in some quarters, to uproot its institutions, and to sever its alliance with the state.

It is, indeed, a subject of deep regret that pious Churchmen and Dissenters know so little of the prevailing views and feelings of each other. The sentiments or proceedings of a few prominent men are too often regarded as indubitable criteria of the general state and feelings of

the opposite party. Thus, the resistance to church-rates and the hostile language before alluded to, have been most unjustly presumed to characterise, with a few honourable exceptions, the whole dissenting body. And when this mistaken impression has been met with the assurance that but a few, comparatively, have been concerned in opposing the national church, and that the majority of orthodox Dissenters, although disapproving some parts of her discipline and services, was by no means actuated by any spirit of hostility, but truly regarded her as an important section of Christ's church universal, and wish her "God speed"—when such an assurance has been offered, the reply has instantly been, "then why does not that majority, or, at least, why do not the most influential ministers included in it, boldly come forward and declare their disapproval of unholy associations for political purposes, of all opposition to the law of the land, and of every endeavour to undermine and overturn the existing church establishment?" This cannot be called an unreasonable remonstrance; yet the respectable individuals who urge it, are not aware of the formidable obstacles which such a proposal has to encounter. One of the leading principles of dissent being the right of private judgment in religious matters, and the not being responsible for the sentiments or proceedings of any not actually united in church-fellowship, there is a strong reluctance among Dissenters to interfere with their brethren, or to run the risk of seeming to impugn the conduct of those who might conscientiously decline to concur in any public statement. Another obstacle arises from the serious provocation which Dissenters have lately suffered. Not only have bitter taunts and degrading representations been employed against them; not only have the lamented expressions of a few individuals been reiterated, month after month, from one end of the country to the other, and charged upon the general body; but they have been cruelly represented as willing to sacrifice the interests of vital Christianity to the extension and secular aggrandizement of their own party. In truth, the more liberal and pious members of the establishment would feel an honest indignation, could they be fully acquainted with the unjust reproaches and the supercilious contempt which many holy and devoted nonconformist ministers, even of the most quiet and

peaceful spirit, have now to endure from bigoted or worldly-minded Churchmen. Such treatment, although it cannot justify retaliation, may naturally induce a reluctance to any measure which might, however mistakenly, be regarded as somewhat apologetical. Having thus briefly and imperfectly, yet I trust candidly, adverted to the serious evils attendant on the present state of disunion, and specified a few of the principal causes to which that state may be fairly attributed; and having attempted, moreover, to account for the silence of the more moderate and peaceful Dissenters, in abstaining from offering any statement of their own friendly feelings towards the national church, I would now beg to state my decided and deliberate opinion that some conciliatory measure has become indispensably and imperatively needful. Without presuming to dictate what that measure ought to be, I would simply allude to the fact, that not very long ago, some dissenting ministers of learning and piety in and near the metropolis, were on the eve of making a Christian-like declaration of their own freedom from any hostile intentions towards the establishment; but were persuaded to relinquish the measure, lest many esteemed brethren who felt some conscientious objection to concur in it should have their motives impugned and their characters unjustly aspersed. But I cannot, for a moment, imagine that, with the sanctified and practical wisdom which distinguishes many leading nonconformists, there can be any insuperable difficulty in drawing up a statement of their own views and feelings, both as disclaiming all participation in a spirit of hostility against the Church of England, and as expressive of a kind and cordial desire to unite with their brethren of that church in every practicable attempt to oppose their common enemies—the enemies of the cross of Christ—and to promote the prosperity of that "kingdom which is righteousness and peace and joy in the Holy Ghost"—I cannot but suppose it possible to do this while yet effectually guarding against any misconception of the motives of those who, while equally free from party spirit, may entertain conscientious scruples against uniting in such a manifesto. At all events, I would earnestly and respectfully recommend a renewed and thorough consideration of the subject; feeling assured, from personal knowledge, that many pious clergymen are only waiting

to ascertain that they may safely re-unite with their non-conforming brethren in works of Christian beneficence, in order most cordially to offer the right hand of fellowship. Nor can I at present perceive how this most desirable co-operation can be obtained without some such effort. And shall it not be made? Shall the cause of Christ continue to suffer while we rest satisfied in relinquishing an important measure without fully reconsidering its practicability? Had no difficulties been foreseen in the exercise of brotherly love, our blessed Lord's discourses and those of the beloved apostle, would not have so abounded with exhortations to the duty, nor, probably, would the manifestation of Christian love, have been so powerfully represented as a test of discipleship. I cannot but indulge the delightful hope, that another attempt, made in humble dependence on the aid of the Spirit of wisdom, peace, and love, would be attended with fewer, if any, difficulties, and would issue in the restoration of that brotherly confidence and reciprocal aid, which the present condition of the Protestant churches, and of the world at large, imperiously demands.

CANDIDUS.

Editor's Remarks.

The subject introduced by CANDIDUS to our readers, in the preceding paper, is one of overwhelming interest. Surely the present alienation of feeling among the true disciples of Christ, is greatly to the discredit of our common Christianity. Never

did Divine Providence call more loudly upon the people of God, to unite *in the truth as it is in Jesus*, than at the present moment, when popery—semi-popery—infidelity—and sedition are stalking abroad in the land. Cannot true-hearted Christians meet in Christ, without asking a single concession on the one side or on the other? If there is to be a reckoning for all that has been said or written, in these agitating times, it will be difficult, we fear, to make much progress towards any thing like cordial union. Who shall determine where the preponderance of guilt lies, as it respects the violation of charity. For our own part, we have little to lament or confess, on the score of uncharitable writing. We can appeal to our pages as a plea for love among brethren; and our hearts would leap for joy, if the remarks of CANDIDUS should issue in any practical measure for bringing pious Churchmen and Dissenters into amicable co-operation. May the Spirit of God be poured out from on high, to soften men's hearts, and to incline them to the full exercise of brotherly love! We indeed earnestly long to see a practical holy union among all vital Christians, and shall be among the first to bid it God-speed. We hesitate as to the real benefit of any published declaration on the part of Dissenters or Churchmen, unless it should proceed from a meeting consisting of both clergymen and dissenting ministers. Such a declaration would be of immense service, if drawn up in the spirit of deep humility and love, and free from all censures or even insinuations against those who could not conscientiously join in it.

EDITOR.

NEW YEAR'S GIFT TO MINISTERS.

To the Editor of the Evangelical Magazine.

SIR,—I hope you will be able to find room for the following communication in the December number of your valuable periodical.

In some parts of England a custom prevails which, I think, might be more generally adopted with advantage, both to ministers and the younger part of their charge. The custom to which I allude is, that of presenting a new year's gift to the minister, from the young people of his congregation, as an expression of their regard; and it is generally presented as soon as possible after the sermon to young people, usually preached at the commencement of a new year.

In the early part of my life I resided where this practice prevailed; and in one place, where I spent the greater part of three years, the young people of the congregation with which I was connected, raised, the first year I was with them, 18*l.*, the second, 20*l.*, and the third 20*gs.* An equal sum, or nearly so, was raised by the young people of another congregation in the same town for their minister; indeed, the last of the three years referred to, they surpassed us, and presented to their minister, I believe, 25*l.*

The money was collected by the young people themselves; generally one of each sex, but sometimes two ladies. It con-

sisted of donations, from one to ten shillings, according to the circumstances of the parties; occasionally aided by a larger donation. I well remember, the pleasure with which, at the age of fifteen, I contributed 5s. towards this object; and the following year 7s., with greater pleasure still; and, I am well persuaded that, in many cases, the benefit resulting from such a contribution was greater to the giver than to the receiver, often calling into exercise a dormant feeling of attachment to the minister, and inducing a higher degree of interest in his public ministrations.

At the same time, it was a very convenient addition to the minister's income, and would prove very gratifying and acceptable even though it did not amount to half the sum which I have mentioned.

I believe there are many young people, who cannot afford to give much, who would be very glad of such an opportunity of testifying their regard for their minister; and thus many an offering, acceptable to God, and beneficial alike to the giver and receiver, would be presented from a grateful heart. The voluntary principle would also thus be called into early exercise, and young people would become accustomed to contribute something themselves towards the support of their minister, agreeably to the inspired injunction, "Let him that is taught in the word, communicate unto him that teacheth in all good things."

I remain, Sir,
Your obedient servant,
A. Z.

MISTAKES OF YOUNG MINISTERS.

To the Editor of the Evangelical Magazine.

DEAR SIR,—If you can find a place for the following communication, it may be very beneficial, not merely to the young, but to all ministers, who would profit by the examples of the eminent men who have preceded them in their ministerial employment. And while they are profited, it may contribute, both directly and indirectly, to the instruction and benefit of many of their hearers. As the article is rather long, I have abridged it. It was drawn up for the use of his son, by the Rev. Henry Venn, of Yelling, about the year 1792, and is inserted at the close of his life by his grandson, the Rev. H. Venn, of Upper Holloway. Let me just add, that those who have not yet perused this volume, would find a rich treasure in its contents.

PATROBUS.

1. Several bad consequences, I judge, might have been prevented entirely among my people, had I taken care frequently to let them know how greatly I stood in need of their prayers, that the Spirit of God might be given to teach me, so to preach as to do them good, and to make me feel more love for their souls;—if I also had pressed them to consider what a solemn account I was to give of the doctrine I delivered to them, and of the awful relation there was between them and myself.

The flock listen with peculiar atten-

tion when the pastor solicits their prayers, that nothing may be wanting on his part, which may promote their present and eternal welfare.

2. I should have set before my people the command addressed to all believers, "to esteem very highly in love," those who labour among them in the word and doctrine, "for their work's sake." There would have been no difficulty in proving the good which follows from a just esteem for the minister of Christ—the wise ends for which he had required it; and a behaviour void of all arrogance and self-exultation would have shown plainly to them, that I aimed at nothing but their profit and salvation.

3. After my hearers had begun to taste the good word of God, I neglected to point out how spiritual pride and self-conceit will begin to work; how ready they will be to conclude they have much grace, when it is not certain they have any; how highly they will think of their own gifts, if they can pray with fervour and with fluency; how soon they are tempted to behave themselves unseemly, by obstinately contending for their own opinion in opposition to old disciples, and their own teacher, who have had so much more experience. With what an uncharitable spirit they will censure this or that person for any thing they dislike in them, whilst they are little humbled for all the evil they

have done, or the manifold corruptions of their own hearts.

4. I was no less to blame for not pointing out how men, enlightened but not converted, are always the first to create disturbances about things of no importance, instead of confining their attention to the grand and fundamental doctrines of Christ, and the fruits they are to produce. I should have marked the rise and progress of this bad spirit, that hindered their communion with God, and destroyed their peace.

5. I neglected to be large and full in describing the lamentable consequences of division and separation, among a people awakened and called to the knowledge of Christ by his minister; how they cause janglings without end; how they stumble the weak in faith, and give the ungodly occasion to boast, that passions and prejudices are nowhere less subdued than among the religious. By these means, the gospel is judged to be of little use to mankind, though so highly extolled by those who preach it, as the gospel of peace.

6. I was also guilty of a great neglect, in not instructing my people more fully concerning the danger of exalting the ordinance of preaching to the spiritual worship of God in the congregation, which is the great end the gospel should produce. How evident is the want of this spiritual worship in those who call themselves believers in Christ? Hence God being so little honoured in his worship, his Spirit is withdrawn; the word preached is not made effectual, but generally is a dry, insipid thing to the greatest part of the hearers, after the novelty ceases, as they themselves confess.

7. I am conscious also, that I did not press, as I ought to have done, upon

professors, how much it was their duty, when they had ability, to begin to work together with their minister. I should have told them plainly, how little good, in comparison, could be done by one man as a teacher of the truth; or, by his conversation, or visiting the poor and afflicted; that this ought to be regarded, as it was in the churches planted by the apostles, as the common duty of every man professing godliness; that the minister, as the officer indeed should take the lead in all good works; but that all the people, like soldiers under him, must fight against the common enemy—must take pains in diffusing light and knowledge, and in endeavouring to bring the ignorant to the knowledge of the truth. The very few who thus help in promoting the salvation of souls, find that God blesses them for their good-will, and with such sacrifices he is well pleased.

8. I shall only mention one mistake more, which was in my way of talking to persons full of doubts and fears. Generally, as Mr. Baxter says, such persons are indolent, and are not persuaded that their souls are at stake, and that they must be up and doing. I ought faithfully to have put the question to them, whether the love of money did not rule in their hearts, and was their confidence; whether they were not shutting up their bowels of compassion towards their distressed fellow-Christians; and whether this was not the cause of their walking in darkness. This, I am persuaded, is generally the case; because the promise of light, and great consolation and joy in God, and prosperity of soul, is made to those who are of a loving and bountiful spirit. See Isa. lviii. 6—11.

THE MADAGASCAR MARTYRS.*

It was about the fiftieth year of the present era, that a Christian church was founded at Rome. Gradually and incessantly did its influence extend; strengthened by opposition, and nourished by the blood of martyrs, till the conversion of the emperor signalised its triumphs. "For three centuries," it has been well observed,† "for three centuries,

Christianity was left to find its own way in the world; for, during the whole of that period, none of this world's princes did it reverence. All that time, it was treated as an unprotected outcast, or rather as a branded criminal. Yet the 'execrable superstition,' as it was then called, neither withered under neglect, nor was quelled by the hand of persecuting violence. It grew and gathered into strength, under the terrible processes that were devised for its annihilation. Disgrace could not overbear it; threats could not terrify it; imprisonment could not stifle it; the fires of bloody martyr-

* Extracted from a Lecture on Mythology, recently delivered at the Surrey Chapel Institution, by Nathaniel Rogers, M.D., Member and formerly President of the Hunterian Society of Edinburgh, and Corresponding Member of the Medico-Chirurgical Society of Dublin.

† See Dr. Chalmers's Works, Volume II., pages 440 and 441.

dom could not extinguish it; exile could not rid the world of it, or chase the nuisance away! They could not prevail against a religion, which had the blessing of Heaven upon its head, and in its bosom the silent energies of conviction. And so it spread and multiplied among men; a signal triumph of principle over power! The indestructible church was nurtured into might and magnitude, and settled more firmly on its basis, amid the various elements which had conspired for its overthrow!"

The fatal blow was struck. The temples of Pagan Mythology fell in ruins! Olympus trembled! the high seat of idolatry was shaken to its foundation! and all the statues of the gods, like Dagon before the ark, fell prostrate at the presence of the Lord! Henceforward, Christianity was the religion of the Roman empire. True it is, indeed, that Julian the apostate set himself to undo what his uncle, Constantine, had effected; endeavoured to restore the ancient worship; and inscribed on his presumptuous banner, "Death to the Christian name!" But the "toothless viper" was made to feel how feeble was his boasted might, when opposed to the arm of Omnipotence. For sooner might the sun, just rising in its splendour, retire beneath the horizon, and resign to darkness a world just emancipated from the shades of night, than the light of truth be extinguished by any opposition of feeble man. So it was then, and so it is now; for the scene which was acted in those days, is acting over again in our own; and the mandate of a monarch has again gone forth, "Death to the Christian name!" The sword of persecution has again been drawn; the blood of martyrs is again flowing; and men and women "of whom the world" is "not worthy," are wandering "in deserts and caves of the earth."

I pity them; but I pity their persecutors more. In one respect, indeed, I know not how to pity those noble additions to "the noble army of martyrs." For "blessed are" they, though "men revile" them, "and persecute" them, "and say" and do "all manner of evil" against them. Well may they "rejoice and be exceeding glad; for great is their reward in heaven." May God have mercy on their oppressors; or great will be their punishment in hell. They do it "ignorantly, in unbelief;" but their ignorance and unbelief are criminal, because they are wilful; "for light is come into" their country; but they "love darkness rather than the light, because their deeds are evil."

It is now about four years since the Queen of Madagascar issued her edict for the suppression of Christianity; and what has been the result? The glorious result is, that "the blood of the martyrs" has again become "the seed of the church;" and the number of Christians is now double what it was when the edict for their extermination was sent forth. So vain, so utterly futile is every attempt to depose from his rightful sovereignty Him who "must reign, till he hath put all enemies under his feet;" and to stay his triumphant progress, who has gone forth, in might and majesty, "conquering and to conquer." A proof of this fact is furnished by the subsequent history of the apostate Julian himself; for he has left on record, to all succeeding ages, a confession of the futility of his impious boasting, and the impotence of his blasphemous designs, in the exclamation wrung from him, in his last agonies,

Oh, Galilean, thou hast conquered me.*

* The concluding line of Sir Aubrey de Vere Hunt's "Julian."

REVIEW OF RELIGIOUS PUBLICATIONS.

The LIFE and TIMES of SELINA, COUNTESS of HUNTINGDON. By A Member of the Houses of Shirley and Hastings. 8vo. pp. 568. Vol. II.

W. E. Painter, Strand.

IN the June number of our miscellany, we took occasion to introduce to the notice

of our readers the first volume of this truly remarkable production; and we are happy to be able to state, that the favourable impression we received of the merits of the work, from the perusal of its earlier portions, has in no measure been diminished, as the undertaking has advanced towards its completion. Whether we contemplate

the mass of information it contains, or the vast variety of incident with which it abounds, we cannot but feel amazed that the family of Lady Huntingdon should have suffered the materials of which it is composed so long to slumber in security. It is certain, that no one not acquainted with the fact of the existence of the manuscripts from which her ladyship's memoirs have been composed, could have deemed it possible, at this late period, to furnish such minute details of her truly devoted and useful career. One great advantage, however, has arisen from the delay, that many striking details of personal history have been introduced into the work, which could not have appeared, had the parties referred to been still in the land of the living.

One remarkable feature of these memoirs is, that they not only lay open the personal history of Lady Huntingdon; but that they also sketch the leading characters of those, who either co-operated with her, or thwarted her various plans of usefulness. Now we are favoured with a faithful portrait of some high-church bigot; and then we are introduced to some evangelical clergyman, the victim of his cruel hate. We are taken behind the scenes, and become acquainted with the hidden causes of events, which hitherto we had looked at only on the surface. The knowledge of religious party, in the times of Lady Huntingdon, which these volumes disclose, is absolutely surprising. We have a kind of drama presented to our view, in which most of the leading characters of the age are seen, each performing his separate part; and arrayed in hostility to evangelical religion, or standing forth with fearless zeal as its avowed champions.

The opportunities here furnished for coming to an intimate acquaintance with the character and motives of Lady Huntingdon, cannot fail to inspire the reader with sentiments of profound veneration and respect. Her piety was lofty and unquestionable; and her zeal for the glory of God was a feeling which seemed never to slumber. So much disinterested benevolence has rarely been put forth by a single individual. If she was a little self-willed, it just reminded her friends that she was not perfect. A few such ladies of rank would do much to evangelise the country. But our pious nobility in the present day are afraid of doing any thing irregular, lest it should offend the sticklers for order; and souls are suffered to perish, lest they should be saved irregularly.

The second volume contains an introductory essay, of considerable value, from the pen of the Rev. J. K. Foster; in which many important remarks are advanced upon

the rise of Methodism, and the revival of evangelical religion.

We would very earnestly recommend "The Life and Times of Lady Huntingdon" to the perusal of our readers. They furnish a noble plea for the abandonment of the strict line of ecclesiastical rule; while they prove how such deviation from episcopal rule may comport with unflinching attachment to the doctrines of grace, and to the spotless morality of the gospel. Oh that God would raise up in the higher circles a few such individuals as Ladies Glenorchy and Huntingdon,—individuals equally fearless of the world's opinion, and equally devoted to the glory of God!

SERMONS to YOUTH. *By the late Rev. JOSEPH HAGUE, Darwen, Lancashire. With a Memoir of the Author.* pp. 272.

MEDITATIONS on the LORD'S PRAYER. *With Four Discourses on Different Subjects. By A. BONNET, Author of "The Family of Bethany," &c. Translated from the French, by the Rev. W. HARE.*

Thomas Ward and Co.

Most people are more disposed to hear a sermon pronounced from the pulpit than to read one in their closets. And, perhaps, this may be ascribed partly to the impatience of many in reference to serious and devotional reading, and partly to the loose, declamatory, and, oftentimes, superficial manner necessarily adopted in popular addresses. The style and modes of illustration which are most fitted for public assemblies are generally least adapted to fix the attention and impress the mind, when divested of the circumstances of voice and action. But whilst we cannot doubt that the discourses of Hague and Bonnet, now before us, were impressive and eloquent when delivered, they lose none of their power and solemnity when read. In Mr. Hague's Sermons, which are addressed to the young, there is great simplicity combined with earnestness and considerable strength. There is no rambling incoherency, or meretricious ornament—no flights of fancy at the expense of judgment and truth. They are evidently the fruits of a mind distinguished by refinement of feeling and activity of thought, and deeply imbued with the spirit of the gospel. We would recommend them to our readers as most suitable to be put into the hands of young people. Bonnet is already favourably known to the Christian public of England, and this little volume will and diminish his reputation. Perhaps some of his point and peculiar beauty may have evaporated in the processes of translation, but still enough

remains to do honour to him and his translator, and to repay the devout perusal of every Christian reader.

SABBATH MUSINGS, and EVERY DAY SCENES. *By the Author of "Souvenirs of a Summer in Germany," &c. &c.* pp. 306.

Seeley and Burnside.

This little book is fitted to be useful. It is distinguished by earnestness and simplicity of purpose. Some of the scenes and facts it records are so remarkable, that they cannot fail to leave deep impressions on the mind of every attentive reader. We are, however, inclined to think that the author has occasionally yielded to the suggestions of fancy, rather than to the dictates of judgment, in narrating his incidents and defending his opinions. Of this the chapters on the ministrations of angels and the temptations of evil spirits, appear to us to furnish more than sufficient evidence. But if the writer sometimes forgets the simple severity of Christian philosophy, it is not because he desires to disseminate error, but because he is, perhaps, too anxious to make fancy the handmaid of truth. The style is too ambitious; it is frequently so strained and turgid as to amount to a violation of all good taste. But, with all abatements, this little volume is calculated to do good.

CONGREGATIONAL ALMANACK for 1840. *Published by the Congregational Union of England and Wales.*

In nothing is the progress of improvement in our times more strikingly manifest, than in the character and embellishments of the minor productions of literature. What a revolution has taken place in the whole range of books for the amusement or instruction of children! Pocket-books and almanacks have not less felt the improving spirit of the age. An almanack is no longer a vulgar book, coarse in execution, burdened with a heavy tax, and filled with oracles of the daily changes of even an English climate, and with horrid hieroglyphics, representative of astrological predictions of war, famine, and revolution for the current year. They are now elegant and tasteful in their decorations, and manuals of varied and instructive information. Religion has also availed herself of this, as of every other channel, opened by the science of the age for diffusing knowledge, and acting on mind, to extend her influence, and circulate through every vein of society her pure and healthful truth.

The Committee of the Congregational

Union have performed a very acceptable service to the body of Christians they serve, by the publication of this elegant manual, which contains, in addition to all the astronomical and other information usually given in almanacks, various and complete statements respecting the institutions and churches of the denomination, as well as many interesting documents of religious statistics of a more general character. The memorable facts noted under monthly dates, the short and striking sentences of religious sentiment given at the foot of each page of the calendar, and the tables for assisting in a regular and combined reading of the sacred Scriptures, add greatly to the value of this year-book, and will be very acceptable to the devout reader. We very cordially wish great success to this well-timed and well-adapted attempt to diffuse among the Independent churches extended information, sympathy, and interest concerning their own affairs—to increase among them the feeling that they form a community, and ought to maintain a fellowship. We are particularly pleased with the very well-executed wood-cuts of chapels with which this almanack is adorned. In this chapel-building age, ecclesiastical architecture has become an affair of great importance. True taste in rearing a chapel, will combine economy and adaptation. We hope no Congregational family will fail to possess a Congregational Almanack.

The MIRACLES of OUR LORD, explained in a Correspondence between a Mother and Daughter. *By the Author of "Conversations on the Parables," &c.* pp. 170.

Seeley and Burnside.

Whatever tends to familiarise the minds of the young with the beautiful character and benevolent achievements of the Son of God, claims the encouragement and support of the good and the wise. For, whilst his Divinity inspires the youthful mind with sentiments of adoration and worship, his meekness, humility, patience, and active beneficence are eminently fitted to lead to the cultivation of those elements of character, which are essential at once to the consistency of the Christian and happiness of the world. This little volume explains with great simplicity and much beauty, the miracles of the Saviour—a part of his public life peculiarly fitted to interest and impress the young. The explanation is, in general, skilfully adapted to the class for whom it is intended, although sometimes, perhaps, the inferences or lessons deduced, seem forced, and therefore less likely to benefit. It is, however, a contribution to

the already vast and varied means for instructing the young, which neither parents nor teachers should overlook.

against the exactness of arithmetic, when treating of the mysteries of unfulfilled prophecy.

The SCHEME of PROPHECY. The Exposition of the Prophecies of Daniel, relating to a long succession of the principal Gentile Monarchies, the Jewish Nation, and the Christian Church, simplified and rendered easy by the help of history. pp. 183.

Simpkin, Marshall, and Co.

The title of this little volume might, perhaps, seem more fitted for a ponderous folio, than a small duodecimo. And many, with whom it is now fashionable to bow down and worship the mere bulk and ungainly furnishings of the tracts and treatises of olden times, will, we doubt not, deem it beneath them to look into the pages of this little book. We can, however, assure our readers that within the narrow compass of this small volume, they will find more distinct and satisfactory information on some of the most momentous questions in prophecy, than is to be found in not a few ponderous and time-honoured folios which we could mention. The author deserves great credit and commendation for his diligence in searching the page of history, and for bringing the fruits of his research to bear with such simplicity and effect on, unquestionably, one of the most interesting sections of prophecy. We regret that the author has ventured on the minuteness of dates in reference to the fulfilment of scripture prediction. The sad exposure to which this has so often led in the case of others, might, we should imagine, have been sufficient to warn him

WORKS RECENTLY PUBLISHED.

1. *The Christian Almanack for the Year 1840*, being Bissextile or Leap Year. 12mo, pp. 84. Religious Tract Society, 8d.—This favourite and well-constructed almanack seems to have been got up this season with more than ordinary care. It ought to be in every religious family, and its cheapness does not shut it out from the habitations of the poor.

2. *The Missionary Vine*. From a Drawing by Miss RAHMN, beautifully printed in oil colours, by Mr. BAXTER, Patentee, and dedicated to the London Missionary Society. 7s. 6d. J. Snow, Paternoster-row.—This is a very interesting description of the several stations of all our Christian missions, in the form of a genealogical tree, and presenting to view, at a single glance, the elements of missionary geography, chronology, history, and biography.

3. *British India*; in its Relation to the Decline of Hindooism, and the Progress of Christianity; containing Remarks on the Manners, Customs, and Literature of the People; on the Effects which Idolatry has produced; on the Support which the British Government has afforded to their Superstitions; on Education, and the Medium through which it should be given. By the Rev. WILLIAM CAMPBELL, Missionary to India. 8vo. J. Snow.

4. *Edwards on Revivals of Religion*; containing also, a Faithful Narrative of the Surprising Work of God in the Conversion of many Hundred Souls in Northampton, and the neighbouring Towns and Villages of New Hampshire, in New England. With Notes and Introduction, by the Rev. DR. PATTON and Rev. JOHN A. JAMES.

PREPARING FOR PUBLICATION.

1. *The Shield of Dissent*; or, Dissent in its bearings on Legislation, especially on the Lord's Day; National Education; Public Documents; Religious Taxation, &c. With Strictures on Dr. Brown's Work on Tribute. By EDWARD SWAINE.

Home Chronicle.

LONDON.

INSTITUTION FOR THE EDUCATION OF THE
DAUGHTERS OF MISSIONARIES,
Walthamstow.

The first anniversary of this institution was held at the Mission School, Walthamstow, on Friday evening, November 15, when a considerable number of its friends and supporters attended. A brief report was read; addresses were delivered by the Revs. Eustace Carey and R. Philip; and the devotional exercises were conducted by the Rev. Dr. Pye Smith, Rev. J. Dobbin, (of Bow, late of Arundel,) and Professor Kidd. There are at present eighteen children in

the institution, and applications are made to the committee for admission on behalf of several others. It is intended to hold a general meeting of the subscribers and friends to the institution in London, in the course of the spring, when a detailed report of its progress and resources will be made.

The anniversary of the opening of the school will continue to be held on the premises during one of the summer months. The committee feel assured that the more the object and plans of the institution are known to the friends of Christian missions, the more they will be appreciated, and liberally sustained.
J. J. F.

CALVIN'S FIRST CHURCH.

The Editor has received from Mr. D. Murray, sen. the sum of 5*l*. in aid of the cause at Asnières-les-Bourges, in France, noticed in the General Chronicle for October.

HACKNEY THEOLOGICAL SEMINARY,

THE Annual Meeting of this Society was held, June 27th, at Fetter-lane chapel, London, in the afternoon, when the Report was read of its operations during the past year, and the Committee elected for the year ensuing. In the evening, a sermon was preached by the Rev. James Stratten, on the Christian Ministry, which produced an impression on the students and the whole assembly, of a deep and hallowed character, which, we trust, will be found permanent and salutary.

The following account of the examination of the students of this Institution, which took place at the Academy House, June 25th, in the presence of the Rev. R. Redpath, A.M. and Messrs. J. C. Evans and J. F. Poulter, formed a part of the Report:—

"We, the undersigned, having been present at the annual examination of the students of the Hackney Academy, have great pleasure in bearing testimony to the satisfactory progress which they have made in their several studies. The examination lasted for seven hours. The first class read in Latin, portions selected by the examiners from the *Agricola* of Tacitus, and from the first book of the *Satires* of Horace; in Greek from the *Crito* of Plato, and the sixth book of the *Iliad* of Homer.

The 2nd class in Latin from *Cicero de Natura Deorum*, and 1st book of the *Æneid* of Virgil; in Greek, from the *Dialogues* of Lucian.

The 3rd class from the *Cataline* of Sallust, and *Ovid's Metamorphoses*.

"The 4th class from the Latin *Delectus*.

"The students generally, displayed aptitude, with evident marks of industry and perseverance; and the more advanced, such a knowledge of the fundamental principles of the Greek and Latin languages, as reflected much credit on themselves and their tutors.

"ROBERT REDPATH, A.M.

"J. F. POULTER.

"JAMES COOK EVANS.

"I have especial satisfaction in mentioning the progress made by the Hebrew class under the Rev. Mr. Ransom. They read with the utmost fluency, *ad libitum*, in the prophecies of Isaiah. And the two classes in Biblical Theology, under the Rev. G. Collison, who analysed, the one, the Gospel by John, the other, the three last Pauline

epistles, and gave proofs of close and successful study of the Holy Scriptures.

"ROBERT REDPATH."

From the length of the above examinations, some part of the business was transferred to a meeting, the next day, (at the Academy House,) of ministers who had been educated in this institution, when the senior student produced a translation from the Latin of Witsius' *de Vero Theologo*, or the True Divine, which gave rise to a very interesting conversation on the subject in the presence of the students.

The same student (just leaving the house) also read an essay of considerable extent, on the epistles of Timothy and Titus, to prove by internal evidence, from the Greek text, that they were contemporaneous epistles; that they were the last productions of the apostle Paul; and that they contain a body of pastoral Theology of the highest importance to all Christian ministers, as to the subject matter of their ministry, the truth of the gospel, its characteristic features, and especially as it is here represented as a sanative remedy for the mental and moral maladies of man, and as to ministers themselves, in six instructive particulars. The essay closed with the last recorded sentiments of "Paul the aged," within a few months of his death.

INVITATION TO UNITED PRAYER,

For the outpouring of the Holy Spirit, on Wednesday, 1st of January, 1840, being the first Day of the new Year.

To the Editor of the Evangelical Magazine.

DEARLY BELOVED IN THE LORD,—Again that season approaches in which guided, as I trust, by Him from whom "all holy desires, all good counsels, and all just works do proceed," I have for these past three years invited the sincere followers of our blessed Saviour to unite in a general concert for prayer for the outpouring of the Holy Spirit. I would, therefore, again renew the invitation for a similar concert to be held on the first day of the new year; which will be on Wednesday, 1st of January, 1840.

Whilst each revolving year has presented some special reasons for this devotional union, we are now encouraged to persevere, as the dawn of the new year appears to approach with some of those delightful streaks which inspire a hope, that "the bright and morning star" may be near at hand. For answers have lately been vouchsafed to these former devotional unions, which give promise that the day is hastening on when the Lord will fulfil his gracious word—

"Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, and see if I will not open the windows of heaven, and pour you out such a blessing, that there shall not be room to receive it."

The happy events to which I refer are—First, the delightful intelligence transmitted by the Bishop of Calcutta, that the inhabitants of fifty-five villages in Northern India have simultaneously renounced idolatry. No less than a thousand of these converted heathens having been actually baptized, whilst double that number have declared themselves desirous to follow their example; and this as soon as they are properly instructed and prepared for that holy sacrament.

Surely we may say, "of these tidings from a far country," "the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad."

The second event to which I refer, is the remarkable power of the Holy Spirit accompanying the outward means of grace, which has lately taken place in different parts of Scotland, and more particularly at Kilsyth. There, according to the testimony of eye-witnesses, whose reports have been examined and fully accredited by sober-minded and experienced Ministers, it appears that persons of almost all ages and of different habits and dispositions, some among them open transgressors, have been brought to that godly sorrow for sin, which leads to repentance not to be repented of; and this followed by that lively faith in the Lord Jesus Christ, which has manifested itself by a conversation becoming the gospel.

These are cheering facts. They are facts, however, which should only stimulate us to greater earnestness in prayer. For, along with these favourable signs, the new year approaches too much "as a day of darkness and gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains." Let the following appearances, too visible, alas! to every discerning eye, suffice to show this:—First, The increasing open avowal of infidelity. There was a time when such sentiments were limited to the writings of self-called philosophers. These days are past: and now we see large bodies of men glorying in their unbelief, publicly assembling together to worship a god of their own. Not satisfied with making the press teem with their blasphemies, like the frogs in Egypt, entering the royal palace, there, in the presence of our Queen and her assembled nobles, declaring it to be their purpose, vain as the imagination is, to create a new moral world, or a state of society in which all reverence to the Lord Jehovah and to his well-beloved Son,

our only Lord and Saviour, should be entirely laid aside. These infidels have spread themselves through many of our largest towns; they have their paid missionaries, their regularly constituted officers, and their periodical blasphemous publications.

Along with these and other advocates of infidelity, although of a different school, we have the adherents of the church of Rome in full activity; their laymen forming themselves into "a Catholic Institute;" their bishops charging their clergy to exhort their flocks to pray for the conversion of Protestant England; and both spending large sums in the building of chapels, colleges, nunneries, and other religious houses: no longer disguising their intentions, but boasting of their success, and exerting all their influence to bring the unwary under their domination.

Whilst the kingdom of our Lord is thus openly assailed, many nominal Protestants are slumbering, and are thus affording opportunity to the enemy, whilst they are sleeping, to sow his tares. So that although we are assured that He who is "KING OF KINGS, AND LORD OF LORDS," will finally triumph over every foe, if the Lord does not effectually awaken us from our slumbers, we know not the evils to which his church may be exposed. Whilst these lowering clouds appear, our own national sins, and the present state of Christendom generally, lead the observer of the times to fear that the predicted days of judgment upon the Gentiles may be approaching,—that the numerous abominations of Christendom, which might cause the righteous "to sigh and to cry," are but symptomatic prognostics of that period when "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." Or fore-runners of that day when, as the prophet Daniel predicts, "the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." These dark shades overspreading the dawn of the new year, should make us consider those streaks of loving-kindness and tender mercy to which I have referred at the commencement of the invitation, as warnings from the Most High, or as calls to "redeem the time;" to avail ourselves of the present moment,—to profit by the showers of blessings now bestowed,—to entreat the Lord to pour upon all who believe in His name "the Spirit of grace and of supplication," that before these days of vengeance arrive, many may be led, in answer to their earnest cries, to flee from the wrath to come, and take shelter under His wings; who is a refuge from the storm, and a cover from the tempest; when the blast of the terrible is as a storm against the wall.

These are only a very few of the reasons, for the limits of this address will not admit of enlargement, which should call the Christian church to united prayer.

The motives which were urged in former invitations, to which you are referred, abide with increasing force.

It is enough now to say that the Lord has encouraged us to persevere in prayer, by His gracious answers,—that the increasing activity of papists and of infidels are powerful calls upon his people to awake from their slumbers, and arouse themselves to their Divine Master's service. Whilst the signs of the times bring his words to remembrance with almost invincible power,—“Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments.”

The following suggestions are respectfully offered to assist those who are desirous of uniting in this general concert for prayer.

1st. Let Christians follow the example of our blessed Lord, (Mark i. 25,) who rose up a great while before day for secret prayer. Let them thus secure the blessing of him who says, “Pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.”

2nd. Let them call upon the Lord in their families, for his Spirit to be poured upon themselves and their households, their neighbours, their country, the ministers of the Lord, the churches of Christ, the remnant of scattered Judah and outcast Israel, and upon the Gentile world.

3rd. Let the ministers of the Lord afterwards privately meet with their brethren of their own communion, in earnest prayer for themselves, their flocks, the whole body of Christ, and the world at large; and then specially consult together upon the most effectual means for hastening the coming of the Lord's kingdom, and particularly for the continuance of such a general concert for prayer, that the year may proceed according to this devout commencement.

4th. Where circumstances will admit of a morning service, let the congregation be assembled, and in addition to the appointed prayers and a suitable sermon, let all who are devoutly disposed partake together of the supper of the Lord; or,

5th. As may be more convenient, let the whole congregation meet in the evening for public worship, and let an appropriate discourse be preached.

May the Lord accompany these means of grace, or such others as may be adopted, with his abundant blessing. Oh! may it indeed be a season of special refreshment from the presence of the Lord.

Let this be the prayer of all who read this paper, and as the new year is now approaching, it would be a great kindness if

those who approve the object, and have influence over the press, would republish and circulate this Invitation, which any one, into whose hands it may fall, has full permission to do.

Peace be with all who love the Lord Jesus Christ in sincerity.

Thus prays their affectionate brother and servant in the Lord,

JAMES HALDANE STEWART.

St. Bride's, Liverpool.

SURREY MISSION.

At a special meeting of the committee of the Surrey Mission Society, held at Stockwell Chapel, Oct. 30, 1839, to take into consideration the present embarrassed state of the society's funds; it was resolved unanimously,—

First,—That the members of the committee now assembled, consider the present an appropriate opportunity to record their undiminished attachment to the object and constitution of the Surrey Mission Society. To express their satisfaction that, for the period of forty-two years, during which the society has existed, its catholic principle has never been violated; and, especially, to offer devout thanksgivings to the God of all grace, who has made the society instrumental in introducing the gospel into many of the villages of Surrey; in the distribution of Bibles and religious tracts, the establishment of Sabbath-schools, and the supply of faithful evangelists, by whom Christian churches have been formed, consisting of those who have given satisfactory evidence that the gospel of Christ has been made the wisdom and power of God to their salvation.

Secondly,—That the committee have received, with deep regret, a statement of the liabilities and resources of the society, from which it appears that its *pledged* expenditure to Lady Day next, exceeds its *probable* receipts to the same period, by the sum of 170*l*. So large a deficiency cannot but excite their most anxious solicitude, as it will not only prevent the extension of the society's operations in numerous villages still destitute of the faithful preaching of Christ, but will place the committee under the painful necessity of proposing the withdrawal of another missionary at the next annual meeting, if the income of the society is not previously augmented.

Thirdly,—That, in order to prevent a measure so disastrous to the unenlightened villages of the county, and which would be so severe a reflection on the friends of the Redeemer resident in Surrey, the committee earnestly appeal to Christian ministers and

churches, to render assistance in this season of emergency. They beseech them to sympathize with the thousands who are as ignorant as the heathen; to recognize the sacred obligation of extending the means of religious instruction in our own country, as well as diffusing the gospel through foreign lands, and by congregational collections, and individual donations and subscriptions, to secure the continuance, and increase the efficiency of an institution which God has honoured with the special tokens of his favour and blessing.

Signed,

J. HICKSON, *Treas.*

Oct. 31, 1839.

Chairman.

Contributions will be thankfully received by Mr. Hickson, Wandsworth, Treasurer. The Rev. J. E. Richards, Wandsworth; the Rev. J. Hunt, Brixton-hill; the Rev. R. Connebee, Dorking, Secretaries.

MINERS' CHAPEL, SHROPSHIRE.

On Friday, September 13th, interesting services were held in connexion with the opening of a new chapel at the Bog Lead Mines, Shropshire. These are situated at the top of a mountain, sixteen miles from Shrewsbury, inhabited only by a few hundreds, nearly the whole of whom are employed in the works. This effort to supply religious instruction originated with the miners themselves, who have, for some time, contributed from their earnings to a fund established for the purpose, and occasionally given their labour during leisure hours. With the generous assistance of the proprietors of the Mines, Messrs. Cross, Walker, and Co., of Chester, a neat and commodious chapel has been erected, the opening of which excited more than ordinary interest. At an early hour the mountain sides were covered with vehicles of all descriptions and pedestrians, and presented a striking contrast to their usual solitude. The romantic scenery—the appearance of the assembled miners,

dressed in their best costume—the neat edifice, erected in such a secluded spot for the worship of God, and the sound of the minning bell, inviting to the house of prayer, imparted peculiar interest to the day. Two sermons were preached on the occasion. In the morning by the Rev. Thos. Weaver, the venerable minister of Swan-hill chapel, Shrewsbury; and in the afternoon by the Rev. Samuel Luke, of Chester. The chapel was well filled at both services; in the afternoon to overflowing, and the collections amounted to 30*l.* 1*s.* 4*d.* It was truly gratifying to see the miners, a race of men too generally characterized by rudeness and vice, evincing the liveliest interest in the proceedings, and cheerfully contributing for the most part silver at the collections.

ORDINATION.

Rev. W. Warden, A.M., Ventnor, Isle of Wight.

This interesting event took place on the 10th of August, when the Rev. Mr. Mann introduced the service with prayer and the reading of suitable portions of Scripture; the Rev. Mr. Giles, of Newport, delivered the introductory discourse, and received, from the lips of the newly-elected pastor, a most satisfactory account of his Christian experience and religious belief; the Rev. Mr. Guyer offered up the ordination prayer; and the Rev. Dr. Morison gave the charge. In the evening, the Rev. Caleb Morris preached an appropriate discourse to the people.

The day was most animating to the numerous circle of Christian friends, who had repaired to the island, to encourage Mr. Warden and his friends. We very earnestly entreat all the friends of the gospel to look with a friendly eye to Ventnor. The debt of the chapel is now entirely cleared off; but the schools are not yet built. Sixty or seventy pounds more than is now in the hands of the treasurer would warrant the friends in beginning them. Cannot this small sum be raised?

General Chronicle.

CONTINENT.

REVIVAL OF RELIGION.

MY DEAR DR. MORISON,—I send you the enclosed, not to trespass on your good nature, by asking you to insert it in the Evangelical if it appears too long, but to give you the option of so doing if you think

its interest sufficient to justify you in so doing. I am yours most sincerely,

ALEX. HALDANE.

To the Rev. Edward Bickersteth, Rector of Watton, Herts.

Auchingray, Sept. 4, 1839.

MY DEAR SIR,—Among the valuable books with which you kindly presented me

during your late visit to Edinburgh, I turned with interest to the work you have published under the title of *A Voice from the Alps*. I rejoice to find that, in the midst of your other useful labours in the missionary cause, you have not been unmindful of Continental Europe, and that you are desirous of stimulating the zeal which has of late years been kindled in the breasts of British Christians, in behalf of those countries where the candle of the Lord had been well nigh extinguished.

In the "Voice from the Alps," I found an address to a clerical meeting, by the Rev. R. Burgess of Chelsea, which contains an account of my own proceedings at Geneva, altogether erroneous. Mr. Burgess has doubtless been misinformed on the subject; but his mistakes have been shared or adopted by Mr. Meston, in his recent "Observations on the present State of Religion in France." To prevent the farther currency of those mis-statements, which, if uncontradicted, will be repeated by others, I shall first notice the errors into which these gentlemen have fallen, and then briefly relate the leading circumstances connected with my residence on the Continent, in which the hand of the Lord may be clearly seen, to the praise of the glory of his grace.

The narratives of Mr. Burgess and Mr. Meston alike confound dates and circumstances. It was not in 1818, as stated by both of these gentlemen, but in 1816, that I went to Geneva. Mr. Drummond and I did not labour there together, as it would appear by their accounts. Mr. Drummond did not arrive in Geneva till two days before I left the place.

I was not "armed with religious tracts and addresses," as Mr. Burgess affirms, but with the Word of God. The distribution of tracts is in general highly to be commended; but in the circumstances in which I was placed at that period in Geneva, I should have considered such weapons but ill-fitted to assault the strongholds of Satan. Far from finding "but few voices to respond to my appeal," as Mr. Burgess and Mr. Meston both intimated by the blessing of God, I found many. And, instead of not appearing "to have met with success" during my stay, according to Mr. Meston, the success with which the Lord was graciously pleased to accompany the testimony borne to His truth, was very remarkable; and, perhaps, the more so, because it was, so far as I know, the first, after the termination of the war, systematically and publicly borne on the Continent, by any one from Britain, to the grand distinctive doctrines of the Gospel. Dr. Malan "raised his voice in behalf of the truth," not, as they assert, "after," but before, I left Geneva. The following brief narrative of my proceedings

on the Continent may illustrate the gracious providence of God, and prove an encouragement to others to speak out boldly and fully, as they may have an opportunity of declaring the whole counsel of God.

For many years I had cherished the idea of going to France, with the view of doing something to promote the knowledge of the Gospel in a country in which I had been three times before as a traveller. Accordingly, when the return of peace rendered my design practicable, I went to the Continent. Being, however, unacquainted with a single individual there, and therefore unable to arrange any particular plan of action, I feared that my object might prove abortive; and in consequence, when asked, before I left Scotland, how long I expected to be absent? I replied, "Possibly only six weeks." The Lord, however, was pleased to open a wide and effectual door, leading me in a way that I knew not, and my residence abroad continued about three years.

On arriving at Paris, involved, as it appeared, in Egyptian darkness, I soon perceived that I had no means of farthering the object of my journey in that great metropolis. Unexpectedly, however, I met with Mr. Hillhouse, a gentleman from America, of whom I had not before heard. He had landed at Bourdeaux, and, travelling through the south of France, had gone to Geneva, and thence to Paris. Having passed through Montauban, where the French Theological Protestant Faculty was founded by Napoleon, he had there, and in other places, inquired respecting the Protestant ministers, and he communicated to me all his information on the subject. He told me, that at Geneva there were only two individuals to whom I could have access, the one, a pastor in advanced years; the other, not a pastor, but what is termed a minister; and that nearly the whole of the other pastors were Arians or Socinians.

Finding no opening at Paris, I immediately set out for Geneva, hoping that something might be done through the two individuals referred to by Mr. Hillhouse. On my arrival, I called on the pastor alluded to, the late M. Mouliné, and conversed with him on the Gospel. He was very kind; but appearing to acquiesce in all that I advanced, discussion on any point was out of the question, and no progress was made. Being, therefore, unable to discover means of usefulness at Geneva, and finding on inquiry that the young man also spoken of by Mr. Hillhouse had some time before removed to Berne, I repaired to that city, where I found he had been ordained a pastor. He was not an Arian or Socinian; but, although very ignorant respecting the Gospel, he was willing to inquire and hear

concerning the great truths which it reveals. I remained in Berne about eight days, during which he came to me every morning at ten o'clock, and continued till ten at night—in fact, as late as it was possible for him, the gates of the city, beyond which he lodged, being shut at that hour. During the whole day I endeavoured to set before him, as far as I was enabled, every thing relating to the Gospel, and have good reason to believe that the word spoken was accompanied with the blessing of the Lord. I was afterwards informed that, subsequently to my departure, he conversed with his colleague, the other pastor of the church, on the subject of our discussions, and that, in considering what had been advanced, they arrived at the conclusion, that it must be the true doctrine of salvation.

I hesitated whether I should return to Geneva, but at last resolved to do so, having heard of two Prussian clergymen, who had recently been in England, and were passing through that town, with whom it was supposed I might have an opportunity of conversing on the Gospel—and also of a pastor at a little distance in the country, who, my new acquaintance at Berne informed me, would listen to my statements, but would “draw himself up and not answer a word.” To Geneva I accordingly returned. With the Prussian clergymen I found no satisfaction in conversing; and although I subsequently did not experience the reserve I anticipated in the pastor just referred to, yet I had not the gratification of meeting him till after a lapse of some time.

I, however, again visited M. Mouliné, with whom I had before conversed, who, as formerly, was very kind, but with whom I could make no progress. From all I could learn from him, Geneva was involved in the most deplorable darkness. It was, as Mr. Burgess observes, “an unbroken field of labour,” with a “fallen Church.” Calvin, once its chiefest boast and ornament, with his doctrines and works, had been set aside and forgotten, while the pastors and professors were in general Arians or Socinians. Some exceptions among them there were, including M. Mouliné, who held the divinity of our Lord Jesus, and I believe loved and served him according to their light; but that light was so obscure, they were on the whole so ignorant, so incapable of rightly dividing the word of truth, that their preaching was without fruit. They preached neither Law nor Gospel fully, and their doctrine did not seem to affect the consciences of their hearers. A small prayer-meeting had for some time been held, in consequence, I believe, of a visit of Madame Krudner to Geneva, and, by one belonging to it I was

afterwards told, that, sensible of their want of knowledge, they had prayed that an instructor should be sent to them, and that their prayer, they now believed, was answered.

Being unable to meet with any person with whom I might converse on the Gospel, I resolved to quit Geneva without delay, and proceed to Montauban. The Lord, however, is often pleased to overrule our purposes by occurrences which in themselves appear trifling, and thus to bring about results that could not have been anticipated. M. Mouliné had politely offered to conduct Mrs. Haldane to see the model of the mountains, a little way out of town, and with this object he promised to call on us the day following. In the morning, however, we received a note from him, saying, that having suffered from a severe headach during the night, he was himself unable to come, but had sent a young man, a student of divinity, who would be our conductor. On this providential circumstance depended my continuance at Geneva, which I had been on the point of leaving. With this student I immediately entered into conversation respecting the Gospel, of which I found him profoundly ignorant, although in a state of mind that showed he was willing to receive information. He returned with me to the inn, and remained till late at night. Next morning he came with another student, equally in darkness with himself. I questioned them respecting their personal hope of salvation, and the foundation of that hope. Had they been trained in the schools of Socrates or Plato, and enjoyed no other means of instruction, they could scarcely have been more ignorant of the doctrines of the Gospel. They had, in fact, learned much more of the opinions of the heathen philosophers, than of the doctrines of the Saviour and his apostles. To the Bible and its contents their studies had never been directed. After some conversation, they became convinced of their ignorance of the Scriptures, and of the way of salvation, and exceedingly desirous of information. I therefore postponed my intended departure from Geneva.

The two students with whom I first conversed brought six others, in the same state of mind with themselves, with whom I had many and long conversations. Their visits became so frequent, and at such different hours, that I proposed they should all come together, and it was arranged that they should do so three times a week, from six to eight o'clock in the evening. This gave me time to converse with others, who, from the report of the students, began to visit me, as well as leisure to prepare what might be profitable for their instruction. I took the Epistle to the Romans as my subject;

and this portion of Scripture I continued to expound to them during the winter, and to dilate on the great doctrines which it unfolds.

After having proceeded in this manner about a fortnight with these eight students, I was earnestly solicited, in the name of the other students, to begin anew, in which case I was assured that the rest of them would attend. I accordingly complied with this request, and during the winter of 1816-17, and until the termination of their studies in the following summer, almost all the students in theology regularly attended, and God was graciously pleased to accompany his own word with power. In addition to the general knowledge which all of them acquired, a goodly number soon appeared to be turned to the Lord. Some of them have now finished their course with joy, and, like MM. Rieu, Gonthier, and Henry Pyt, have left behind them the blessed assurance that they are now in the presence of God and the Lamb; while others have, in like manner, evidenced the reality of the work of grace by the steadfastness of their faith, and the abundance of their ministrations.

Besides those who attended regularly, some who did not wish to appear with the students came at different hours, and in conversing with them at those times, or after finishing the public course at eight o'clock, I was often engaged till near midnight. Others of the inhabitants of Geneva, unconnected with the schools of learning, and of both sexes, occasionally visited me in the afternoon to receive instructions respecting the Gospel.

The impression produced at Geneva was, by the blessing of God, so great, that discussions became frequent on the great truths connected with salvation. The pastors and professors in the Faculty heard of the doctrines I was inculcating, and the manner in which I spoke of their false doctrine. They began to preach openly against what I taught, and I as plainly controverted what they taught, collecting their arguments, setting them before the students and others to whom I had access, comparing them with Scripture, and labouring to refute their destructive heresies. They insisted that men were born pure, and spoke of the Saviour as the first of created beings; and I opposed and refuted such errors and blasphemies. They taught that the Gospel was useful, but not indispensable to salvation; and adduced the case of Cornelius, as an example of a man accepted of God without the knowledge of the Gospel. I proved that this was an egregious misrepresentation of the fact, and that the history of Cornelius formed no exception to the uniform doctrine of Scripture, that there was no other way

of salvation but by faith in the Saviour.* It was not, then, by avoiding controverted subjects, and simply dwelling on truths common to the professing Christians, as some good men have recommended as the proper course to be pursued on the Continent, that I laboured to raise up the fallen standard of the Gospel at Geneva. It was, on the contrary, by not shunning to declare the whole counsel of God, so far as I was enabled to do so: it was by dwelling on every doctrine of the Bible, whether it was controverted or not, or however repulsive to the carnal mind, and by confronting and bringing to the test of Scripture every argument levelled at my instructions by both pastors and professors.

In this manner matters proceeded at Geneva till the middle of the summer of 1817, the period which terminated the studies of the theological students. The pastors attempted to instigate the government to banish me from their canton; and when this proved unsuccessful, it was proposed to the "Venerable Company" that I should be cited to appear before them to answer for the doctrines I was inculcating on the students. On this, it was observed by one of them, "*Vous ne gagnerez pas grand chose par cela!*" (You will not gain much by that!) and the matter dropped. At the same time they did all in their power to prevent the attendance of the students. I have since that period conversed in this country with M. Gausson, and in answer to my inquiry, How was it that the pastors failed in this attempt? he replied, That this was the first blow that had seriously affected them, and although they were anxious to adopt every means in their power to prevent the students from coming to me, yet they found it impossible; because if strong measures had been resorted to as the penalty of disobeying the prohibition, the students had resolved to leave their professors. The pastors, however, did not cease to labour to counteract the effects of the change that had taken place in the minds of so many of the students, and particularly by framing the "*Règlements*," May 3, 1817, consisting of certain articles, which every student was ordered to sign before he should be "consecrated," and which were intended to exclude from the pulpits of Geneva the doctrines which they so violently opposed, and particularly the doctrines of the Godhead of the Saviour—of original sin—of grace and effectual calling—and of predestination. In spite of all

* See the case of Cornelius fully discussed in vol. iii. p. 344—389, of the writer's "*Exposition of the Romans*," as contained in the chapter on the "*State of the Heathen destitute of the Gospel*." See also "*Remarks on Mr. Scott's View of Cornelius*," vol. i., third edition of "*Exposition*," pp. 355—359.

their endeavours, the light was diffused to a very remarkable degree in Geneva, which, through the ministration of these Socinian, Arian, and Arminian teachers, had fallen from the glory which once belonged to it, and instead of being the centre of illumination to Protestant Europe, had become a synagogue of Satan and a citadel of ignorance and darkness.

In my "Letter to M. Cheneviere, Professor of Theology at Geneva," which I published both in English and French in the year 1824, which he never attempted to answer, you will find other details connected with the foregoing subjects. But before I conclude, I may notice the course I was led to adopt at the close of the academical session at Geneva, in 1817. After the departure of the students, at the termination of their course at that period, I resumed my design of going to Montauban, in the south of France, where the Faculty for the education of French Protestants is established, and which is considered the centre of all the French Protestant churches. Through the kindness of the late M. Bonnard, then Professor of Hebrew, but afterwards Dean, or Principal of the Faculty, I was introduced to such of the French pastors as occasionally visited Montauban, and by his means, and in consequence of the extensive correspondence he maintained with all the pastors in France, I was enabled to obtain much valuable information, as well as general circulation for the books I published there, in every part of the kingdom. From my valued friend, the present President of the Consistory, M. Marzials, to whom I was also under peculiar obligations for the assistance he afforded me among the students and others, I some time ago received a letter, in which he says, "Many of our pastors are now proclaiming the Gospel, who, but for your abode among us, would have been preaching Neology." By another letter from him, recently received, dated July 13, 1839, I am informed that every student, on finishing his studies and leaving Montauban, is furnished with a copy of my "Evidences," which were translated into French, and of the French "Commentary on the Romans," which I prepared and published at that place.

The report of what was going on at Montauban reached Paris, and the Minister of the Interior anxiously inquired of the English Ambassador concerning me, but in the issue I was allowed to continue there undisturbed by the Government.

The late M. Pictet of Geneva, whose name is so well known among the savans of Europe, and who had been appointed by Bonaparte one of the Inspectors of the Protestant Churches,—who has asserted in one of his publications, that "the Methodism,"—meaning the Christianity,—"of England, threatens to conduct the world back to barbarism,"—officially visited Montauban some years after I left it. On that occasion M. Pradel, then Dean of the Faculty, and a man equally opposed to the Gospel as M. Pictet, told him, with tears in his eyes, that "since the appearance at Montauban of that disastrous meteor (*meteore desastreux*), Mr. Haldane, all had been poisoned with his doctrine." M. Pradel publicly used the same expressions on another occasion, in addressing the students, and thus unintentionally bore witness to the blessing with which the Lord was pleased to accompany the declaration of his Gospel.

I state these things, my dear Sir, because, as I have already intimated, the account which has appeared under the sanction of your name would, if uncontradicted, be henceforth considered as authentic, and because it may advance the objects which both of us have at heart for the good of the Continent, to publish this short record. Placed before the world as Mr. Burgess's narrative now is, it requires to be rectified; and I also trust that a memorial of the Lord's goodness in prospering an attempt to revive the knowledge of his truth in Continental Europe, may stimulate the zeal of others, and redound to the glory of God, whom you serve in the gospel of his Son, and to whom, in whatever capacity we are placed, it is our bounden duty to consecrate every talent with which we are intrusted.

I am, my dear Sir,

Yours, very sincerely,

ROBERT HALDANE.

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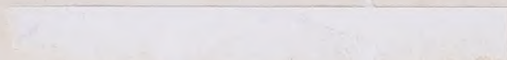




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